THE

JOURNAL

OF

Monſr. de Saint Amour

Doctor of *SORBONNE*,

CONTAINING

A full Account of all the Tranſactions both in *France* and at *Rome*, concerning the Five Famous

PROPOSITIONS

Controverted between the

JANSENISTS and the *MOLINISTS*,

From the beginning of that Affair till the POPES Deciſion.

Faithfully Rendred out of French.

A like Diſplay of the Romiſh State, Court, Intereſts, Policies, &c. and the mighty influences of the *Jeſuites* in That CHURCH, and many other CHRISTIAN STATES, being not hitherto extant.

ACT. IV. Verſe. XX.

Non enim poſſumus quæ vidimus & audivimus non loqui.

LONDON

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BIBLIOTHECA REGIA MONACENSIS

To the Right Honourable

ROBERT,

Earle of ELGIN,

Baron of WHORLETON, *&c.*

MY LORD,

IF the Greatneſſe of the *Subject* may ſerve to juſtify the Inſcription of a Book to ſo Great a Name, I may with reaſon affirme that none ever treated of an Argument of more weight, extent, and difficulty then This; and conſequently hope, that the Conſiderableneſs of the Matter will ſupply for the little Title which the Tranſlation hath given me in it, and upon which I have preſumed to preſent it to your Lordſhip. *Fatality* and *Liberty* were diſputable Points in all Ages of the World, and in all Religions. But the Controverſies about them have been infinitely multiply'd amongſt Chriſtians, and ſcarce any Queſtions agitated with greater heat both in the *Purer* and the *Unreformed* Church. The *Hypotheſis* of *Abſolute Predeſtination* and *Phyſical Predetermination* of all Events, hath engaged its Promoters in the defence of ſundry Conſequent doctrines, of very great importance, yet no leſſe controverted then their foundation. Of which no more need here to be mentioned, beſides thoſe contained in the *Five Propoſitions* of late years with incredible ſubtlety and artifice conteſted between the *Jeſuites* and Jeſuitical Faction on one ſide, and the *Janſeniſts* on the other,

in the Romane Church, *viz.* *touching The Poſſibility of keeping Gods Commandments, The Reſiſtibility of Grace, The Liberty of the Will, The Efficacy of Preventing Grace, and The Univerſality of Redemption.*

In theſe Points the doctrine of the *Janſeniſts* is in ſome reſpects different from that of the *Calviniſts*; yet not ſo much, but their ſubtle Adverſaries took advantage of the Conformity, to contrive Five Propoſitions capable of a double Conſtruction, namely, both according to the opinions of *Janſenius*, and thoſe of *Calvin*; that by this means they might involve the former in a *Cenſure* of the latter, which they doubted not to obtain, as being equally condemned for heretical by either diſſenting Party, the *Adherents* of the *Jeſuits*, and the Diſciples of *Janſenius*, or (as they ſtyle themſelves) of S. *Auguſtin*. The Intrigues, Confederacies and ſolicitations for the accompliſhment of which deſign are the matter of this Journal, as ſome Manuſcript Pieces concerning the ſame affair are of the adjoyned Collection.

I know not whether at any time ſo ample an Account hath been given the world of the manner of Proceeding held by the *Roman See* in paſſing a Deciſion of Doctrine. But I perſwade my ſelf, that whoſoever ſhall impartially peruſe This, cannot have any great opinion of the Popes *Infallibility* (which yet is the Baſis, at leaſt of all points held by the *Romaniſts* in oppoſition to the *Proteſtants*) when he finds that the Pope profeſſeth himſelf no *Divine*, and the Cardinals pretend to no more but a *Prudential Judgment* (that is, ſuch as is requiſite to be paſs'd in point of intereſt) that the Popes meaning in his *Conſtitution* is as much controverted as the Cauſe it determines, while one Party adheres to what he writes, and the other to what he ſpeaks; and that the Authority of the Church as well as that of the Fathers, is made uſe of to eſtabliſh Contradictions, (That I mention not the diſparagement of the ſo much pretended Unity of that Church.) Nor can any Exception lye againſt the Relator who was a principal *Agent* in the Affair, and upon all occaſions makes as great profeſſion of zeal and affection for the Roman Church as he doth of Truth and ſincerity.

I pretend not, my Lord, to exhibite your Lordſhip a Patron of the Cauſe, by dedicating the Hiſtory of it to your Honora-

ble

ble Name. 'Tis not more indubitable that the Church of *England* hath delivered her sense upon these *P*oints with singular pru. dence, caution, and moderation, then that your Lordship hath been always a most firme Propugner of that Church, even in the worst of times. And truely the late happy Revolution, in which your Lordship was so active as to venture all earthly Interests, hath redounded highly to the advantage of the Church, as to these very Doctrines: Since whatever Ecclesiastical Government might have been established during our Distractions, no Termes of Communion could be more rigid and unreasonable, as to these Points, then those required by the two most prevalent Factions of those Times; as appears by the publisht *Confessions of Faith* of the *Assembly* and the *Congregations*.

Should I here take occasion to mention your Lordships indefatigable Industry and *A*ssiduity, Fidelity and Disinteressedness, in the Service of the State, certainly no man could be more justly accused of a superfluous undertaking, since I should speak no more then what is already most perfectly known to the whole Nation; at least in its *Representative*. Nor is it to be doubted but that being now in a higher sphere, your influences will be as great for the Publick Good, since you are still accompanyed with the same Vertues which rendered you a Peer of both Kingdomes by Merit, before you were so by *I*nheritance. Nor shall *I* attempt to give a Character of your Lordships personal accomplishments; as, an Extraordinary Measure both of Divine and Humane Learning *P*erfection in the Moderne and ancient Languages; together with singular Generosity and Beneficence (of which a more illustrious proof could not be given then your late vigorous actings for relief of the Sufferers by the late times.) It may suffice me to say that I have found particular effects of your Lordships goodness, and that *I* should but little care to own the Translation of this work so publickly, did it not give me so fair an opportunity to declare the honour I have to be,

MY LORD,

Your Lordships most humble, obedient and obliged servant,

G. Havers.

THE AUTHOR'S PREFACE,

Giving an Account of the publiſhing of this JOURNAL.

THe Affair of the Five Propoſitions being become by its Conſequences ſo conſiderable, that it is at preſent the principal part of the Church-Hiſtory of this Age, thoſe very conſequences which were ſoon foreſeen and by divers of the moſt eminent Biſhops of the Gallicane Church committed to me to repreſent to the H. See, caus'd me alwayes to conſider it as of very great importance: and the exact Account I conceiv'd I ought alwayes to be ready to render to thoſe Biſhops and the Church of all that I had done and could obſerve had paſs'd therein, oblig'd me to apply my ſelf about it with ſo much greater care, for that I eſteem'd it a Matter above me, and as a particular Engagement impos'd on me by the providence of God, who is ſometimes pleas'd to make uſe of weak Inſtruments about the greateſt Matters. Hence it came to paſſe, that when after my return from Rome, I went about to reduce all I had acted and remark'd therein into a Body of Hiſtory, I found I had ſcarce any thing more to do but to tranſcribe the Memoires I had formerly prepar'd at Rome, and to join together the principal Accounts I had already given of this buſineſſe. There are, I doubt not, many Hiſtories more delightful then this for ſtyle and variety of matters, but perhaps there never was any more exact and faithful. I have not writ any thing but what I ſaw or heard, and that while it was freſh in my memory; It hath been alwayes my care to ſpeak nothing falſe, or that might be exprobated to me, not only before men but far more before God; well knowing that if it be pronounc'd Univerſally, That we ſhall be juſtified or condemn'd by our words, it more eminently belongs to words of ſuch importance as theſe, by which a publick Teſtimony is render'd to the Church of what hath been acted in an Affair wherein ſhe is ſo highly concern'd.

Truth then hath been the proper ſcope I aim'd at in writing, which becauſe it is not alwayes ſeaſonable to publiſh, and never unleſſe great and weighty conſiderations require it, though many made me deſirous to print this Journal aſſoon as it was finiſh'd, yet others reſtrain'd me, and ſome made me wiſh if poſſibe wholly to ſuppreſſe it. Several yeares were ſpent in this Irreſolution; but at length the Relalations full of falſities which have been offer'd to the world concerning what paſs'd at Rome in this Affair, and the numerous falſe rumours ſpread abroad about it convinc'd me of my Obligation to undeceive the world, by giving it a true Hiſtory thereof. The different things which have been ſpoken about it, have made all learned men deſirous to know the truth of what hath paſs'd; and they have thought it ſerviceable to the Church, that a Hiſtory ſo conducing to the elucidation of the preſent Conteſts ſhould not remain longer in the confuſion and obſcurity wherein it lay.

I was confirm'd in this thought by the extreme ſatisfaction which the Aſſembly of the Clergy of France in the year 1655. expreſs'd to my Lord the Biſhop of Lodeve, now Biſhop of Mont-pellier, with the Relation he made them of what he had learnt from the mouth of Innocent X. about this matter; it being ſo great that they deſir'd he would give it them in writing, to the end it might be inſerted in the Verbal Proces which they caus'd to be printed a little time after. For hence I infer'd, that, if that Illuſtrious Aſſembly was ſo well pleas'd with that Account (in which things are not reſumed from the bottom, but in groſſe and confuſedly enough) that they judg'd it deſerving to be publiſht under their

name

name and by their orders; there would be other grounds of ſatisfaction, both to the Clergy in general and the reſt of Chriſtians, to behold diſtinctly and orderly the particulars contain'd in this Journal *touching the ſame matters which were related but in a word in that Account. Moreover, the care Pope* Innocent X. *told the ſaid Biſhop of* Mont-pellier, *he had taken to cauſe all tranſactions in this Affair to be compil'd in a Volume, and depoſited in the Archives of S.* Peter, *after he had declar'd the ſame in the Conſiſtory held to that purpoſe; this Care (I ſay) clearly ſhewing that Popes deſire to preſerve to the Church the remembrance and information of all that paſs'd in this Affair, and the ſaid Volume being not likely to contain other Pieces then what are either intire or ſufficiently ſet down in this* Journal, *I thought I ſhould ſecond his good intentions by preſenting the ſame to the Publick.*

I conſider'd further, that beſides thoſe Pieces there were many things in this Journal *which might be verify'd, not only by other proofs which I can produce thereof, but alſo by the Teſtimonies of the conſiderable Perſons whom I call to witneſſe by mentioning them: divers of which being ſince the finiſhing thereof paſs'd to another life, I fear'd that if I longer defer'd the publiſhing of it, I might one day be reproach'd for atteſting only the dead and perſons incapable of gainſaying me. Wherefore the faithfulneſſe I have us'd herein, keeping me from fearing that any perſon might find any thing in it that were not moſt true, I judg'd that the ſooner I divulg'd it, it would be the better, in regard of having the more witneſſes of all that I have ſaid, and of the ſincerity with which I have ſaid it.*

Theſe conſiderations induc'd me to reſolve upon the Impreſſion which I have caus'd to be made this preſent Year 1662. *that ſo I might conſummate the Work of the Commiſſion, in which it hath pleas'd God to employ me however incapable and unworthy of it, and dye with more quiet, having hereby payd the Church what I conceiv'd I ow'd to her.*

But becauſe this Journal *was written in the end of the Year* 1653. *and in* 1654. *I adverti ſe thoſe that ſhall read it to be mindful thereof, leſt they be miſtaken in ſome things which ſhould have been expreſs'd otherwiſe, had it been written at the preſent time. Thus, by thoſe words* [M. the Arch-Biſhop of Tholouſe that dy'd laſt,] *M.* de Marca *is not meant, but M.* de Montchal *his predeceſſor; they not being intelligible of any but him when I writ them, and likewiſe when they were printed. When* I *name the Pope,* Innocent X. *muſt be alwayes underſtood, becauſe it was under his Pontificate that all this Affair was tranſacted and reduc'd into writing. And when* I *ſpeak of My Lord* Ghiggi, *or M. Cardinal* Ghiggi, *it muſt alwayes be underſtood of Pope* Alexander VII. *who ſits in S.* Peter's *Chair at this preſent; becauſe during all the time* I *was employ'd about this* Journal, *there was no other Cardinal* Ghiggi *beſides him.*

At Paris *this* 25. *of* November 1662.

THE

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A JOURNAL

Of what Paſſages I obſerv'd at

ROME

Relating to the Matter of

The Five Propoſitions.

The DIVISION of this Work.

WHat hath paſs'd at *Rome* in reference to the *Five Propoſitions* is ſo well worth knowing, and yet ſo little known; that I account my ſelf oblig'd to ſet down in writing all the Occurrences concerning them, which during two whole years, wherein I was imploy'd about that affair, arriv'd to my knowledge; and alſo to fit the ſame either to be printed in my own life-time in caſe occaſions ſo require and permit, or elſe tranſmitted to the notice of Poſterity by the help of ſome Copies which I ſhall take care ſhall be made and repoſited in Libraries.

During the ſpace of thoſe two yeares I was carefull to write down daily every thing that I either did or learn'd concerning this buſineſſe. The principal particulars whereof I likewiſe every week ſent into *France*, according as I was oblig'd. So that for the framing of my intended Narrative I ſhall onely need to ſelect out of the Journal I made then, and the Copies of Letters I preſerv'd, ſuch things as will not be unworthy the publick Eye, leaving apart ſuch as deſerve

not to be produc'd thence. Possibly I may relate some few that will seem at first View superfluous, or little important; but I hope even those which appear least considerable in themselves, will be in the sequel found serviceable to the illustration of such as are more so. However, I am secure *I* shall not mention any but what is most true; it not being possible for One who speaks only such things as he knows, and according to his knowledge, to utter falsities, unless he will himself; from which by God's grace my Intention is perfectly free.

I shall divide the Journal of Passages at *Rome* into Four Parts; Each of which shall comprise Six Moneths of those two years: whereunto I shall adde a Fifth, containing what came to my particular knowledge from the time of our departure from *Rome* till the end of the year 1653. But because the Propositions were not carried to *Rome*, but in consequence of the Motion made in *Sorbonne* in the Assembly of the First of *July* 1649. by M. *Cornet*, Doctor, and at that time Syndic of the Faculty of Divinity of *Paris*, for the nomination of Doctors to examine and censure them; there shall be Two Parts antecedent to the mention'd Five; the former of which shall comprehend what pass'd at *Paris* concerning this matter; wherein, that I may not omit any thing contributory to the manifestation of this business, I shall relate other things which preceded that Assembly, without the knowledge of which, neither the Judgements of some Doctors who deliver'd their sentence thereupon would be so well understood, nor the sequels it had sufficiently apprehended. The Second shall treat of what I learn'd at *Rome* in the first journey I made thither in the H. Year 1650. at which time this affair seem'd wholly laid asleep amongst the Faculty. For after *I* had sojourn'd there three or four Moneths, although it was no part of the design of my residence, yet *I* occasionally learn't some things of reference to it; and possibly what I writ to *Paris* thereupon, was the inducement to some Bishops of *France* to engage my return to *Rome* about this affair, when according to my own purpose *I* was upon the way back towards *France*. The account of the Seven Parts of the Work is as followeth.

The First shall contain what pass'd about this matter at *Paris* particularly in several Assemblies of the Faculty in the years 1646, 1647, 1648, and 1649.

The Second shall comprise sundry things which pass'd, or which I learn'd at *Rome*, during four or five moneths of my residing there upon my private account, from the end of *November* 1650. till *May* 1651.

The Third shall recite what pass'd at *Rome* from the time of my return thither as the Envoy or Delegate of some Bishops, at the end of *June* 1651. till the end of the same Year.

The Fourth shall set forth what pass'd at *Rome* during the first Six Moneths of the Year 1652.

The Fifth shall relate the Passages of the last Six Moneths of the same Year.

The Sixt shall shew what pass'd from the beginning of the Year 1653. till the Moneth of *June*, when we departed from *Rome* to come back to *France*.

And the Seventh shall declare what occurr'd from the beginning of our voyage, till our arrival at *Paris*, and also what came to my particular knowledge, after our return till the end of the same year 1653.

THE

THE FIRST PART.

October 1646. Containing what pass'd at *Paris* concerning the affair of *The Five Propositions*, particularly in several Assemblies of the Faculty of Divinity, held in the Years 1646, 1647, 1648, 1649.

CHAP. I.

Of what pass'd in the Assembly of the Faculty, 1 Octob. 1646. Of a Speech pronounc'd in the Grand Chamber by M. Omer Talon Advocate General, on Friday 10 May 1647. and, Of the Arrest issu'd from thence on the 15th, upon his Remonstrances.

AT the beginning of the year 1646. my time of Licentiate being accomplish'd, and the Ceremonies of conferring Degrees deferr'd till after *Easter*, I thought fit to employ that interval of time in a journey to *Italy*, invited thereunto by the company of M. *de Souvré*, Chevalier of the Orders of the King, and first Gentleman of his Chamber, and of M. the Abbot *de Bassompierre*, now Bishop of *Xaintes*, and of some other persons of quality whom I had the honour to know at Court. M. *Bourgeois* Doctor of *Paris*, and M. *Ducheſne* an antient Professor in Philosophy, were then at *Rome* by Order of my Lords the Bishops who had licenc'd the Book *Of Frequent Communion*, to defend the same against the prosecutions us'd by the Jesuites there to get it censur'd. During the short abode I made there, M. *Bourgeois* and M. *Ducheſne* told me the Book *Of Frequent Communion* was wholly acquitted, but the Jesuites had turn'd all their forces against another Book, to which That had given occasion, namely, that *Of the Greatneſſe of the Roman Church*. Nevertheleſſe that they conceiv'd they had so clearly evidenc'd to divers Cardinals the validity of the passages of the said Book, (which establisheth in the two Princes of the Apostles, S. *Peter* and S. *Paul*, the Authority in question) that they believ'd it now out of all danger of Censure.

In these very termes I inform'd of this matter divers of our Confreres who requested intelligence thereof at my return, which was in the moneth of *August* the same year. And in *September* following, having receiv'd the Doctor's Cap, the first time I had the honour to enter into the Assembly of the Faculty, (which was 1 *Octob.* 1646.) M. *Cornet*, then Syndic, acquainted the Faculty that the *Nuntio* had told him, that certain Manuscript Gazettes [or Mercuries] were come to his hands from *Rome*, which spoke two Doctors there who pretended to be Delegates from the Faculty for the maintaining a Book as Orthodox, which undertook to shew, *That there may be two Heads in the Church*; Of which he advertis'd the Faculty in regard of their concernment therein, and intreated them to declare to him, whether they had sent the said Doctors to *Rome* for the defence of such Book. This proposal was made after a manner so odious and captious against the said Book, that M. *Chastellain* (who was friend to M. *Bourgeois*, and was satisfy'd of the goodneſſe of the Book defended by him at *Rome*, in which also he knew it was not maintain'd *That there may be two Heads in the Church*) conceiv'd that enough would be done both for the Book and for M. *Bourgeois*, if it were declar'd to the *Nuntio*, That no person of the Faculty had so much as heard speech of any Book written to that purpose; and accordingly he nominated M. *Pereyret* and some other Doctors to carry this answer to the *Nuntio*. This disowning of an Imaginary Book, was very well pleasing to the enemies of the True Book which M. *Bourgeois* defended. For they saw well, it would not be difficult for them to involve the true one in it. So this advice was universally assented to, though with different ends and aims.

My turn of suffraging came not till the last: but I did not forbear to give some intimation of the ill

uſe I fear'd would be made of this Declaration; which when I ſaw ratifi'd by the Concluſion of the Faculty, ſpeaking after the Aſſembly with the Doctors (to whom, upon the aſſurance given by M. *Bourgeois* and M. *Ducheſne*, I had ſignify'd that I conceiv'd the Book out of danger of Cenſure) I told them that after this Declaration of the Faculty, I judg'd the Cenſure would indubitably follow, and believ'd two Moneths would not paſſe before its appearance. Moreover, becauſe I ſaw the reputation of M. *Bourgeois* and M. *Ducheſne* unjuſtly impeach'd, I gave ſuch a teſtimony of them in this Aſſembly as I believ'd I was bound to do, being ſo lately return'd from *Rome*, where I had ſeen (as I aſſur'd the Aſſembly) *that* they took not upon themſelves the quality of Delegates of the Faculty, *that* all people of honour that knew them, look'd upon them as ſent by thoſe of my Lords the Prelates of *France* who had given approbation to the Book *Of Frequent Communion*; and that none but framers of Gazettes [or Mercury-mongers] could ſpeak otherwiſe of them.

However, upon that Gazette which came to the *Nuntio*, and from him to the Faculty, the Concluſion paſs'd. M. *Pereyret* went to viſit him, according to the commiſſion given him ſo to do: and although he had receiv'd none to leave any thing in writing with the *Nuntio*, yet he declin'd not to give him a Memorial of what he ſaid to him, which he drew up as himſelf pleas'd, without communicating any thing thereof to the Faculty.

The term of publiſhing the Decree of the Inquiſition of *Rome*, which appear'd againſt the mention'd Book, conſequently to the Declaration of the Faculty, was longer then I imagin'd it would have been: for it was deferr'd till the 25th. of *January* the following year 1647. being the very day of the Converſion of St. *Paul*, which I cannot but obſerve here, becauſe I doubt not but it was deſign'd by the authors of the Decree.

Some time after, this Decree came into *France* to the *Nuntio*, with command from the Pope to cauſe it to be printed, and ſent to the Ordinaries of places; by which order, and for which purpoſe it was printed by *Sebaſtian Cramoiſy*. I ſhall mention no other particulars of this Decree, but what are in the Speech of the deceaſed M. *Talon* Advocate General, whereof, and of the Arreſt which follow'd it, I had a Copy; which I ſhall inſert here to preſerve the ſame to poſterity, though they have been printed ſince in flying and periſhing pamphlets.

A Speech deliver'd in the Grand Chamber by Monſ. Omer Talon, *Advocate General, on* Friday 10 Maii 1647.

Gentlemen,

WE receiv'd on *Wedneſday* an order from the Court to make inquiry concerning a Bull printed a few dayes ſince, and a Sentence iſſued forth by the Provoſt of *Paris* on *Monday* laſt; whereby he hath condemned a ſmall Writing and Book containing one ſheet of Paper; which Writing is contrary to the authority of the ſaid Bull. Moreover the ſame day we heard what paſs'd in the preſence of the Queen touching the ſame affair, where you were pleas'd, Sir, (addreſſing himſelf to the firſt Preſident) to expreſſe the ſentiments of the Company, and their reaſons for oppoſing the enterpriſe of the Popes *Nuntio*, who goes about to eſtabliſh a new Juriſdiction in this Realm: After which diſcourſe, the Queen having called us and heard from our own mouths ſomething of the particulars of this affair, and afterwards conferr'd of it with M. the Cardinal *Mazarin*, M. the Chancellor gave us to underſtand, that there was a difference to be made between a Bull iſſu'd by authority of the Holy See, for the printing and publiſhing of which there is the King's Privilege, and one ſet forth by the Mandate or Certification of the *Nuntio*, who makes no part of the Bull.

Whereupon, *Gentlemen*, to tell you our thoughts concerning this Bull, we have found in it three things eſpecially to oppoſe;

Firſt, that there ha's been printed in *France*, publiſh'd, and endevour'd to be executed, a Decree of the Congregation of the Inquiſition of the Holy Office, and that it hath been intitul'd, *Decretum Sanctiſſimi D. N. D.* Innocentii *divinâ providentiâ Papæ*, under pretence that the Pope aſſiſted and was preſent at that Congregation. For in *France* we acknowledge the authority of the Holy See, and the power of the Pope head of the Church, common Father of all Chriſtians. We owe him all ſort of reſpect and obedience. This is the belief of the King, eldeſt Son of the Church, the belief of all Catholicks, and of all ſuch as are within the true Communion. But we acknowledge no Authority nor Juriſdiction of Congregations held in the Court of *Rome*, which the Pope eſtabliſheth as ſeems good to himſelf. But the decrees and arreſts of theſe Congregations have no authority nor execution in this Kingdom; and when upon occaſion of contentious buſineſſes ſuch decrees have been preſented (as in the matter of Diſpenſations, Nullity of Vowes, tranſlation of Religious perſons, and the like) the Court hath declared ſuch Briefs null and abuſive, with a *ſalvo* to the parties to have recourſe to the ordinary wayes, that is to ſay in the Chancery, in which Acts are expedited in the Name of our Holy Father the Pope, in whoſe perſon the lawfull authority reſides. And for what concerns matters of Faith and doctrine, they ought not to be determin'd in theſe Congregations, except by way of advice and counſel, not of power. 'Tis true, in theſe Congregations are cenſur'd Books ſuſpected of Hereſie and bad doctrines; here is made the *Index Expurgatorius*, which encreaſes every year; and here have ſometimes the Arreſts of this Court been cenſur'd; as namely the Arreſt iſſu'd againſt *Jean Chaſtell*, *the Hiſtory of Thuanus*, the Liberties of the *Gallicane* Church, and all others which concern the preſervation of the ſacred perſons of our Kings, and the eſtabliſhment of Regal Juriſdiction.

Now, were the Decree in queſtion, and others of the like nature publiſht and authoriz'd in this Realm, it would be in effect to receive the Inquiſition into it, and that for this Remark, which ſeems to admit of no anſwer. The Congregation write themſelves *Generalis & Univerſalis Inquiſitio in Univerſa Republica Chriſtiana adverſus Hæreticam pravitatem*; hence they aſſume a power of making proceſs againſt the Kings Subjects, and think they have a right to do the ſame againſt Books printed within the Kingdom. Wherefore having examin'd the Title of the Decree iſſued from the Inquiſition in the aforeſaid terms, which teſtifie a pretenſion to Univerſal authority, we thought our ſelves oblig'd to notifie the ſame to the Court, that we might make our

our proteſtations thereupon according to the duty of our Offices.

The ſecond thing we obſerv'd, is the Mandate or Certification of the Nuntio to the King's perſon at the foot of the ſaid Bull, wherein he ſtyles himſelf Nuntio to the Kings perſon, and the whole Realm of *France*; which is a Title unuſual and extraordinary: for the Nuntio performing the Office of an Ambaſſadour in *France*, and being capable of executing no other, it follows that he hath no other in this Kingdom: beſides that, if he thought fit to ſpeak of the Kingdom, he ought to have mentioned the Kingdoms of *France* and *Navarre*; it being certain that the omiſſion of the latter is ordinarily affected, and that not without deſign.

There is a ſecond obſervation to be made upon this Commiſsion, and it conſiſts in one word, *viz.* That the *Nuntio* ſaith he receiv'd the Pope's command to cauſe the ſaid Decree to be printed. Now Printing being a thing purely temporal, and relating to policy, cannot be allowed but by the authority of the King or his Magiſtrate.

The third Conſideration ariſeth from that he ſaith, That the Original of the Decree aforeſaid remaineth in the Records of his Nuntio's Office; which manner of ſpeaking agrees not with our Cuſtomes; becauſe the Nuntio hath neither Court nor Records in *France*, no more than the Ambaſſadors of other Princes, or than the King's Ambaſſador hath when he is at *Rome*.

In the laſt place he hath added, That this Bull ſhall be ſent to the Biſhops and Archbiſhops within his Nuntiature; as if the Office of Nuntio had any certain and limited Territory. Now in as much as this manner of ſpeaking is a new and ſpringing incroachment, we think there is reaſon to provide againſt it.

This Speech was follow'd by an Arreſt compris'd in the following words.

An Extract of the Regiſters of the Parliament of 15. May 1647.

THis day the Court having deliberated upon the Remonſtrance and Arguments of the King's Advocate General contain'd in the Regiſters of the tenth of this Month concerning a certain Paper entituled, *Decretum Sanctiſsimi D. N. D. Innocentii X. divinâ providentiâ Papæ adverſus propoſitionem iſtam* [Sanctus *Petrus* & Sanctus *Paulus* ſunt duo Eccleſiæ Principes qui unum efficiunt] *& libros in quibus iſta propoſitio aſſeritur & defenditur*, printed at *Paris* by *Sebaſtian Cramoiſy*, the King's Printer in ordinary, this preſent year 1647. at the end of which is the Copy of an Inſtrument made at *Paris* on the thirteenth of *March* laſt, ſigned, *Nicholaus Archiepiſcopus Athenarum*, whereby the ſaid Archbiſhop of *Athens* ſtiles himſelf *Apoſtolical Nuntio* to the moſt Chriſtian King, and the whole Realm of *France*, and declares, that by ſpecial Mandate of his Holyneſs given at *Rome*, he hath cauſed to be printed the Copy of the ſaid Decree according to its Original kept in the archives of his Nuntiative to ſend the ſame to all the Ordinaries within the ſaid Nuntiative, and others to whom it might appertain: which is an innovation and incroachment upon the authority of the King; wherfore the aforeſaid Decree made in the Roman Inquiſition on the 25th. of *January* laſt, and other Bulls and Briefs having taken into conſideration, The ſaid Court prohibits and forbids all Archbiſhops and Biſhops, their Vicars and Officials, Rectors and Deputies of Univerſities to receive, publiſh, or put in execution the Decrees and other Acts of the Congregation of the Inquiſition of *Rome*, as alſo any other Bulls or Briefs whatever, without the King's permiſſion confirm'd in this Court. Provided nevertheleſs, that the ſupplying of Benefices and ordinary Diſpatches concerning the affairs of particular Perſons, which, according to the orders of this Realm and laws of State, are obtained in the Court of *Rome*, be not included in the aboveſaid Prohibition. *Moreover*, this Court hath ordained, and doth ordain, That all the Copies of the ſaid Decree of the Inquiſition bearing date on the 25th. of *January* laſt ſhall be ſeiz'd on at the ſute of the Attorney General, and brought to the Bar of the ſaid Court to be ſuppreſſed. *Alſo*, it forbids all Perſons to have, keep, or retain any Copy of the ſame under the penalties provided by Law in ſuch Caſe. *And* requires all Printers and Stationers to keep and obſerve the Rules and Orders made about the matter of Printing, under penalty of being fin'd at pleaſure. *Laſtly*, The Subſtitute or Deputy of the ſaid Attorney General is hereby required to be diligent in cauſing this Arreſt to be put into execution, and to certifie the Court thereof within a Month, to which end it ſhall by the care of the ſaid Attorney General be forthwith ſent into all Bailywicks and Precincts throughout the Realm. Given in Parliament, the 15th. of *May*, One thouſand Six hundred Forty ſeven. Signed, *Du Tillet*.

CHAP. II.

Of what paſs'd in the Aſſembly of the Faculty on the firſt of March, 1647. *concerning a ſcandalus Libel againſt* Petrus Aurelius.

AMongſt the Libels publiſht this year by the Jeſuites or their Partiſans, there was one in *Latin*, intituled, *The Divinity of* Petrus Aurelius, or, *His principal Errors againſt Faith and Good Manners*, a Libel full of abundance of falſifications and calumnies, charging that famous Writer with errors directly contrary to his ſentiments, and fixing the name of Error upon Catholick Truths. In the Aſſembly of the Faculty on *March* 1. M. *Pereyret*, according to appointment formerly laid upon him to read the ſaid Libel, and make his report of the ſame that day, declar'd, *that* he had found that It contain'd a hundred Propoſitions, moſt of which were drawn intire and word for word out of the Works of *Petrus Aurelius*, and the reſt made up of his words taken out of ſeveral places, and ſo put together as to make perfect ſenſe: *that* the Author of the ſaid Libel had to every one of thoſe hundred Propoſitions added as many Concluſions, by which he attributed ſundry Errors to *Petrus Aurelius*. That moreover it would be not only unprofitable but prejudicial to ſet upon the examination of the ſaid Libel, becauſe it would coſt the Faculty not only ſome Months but even many years, *multos annos*, to diſcuſſe the ſincerity of the extracted Propoſitions, and the truth of the conſequence drawn from them, according to their accuſtomed diligence and fidelity, and to the rules of Theology; Wherefore he concluded that he judg'd it ſuitable to the intereſt and dignity of the Faculty to bury the whole Matter in ſilence, eſpecially ſeeing the Epiſtle prefixt to the Libel was already torn by the

the Hangman's hand, and the Book condemned by a ſentence of the Lieutenant Civil at the requeſt of the Agents of the Clergy. This ſubtilty M. *Pereyret* made uſe of to engage the Faculty to abandon him who had ſo generally defended them. And for that men are eaſily led to ſuch courſe as exempts from trouble, this Motion met with no oppoſition.

CHAP. III.

Of what paſs'd in the Aſſemblies of the Faculty on the ſecond of May, *the firſt of* June, *and the firſt of* July, *in the year* 1648. *upon occaſion of a Libel of* F. Veron.

IN the year following (1648.) was publiſht another Libel, intituled *A Gag for the Janſeniſts and Arnaudiſts*, whereof F. *Veron* was the Author. It was ſold by all the News-Sellers of *Paris* in the end of *Lent*. It contain'd Maxims ſo ſcandalous and prejudicial to the ſalvation and edification of *Chriſtians*; it was fill'd with ſo many injuries and calumnies, and was ſo apt to trouble the publick Tranquillity, that the Lieutenant Civil having taken notice of it, thought himſelf oblig'd not to fail in the duty of his Office to cauſe it to be ſuppreſſed. To which purpoſe he ſent for the Syndic and Jurates of the Book-ſellers, forbad them to ſell it, and gave order that the ſaid Prohibition ſhould be printed and fixt up in publick places.

F. *Veron* was rather exaſperated by this Prohibition, than convinc'd of the miſchief his Libel might do. He had publiſht it at firſt without any Licence, and therefore ſought to get one; but not finding any at *Paris*, he procured one from a Cordelier Doctor of *Tours*, and forg'd another of another Doctor a Cordelier at *Chartres*; with which approbations he caus'd his Book to be publiſht and diſtributed again after Eaſter.

Amongſt the Errors and Calumnies wherewith this Libel was fill'd, eſpecially againſt the antient Fathers and Councils, in the ſixth Page of the firſt Impreſſion he writes, *That antiently many judg'd that it was not commanded by* Jeſus Chriſt *to make Confeſſion even at the time of death, much leſs that there was any Precept to do it before Communicating, even by ſuch as had ſinn'd mortally; conceiving that Contrition alone was ſufficient: And that there was in thoſe times no Precept to confeſſe every year; but that it was ſo ordain'd only by the Fourth Council of* Lateran *in the year* 1215. And Page 7. *That the uſe and practice of the Sacrament of Pennance, and Confeſſion for Mortal Sins, either before the Communion, or at the time of Death, appears very rarely in Antiquity.*

The new publication of the Libel, with the ſaid approbations being likely to propagate the ſeditious Maximes contained therein, and do wrong to the Faculty, by reaſon of the approbations of thoſe of their Body wherewith it was authoriz'd, M. *Guillebert* Doctor of *Sorbonne* made complaint in the Aſſembly of the ſecond of *May* following againſt the ſaid Libel and the Doctors that appear'd Licencers of it.

Aſſoon as they who were in the Aſſembly heard M. *Guillebert* read one or two of the Maximes of the Libel, they were ſo mov'd thereat, that they were ready to nominate certain Perſons to read it, and make report thereof, according to Cuſtom, in the Aſſembly following. But M. *Cornet* diverted them from ſo doing, by deſiring that before they debated upon this buſineſſe, the Doctors who had given the Licences might be ſent for to give account of what they had done. Whereupon the Faculty demurr'd, and gave charge to F. *Lavaux*, who was then Warden of the *Cordeliers*, to write to them to that purpoſe.

In the Aſſembly of *June*, F. *Charruau* appear'd and juſtified his Approbation with all imaginable boldneſs, proceeding from the aſſurance he had of a Party in the Faculty ſufficiently potent to protect and bring him off. He diſcours'd with great vehemence againſt the Book *Of Frequent Communion*, and that of *Janſenius*; ſo long as he pleas'd to ſpeak, he was not interrupted by any one, but heard peaceably. But when M. *Guillebert* offer'd to repreſent with ſingular moderation and few words ſome of the principal Points, and moſt pernicious Maximes he found in the ſaid Libel, he was interrupted ſeveral times by divers Doctors, and particularly by M. *Cornet* who omitted nothing he could do to diſturb him every moment, to diſorder the coherence of his Diſcourſe, and to keep him from being heard and underſtood. At laſt, the time of this *Aſſembly* being elaps'd, and having been ſpent in ſeveral altercations, which clearly appear affected for that end, it broke up, after they had given charge to M. *Guillebert* to make an Extract of the Propoſitions of the ſaid Libel which he ſhould find moſt dangerous, and repreſent the ſame to the Faculty in the Aſſembly following, which was to be on the firſt of *July*.

M. *Guillebert* perform'd his Charge, and on that day preſented to the Faculty a Paper, in which he had reduc'd what he found worthy of Cenſure in the ſaid Libel, to three principal Heads; The firſt of which contain'd what F. *Veron* had there written to deſtroy Confeſſion; The ſecond what he had urg'd againſt Pennance; And the third what he maintained againſt the authority of Councils. M. *Cornet* made himſelf likewiſe in this Aſſembly F. *Veron's* Protector, as he had done in the former. He took upon him to juſtifie F. *Veron*, in that he oppos'd the Propoſitions of the Biſhop of *Ipre*; which, he maintained, it would alſo be neceſſary to examine, if this Libel were examin'd, (although that which M. *Guillebert* reprehended therein, had no affinity with thoſe Propoſitions.) Which alſo he formally made a requeſt for, for fear, if the Faculty ſhould examine and diſallow the Libel alone, it might be a kind of Fore-judgement in favour of thoſe againſt whom it was written. Hereupon M. *Pereyret* failing not to repreſent at large, as he had done in the foregoing year, the length of time and greatneſſe of pains it would be requiſite to ſpend in that examination; inſomuch (ſaid he) that to do it well, *Janſenius*, S. *Auguſtin*, and ſundry other Books muſt be read from one end to the other; and after ten years imploy'd therein, there will be no great Progreſs made: The Faculty *concluded*, that for the intereſt of peace it was fit to forbear examining both F. *Veron's* Libel, and the Propoſitions oppoſed.

I have lightly paſſed over this affair, omitting ſundry very conſiderable Circumſtances, that I might not ſtay upon any thing but what makes to my purpoſe: yet Two there are which I cannot paſſe in ſilence. One, that M. *Cornet* drew up the ſaid *Concluſion* on the firſt of *July*, 1648. as he liked himſelf;

ſelf; and when it was read on the firſt of *Auguſt* following, M. *Guillebert* moved the Aſſembly that the ſame might be corrected, as being neither true, nor correſpondent to what he had repreſented to the Faculty, touching the Libel. Yet this was hindred by the artifices and ſlights of M. *Cornet*.

The other is a clauſe annex'd to the ſaid Concluſion, importing that if notwithſtanding the difficulties which render'd the examination ſo laborious at that time, that it was not to be thought on, it ſhould pleaſe God to inſpire any one to preſent to the Faculty any Propoſitions to be examined and decided by them, it ſhould be free for him to do ſo after two months. In which, beſides the manifeſt contradiction appearing in the thoughts of theſe people, who make ſemblance of being lovers of the tranquillity of the Faculty, and nevertheleſſe are ready to diſturbe the ſame within two months; who at this preſent judge an examination ſo difficult, which yet they are at the ſame inſtant diſpos'd to undertake two months after. It is viſible that they had already in their breaſts a ſetled purpoſe of attempting the Five Propoſitions, the performance of which they deferr'd till *July*, in the following year, only by reaſon of the broyles of *Paris*. For when the propoſal thereof was made in *Sorbonne*, on that day M. the Abbot *de l'Iſle*, *Marivault* Doctor of *Navarre*, told one of his friends from whom I learnt it, that M. the Biſhop of *Rhodez* had told him before the Kings departure from *Paris*, on the day of the Three Kings 1649. that the ſaid Propoſitions had been already ſhewn him, to be cenſur'd on the firſt day by the Faculty.

CHAP. IV.

Of ſundry things which paſs'd in ſeveral Aſſemblies of the Faculty, in the ſame year 1648. touching the number of ſuch of the Mendicant Orders as might be admitted into Licenſes and Aſſemblies.

IN the ſame Aſſembly of the ſecond of *May* 1648. wherein complaint was made of F. *Veron*'s Libel, another ſeed of diviſion brake forth, which was of much longer continuance. Almoſt all the Religious Mendicants, Doctors of the Faculty, were ſo link'd to M. *Cornet* and *Pereyret*, that they had no other rule of judgement in any matter under debate, but the opinion of the ſaid two Doctors, inſomuch that their Suffrages were almoſt alwayes conceiv'd in theſe terms, *Sequor ſententiam Domini* Pereyret; *Idem cum Domino* Pereyret. In acknowledgment of which good offices, and to multiply voyces they were ſo well aſſur'd of, theſe Doctors conſpir'd with ſuch other Secular Doctors as they could draw to their party, to get receiv'd into Licenſes, and advanc'd to the degree of Doctor, as many Religious Mendicants as they could introduce, above the number preſcrib'd by the Statutes of the Faculty, and Arreſts of Parliament. In this Aſſembly, two *Jacobins* deſir'd to be receiv'd as Supernumeraries, beſides three *Cordeliers* and another *Jacobin* who had been already receiv'd as ſuch. I ſignified to the Aſſembly, the Statute which hindred us from doing them this favour, and declar'd that if they proceeded to effect it, I would oppoſe it; nevertheleſſe it was carri'd by the plurality of voyces. I oppos'd the Concluſion, and M. *de Roux* Doctor of the houſe and ſociety of *Sorbonne*, joyn'd with me in the oppoſition.

We preſented our Petition to the Parliament, and an Arreſt paſs'd thereupon, whereby the parties that pretended to take benefit of the ſaid Concluſion, were ſummoned to the Court on the firſt day, and in the mean time prohibited to make uſe of it.

This Arreſt was ſignified to the Faculty on the third of *June*, and all the Secular Doctors (excepting perhaps M. *Cornet* and his intimates) who had conſented to do that favour to the ſaid Religious Mendicants, only out of complyance, and had not been inſtructed in the matter, follow'd joyfully with one voyce the judgement of M. *Meſſier*; which was, That the Arreſt was to be obey'd, leaving the Religious to preſent themſelves, if they thought good, before the Kings Miniſters, and repreſent to them their reaſons if they had any.

The four Mendicant Orders interpos'd in behalf of their Batchelors, who were concern'd in the cauſe, which was pleaded on the eleventh of *Auguſt*. The ſaid Arreſt was confirm'd, and beſides it was enacted, That without regard to our Petition, but in juſtice, according to the Arguments of the Kings Attorney General, *the Arreſts of the year* 1626. (whereby, conformably to the Statutes and other Arreſts, the number of Mendicant Doctors that might be admitted into our Aſſemblies, is reſtrain'd to two of each Order) *ſhould be read every year on the firſt day of October in our Aſſembly*, to the end the memory and performance of the ſame may be perpetual, *with injunction to the Dean and Syndic to ſee to the obſervation of the ſame, as they would anſwer the contrary at their peril.*

The Univerſity having heard the report of this Proceſſe, and conſider'd the importance of it, concluded on *June* 13. to interpoſe therein, if need were; but the Arreſt paſs'd without mention made of their interpoſing, or concerning themſelves in the cauſe.

This laſt Arreſt of the eleventh of *Auguſt*, was ſignifi'd and read in the Aſſembly of the firſt of *September*. But it was ſo far from being executed by the Religious Mendicants, that on the contrary, not only they, but alſo divers Secular Doctors, ſway'd by M. *Cornet*, became together oppoſers of its execution. They were ſummon'd to the Court upon this oppoſition, and *September* 3. appeared at the *Palais* with the ſaid Mendicants, to the number of eighteen, amongſt whom were MM. *Pereyret*, *Morel*, *le Moine*, *Amiot*, *Grandin*, *Bail*, *Denis*, *Guyard*, and others. The Mendicants were heard by their Speaker Fryer *Bernard Guiart*, a *Jacobin*, and the Secular Doctors by M. *Pereyret*. The Reſult of the day was, that they ſhould be heard more at large about their cauſes of oppoſition, on the firſt day after the feaſt of Saint *Martin*, but in the mean time the aboveſaid Arreſts ſhould be obſerv'd.

Which yet they were not in the Aſſembly of the firſt of *October*, though the ſaid Reſult was declared there, and notwithſtanding all the inſtances M. *de Roux* and I could uſe to procure the execution of the ſame. On the contrary, there aroſe new reſiſtance on the part of the Mendicant Doctors, and thoſe Seculars who joyned themſelves in the cauſe with them. Of this, M. *de Roux* and I having made new complaint

complaint to the Court of Parliament, another Arreſt paſs'd on the 27. of *October*, by which it was again enacted, that the aforeſaid Arreſts ſhould be obſerved; that to that end MM. *Viole* and *Brouſſel* ſhould with one of the Subſtitutes of the Attorney General, repair to the Aſſembly of the Faculty, which was to be held on the fourth of *November* following; and that what ſhould be done and ordained by the ſaid Counſellors, ſhould be executed, notwithſtanding any oppoſitions or appeals whatſoever, but without prejudice to the ſame.

On the fourth of *November* following the ſaid MM. *Brouſſel* and *Viole*, accompanied with M. *Becheſer*, Dean of the Subſtitutes of the Attorney General, and M. *Boiſleau*, Clerk of the Court, and two Uſhers, repair'd accordingly to our Aſſembly in the *Sorbonne*. There they caus'd all the Arreſts I have ſpoken of above, to be read by M. *Boiſleau*, and afterwards added ſundry arguments and injunctions to oblige the Mendicant Doctors to obey thoſe Arreſts, and M. *Cornet* to procure the execution of the ſame, according to the duty of his place. But neither the Mendicants nor *Cornet* yielded to any thing ſaid to them, or enjoyned by *Brouſſel* and *Viole*; but on the contrary, they and ſome other Secular Doctors made replyes to them very little reſpectfull, which obliged them, after ſignifying their diſpleaſure therewith, to profeſſe that they would charge them with a verbal Proceſſe for it, and inform the Court of the diſobedience they found to their Arreſts in this Aſſembly. Hereupon they aroſe, and by name forbad M. *Cornet* to continue the Aſſembly after their departure, judging the ſame unlawfull, becauſe there were in it more then two Mendicants of each Order. However he did not forbear to continue it after they were departed.

Divers Doctors, to the number of above fifty, amongſt whom were M. *Meſſier*, Dean of the Faculty at preſent, M. *de Heu* Curé of S. *Severine*, M. *de Mincé*, M. *Hennequin*, M. the Curé of S. *Roch*, M. *Ducheſne* of *Sorbonne*, M. *Breda* Curé of S. *Andrews*, M. *Dabes*, M. *Sachot*, M. *Renier*, and ſeveral others, who were not ſuſpected of any adherence to the doctrine decry'd for new, to purge themſelves from the reproach they conceiv'd the reſiſtance offer'd to the Arreſts of the Court in the face of the Commiſſioners, ſent by it to cauſe them to be executed, deſerved: after the Aſſembly declar'd, that they were ſo far from bearing a part in ſuch reſiſtance, that on the contrary their will and intention was to obſerve the ſaid Arreſts, and that they accounted it very important for the glory of God, the honour of the Church, the preſervation of the authority of the Pope and other Eccleſiaſtical Prelates, the ſervice of the King and State of *France*, the peace and perfect liberty of the ſaid Faculty, in all its reſolutions and concluſions concerning doctrine, as alſo for its policy and diſcipline; that the above-mention'd Arreſts ſhould be maintain'd, kept, and executed inviolably, as the words of the Writing run, ſign'd for that purpoſe by them on 4. *November* 1648. and the dayes following.

The purpoſe of MM. *Brouſſel* and *Viole* was, to make report to the Court of all that paſs'd in the Aſſembly, before the firſt of *December* following, to the end the Court might as they thought fit, take for whatever courſe they ſhould find neceſſary to be obey'd, and get their Arreſts put in execution. But ſo great a number of unuſual and ſtrange things paſs'd in the Aſſembly, that M. *Brouſſel*, who beſides his ſlowneſſe and ordinary exactneſſe, was incumbred with multiplicity of other affaires, had not perfectly framed his Proceſſe verbal before the end of *November*, and could not make report of it in the few dayes which paſs'd till the firſt of *December*, when the Parliament had aſſembled again after the feaſt of Saint *Martin*.

Thus was the Report deferr'd till the month following. But in the mean time M. *Cornet* made his, I mean, the concluſion or relation of what paſs'd in our Aſſembly of the fourth of *November*, which he drew up according to his own pleaſure, to cauſe it to be read according to cuſtome in the Aſſembly of the firſt of *December*, which was accordingly done; but it was ſo full of falſities and calumnies, that M. *de Mincé* complain'd of it, and deſir'd a copy of it of M. *Bouvot*, the Regiſter of the Faculty, who deliver'd him one forthwith; and that M. *de Roux* and I thought our ſelves bound to preſent a new Petition to the Court, againſt the injurious words M. *Cornet* had put into his relation or concluſion to our d ſadvantage, wherein we beſeech the Court to ordain them to be ras'd and expung'd; that by doing this, the ſaid concluſion would be reform'd and reduc'd to the termes of the Proceſſe verbal, drawn up by the ſaid MM. *Brouſſel* and *Viole*, referring our ſelves moreover to the Court for meanes to hinder M. *Cornet* from uſing hereafter ſuch like falſifications and enterpriſes as we complain he had us'd ſince our firſt oppoſition of his deſigns, to multiply more and more Religious Mendicants in our Faculty.

This requeſt was ſuddenly follow'd by another, which M. *de Roux* and my ſelf found it requiſite to preſent, againſt a Libel compos'd and diſpers'd by the Mendicant Doctors, in which we complain'd were contain'd many things ſcandalous and opprobrious, not only againſt our ſelves and the antient Doctors who joyn'd with us in proſecuting the execution of the Arreſts, againſt the Notaries that made the Proceſſe verbal of what paſs'd in the Aſſembly of the firſt of *September*, and againſt the Uſher of the Court, who made that of the firſt of *October*, but alſo againſt the honour and reſpect due to the Court and its Arreſts.

But before the report of all theſe things could be made in the Court, that ſad Diviſion hapned which made a combuſtion in the whole Kingdom, and held *Paris* beſieg'd the three firſt months of the year 1649. for which cauſe a more calme and favourable time was to be attended, to provide for the particular concerns of the Faculty.

CHAP. V.

Of what paſs'd heretofore in the year 1626. touching the number of thoſe of the ſaid Orders admitted into the Faculty's Aſſemblies; and of M. Cornet's antient conjunction with them and the Jeſuits.

BEfore I proceed further in my deſign'd relation, it will be worth conſidering what was the principal ground upon which M. *Cornet* withſtood all the ſaid Arreſts, and all the arguments us'd by MM. *Brouſſel* and *Viole*, to move him to ſee to the execution of them in the Aſſembly; for though it may ſeem a little remote from my principal matter, yet

yet it may be somewhat contributory to the perfect elucidation thereof.

In the year 1626. appear'd in *France* a Book printed at *Rome*, compos'd by a Jesuite nam'd *Sanctarel*; which Book was dispers'd there, and is still, to this day, with the permission and approbation of the Superiors. Assoon as it was seen in *France*, and the sentiments of the said Author were found seditious and contrary to the respect, obedience and subjection due to Kings, the Faculty Assembled extraordinarily on 16. *March* 1626. and deputed MM. *Rumet*, *Daultruy*, *Dupuis* and *Chappellas* to examine the said Book and make report thereof at the ordinary Assembly of the first of *April* following.

On which day they reported that in the 30, and 31. Chapters they found these Propositions, *That the Pope may punish Kings and Princes with penalties temporal, and dispence with the obedience which their Subjects owe unto them. That this custom hath alwaies been in the Church, even for other causes than hereste, as for faults committed by them, in case it were expedient, in case Princes were negligent, in cases of their incapacity, and in case of unusefulness of their Persons*; with some other of the like strain to these; all which were censur'd both by the Deputies and the other Doctors of the Faculty assembled on the 1. of *April*, as containing *a Doctrin false, erroneous, contrary to the word of God, giving ground of hatred of the Papal dignity, opening a way to Schisme, derogating upon the Soveraign authority of Kings dependant only from God, and apt to hinder the conversion of infidel and heretical Princes, to disturb the publick tranquillity, to avert Subjects from the obedience and subjection due to their Princes, and excite Rebellions, Seditions and Parricides.*

This Censure was confirm'd on the day of S. *Ambrose*, *April* 4. in an extraordinary Assembly, and publish'd forthwith, to the great satisfaction of King *Lewis* the Just of glorious memory, and with the applause of all *France*. But within a short time after, arose divers Persons even of the body of the Faculty, who endeavour'd to get the said Censure revok'd or at least mitigated. The sollicitations and canvasings which agita ted the Faculty upon that design, and which at length prov'd ineffectual, continu'd almost a year. But that which makes to my purpose, is, that there was no hopes of such revocation but by the aid of the Mendicant Doctors which were caus'd to come for that end to *Paris* from the most remote Provinces by commands sent to them from the places where their Generals make their residence.

Hereupon thirty antient Doctors of the Faculty, (amongst which was M. *Hardivillier*, afterwards Archbishop of *Bourges*, M. *Hollandre* Curé of S. *Saviour*, M. *Faiet* Curé of S. *Paul*, and M. *Fonnellier* Curé of S. *Eustache* last deceas'd) seeing this extraordinary concourse of Mendicant Doctors, resolv'd, consequently to a *Conclusion* of the Faculty on 15. *June* 1626. to have recourse to the Court of Parliament for the execution of the 15. and 16. Articles of the Statutes, to become formally Plaintiffs, and have *a pleading in their own names, if need were, to obtain the Court to cause its Arrest of the year* 1552. *to be put in execution*; which *Arrest appoints the Religious Mendicant Doctors to retire into the houses of their Order assoon as they had taken the Cap*; *and to know of the said Court whether it did not intend that the said Monastick Doctors sojourning at* Paris *in regard of any Offices they might have there in their Covents, or because their Professions had been made there, or otherwise, should be restrain'd to a certain number, as to two at most, to have a Vote in Assemblies; and this to the end the Faculty might be at peace, and retain its rights in all freedom for the accomplesment of the service of God, of the King, and of all* France. These ate the words of the Writing signed upon this matter by those thirty antient Doctors on the 16th. of *July*, 1626.

The arrest of the year 1552. which they mention, was issued upon occasion of a Brief obtained by the Cordeliers of Pope *Julius* the 3d. for the adding of two more to the number of Batchellors which might be admitted to Licences, and upon the Kings Letters Patents for the verification of the said Brief; Both which, the Brief and Letters were entered into the Register, but with a charge that (conformably to the * Oath taken alwaies and at this day by all the Mendicant Doctors so soon as they have received the Cap, to retire into the Covents of their Profession without fraud or delay) they should not fail to retire thither assoon as they had commenced, and so be incapable of being present in the Assemblies of the Faculty.

* *Item jurabitis quod sine fraude aut dilatione vos recipietis in Conventum in quo professionem feciſtis.*

Consentaneously to the said Statute, to the custom observed in all times in the Faculty since the admission of the Religious Mendicants thereto, to the said Arrest of the year 1552. and to the purport of the above-mentioned Writing of the 6th. of *July*, an Arrest was issued by the Parliament on the 24th. of the same Month, which was explained and confirmed by another of the first of *August* following, by which *the number of Religious Mendicants capable of entrance and a deliberative voyce in the Assemblies of the Faculty was restrained to two of each Order at the most.*

To the invalidating of those Arrests one was passed in the Council *Nov.* 2. 1626. whereby the cognisance of the matter was interdicted to the Parliament, and it was ordained, That notwithstanding those Arrests of Parliament, all Mendicant Doctors might be present at our Assemblies in what number they pleased.

There is come to my hands the Copy of a Letter written by *Fillesac* Dean of the Faculty to Cardinal *Richlieu* touching the said Order of the Council, which may inform the Reader in what manner and by what instigations the same was passed. I shall insert it intire here, to that purpose.

A Letter of M. *Fillesac* to Cardinal *Richlieu.*

My Lord,

'*TIs not onely your Place of Superintendent of the* Sorbonne, *whereof I am the least, but your natural Goodness, which every one acknowledges, and of which all good Servants of the Kings and true Frenchmen are daily sensible of, that gives me boldness to represent to you our just complaints and real apprehension of the persecution intended against us. The Arrest of Council given in favour of the Religious Mendicants some daies since, wherewith all* Paris *rings, furnishes us with most certain proof, and undoubted ground of belief of the mischief which is projected against us. Your incomparable gentleness and benignity will give me full liberty to represent to you freely & without dissembling any thing, that which most of all grieves us.* Inimici nostri sunt Judices; *M. the Keeper of the Seals is our Judge*

and Adverſary too. This is verified by ſundry reaſons. Firſt, it is known how that above twenty years ago he contracted a ſtrict amity and familiarity with Doctor du Val. *The ſame hath been cemented and diligently continued by the common adminiſtration wherewith they are intruſted by the* Carmelites; *the one for temporal, the other for ſpiritual concernments. I omit what other correſpondences they have uſually together; every one knows that the ſaid Doctor* du Val *is our principal Adverſary, and hath raiſed all his tempeſts in favour of the Religious for the accompliſhment of his deſigus. The firſt Preſident hath informed ſome of our Doctors that the ſaid M.* du Val *came to him to recommend the Religious Mendicants. On the other ſide, every one knows that Cardinal* Spada *perſues this affair with all eagerneſs, and hath ſo perfect a correſpondence with the Keeper of the Seals, that when his Majeſty placed him in that Office, the Cardinal being informed thereof, ſaid in the preſence of ſome Biſhops,* Io non temo piu, perche *Marillaco* a i Sigilli Reali, I am out of fear now ſince *Marillac* hath the Royal Seals. *Moreover we ſee in the* Sorbonne *the daily commerce of the ſaid* du Val *with the ſaid Cardinal, who according to the inſtruction he received at his comming into* France *could not do otherwiſe. For, as I underſtand by Letters from* Rome, *one of the Nuntio's Inſtructions was, that he ſhould lodge as near as might be to the* Sorbonne, *and have perpetual correſpondence with Doctor* du Val *whom he might make uſe of as a Spy upon the* Sorbonne. *Laſtly it hath conſtantly been obſerv'd that the Keeper of the Seals is one of the moſt reſolute Defenders and Protectors of the Jeſuites: and that, whenever the ſaid Fathers have had need of his aſſiſtance. Now that theſe Fathers are not profeſs'd Adverſaries of the* Sorbonne, *no Perſon can deny; all* Paris *having ſeen the experience thereof in their Sermons, Paſquils and defaming Libels, I ſhall adde that they have Doctor* du Val *amongſt us who ſerv'd them as a powerfull inſtrument in our Aſſemblies when the queſtion has been about ſecuring us amongſt them; and he being admoniſh'd that he acted againſt his Oath and againſt his Mother the Faculty, anſwered that he could not act againſt the ſaid Fathers,* quia, *ſaid he,* commiſerunt mihi ſecretum ſuum. *Furthermore, we are not ignorant how the Keeper of the Seals is extremely confirm'd in his averſion towards us by Father B. who hath great influence over him, either by occaſion of the common imployment they have had from the* Carmelites, *or for other reaſons. Now this Father cannot patiently bear the particular Decree made in the Colledge of* Sorbonne *for excluſion of ſuch Doctors from the ſaid Colledge as have enter'd or ſhall hereafter enter into the Congregation of the ſaid Father; which is alſo the grievance of the ſaid Doctor* du Val, *who, as intimate Friend of the aforeſaid Father B. hath perverted and ſollicited ſeven Doctors of the College of* Sorbonne, *to found and eſtabliſh the ſaid Congregation by becoming the firſt aſſociates of the ſame, to the great ſcandal of the College. You ſee, my Lord, our juſt fear of ruine, which is purſu'd by our enemies with ſo great violence and eagerneſſe. You ſee our adverſaries openly profeſs'd, without comprehending thoſe who out of intereſt dare not declare themſelves; in the number of which I ſhall reckon a Cardinal, who ſpeaking of your moſt generous deſign for the building of your* Sorbonne, *ſaid, he eſteemed it highly for it ſelf, but was ſorry it ſhould be intended for Schiſmaticks. However, my Lord, if that pretended Arreſt muſt be ſignify'd to us, We moſt humbly beſeech you, that it be not done publickly in our Aſſembly on the next day after the Holy-dayes, which will be* Wedneſday. *To conclude, what ever victory our Adverſaries may gain over us, this glory will remain ours to poſterity, that we thirty who were depreſs'd for being faithfull to our King, and true* Frenchmen, *ſigned this common cauſe in behalf of the King and* France.

This Remonſtrance of M. *Filleſſac* to Cardinal *Richelieu* did not hinder the Arreſt from having its courſe; after which, the ſollicitations and canvaſings to get the abovemention'd Cenſure revok'd, were renew'd more then ever. But the Parliament check'd the torrent of thoſe canvaſings and ſollicitations, by ſeveral Arreſts iſſued forth to maintain it, and by an order given to the Preſident *le Jay*, and four Counſellors of this Grand Chamber to repair to the *Sorbonne* (as accordingly they did) to hinder all innovation touching this affair in the Aſſembly of the moneth of *February* 1627. in which it was to be fear'd one might happen, unleſſe the Parliament interpos'd its authority to prevent it.

Matters ſtood in this poſture till the year 1631, when the Univerſity of *Paris* having maturely weigh'd the prejudice it receiv'd as well from the ſaid Arreſt of the Council of 2 *Novemb.* 1626, as from another of the ſame Council of 18 *July* preceding, concerning the ſame matter; and having gravely conſider'd what neceſſity there was both for its own intereſt and that of the King and State to provide againſt the ſaid Arreſts, they repair'd to the late King at St. *German*'s to preſent to him a Petition, in which they complain'd of thoſe two Arreſts, as having been paſs'd by ſurpriſe, contrary to all right, and upon falſe ſuppoſitions; for which reaſons they beſeech'd his Majeſty the ſame might be vacated. M. the Rector went to wait upon the King with this Petition, and ſpoke to his Majeſty concerning the importance of this affair three quarters of an hour. The King heard him with attention and pleaſure. He receiv'd himſelf the Petition which the Rector held in his hand, and caus'd it to be reported in his Council in his own preſence; Whereupon on 8 *July* 1631, an Arreſt was paſs'd, whereby the aforeſaid two of 18 *July* & 2 *Nov.* 1626, and all others prejudicial to the Statutes and Privileges of the Univerſity were annull'd; and hereof Letters Patents were expedited for the Univerſity.

M. *Cornet* could not be ignorant of all this; for I reviv'd the memory thereof to all the world in the Aſſembly of 1 *Octob.* 1648. when it was needfull to mention the ſame in anſwer to thoſe two Arreſts of the Council of 8 *July*, and 2 *Nov.* 1626. which had been ſignify'd to me anew that day by the Order and at the deſire of the Mendicant Doctors. Nevertheleſſe he forbore not in the Aſſembly of 4 *Nov.* to oppoſe thoſe very two Arreſts to the injunctions which M. *Brouſſel* and *Viole* us'd to him to ſee to the execution of thoſe of the Parliament, according to the duty of his place.

But it ſeems there is no great reaſon to wonder that M. *Cornet* ſo little valued thoſe Letters Patents of 8 *July* 1631. ſixteen years after they had been granted to the Univerſity; ſeeing that ſo ſoon as they were granted he ſet himſelf with all his might to hinder the effect they might have, cauſing himſelf by a party wholly of Mendicant Doctors to be inſtall'd before the end of three Moneths in the Office of Syndic; in which he would not want means to requite the good turns which he ſhould receive from them, and to continue the fidelity and correſpondence

ſpondence he had ſworn with them. I ſhall mention nothing that paſs'd in that election beſides what I have learn'd from another Letter of M. *Filleſſac* to Cardinal *Richelieu* dated *Nov.* 5. 1631. the Copy of which is come to my hands, together with the Cardinal's anſwer. And here they follow.

Another Letter of M. Filleſſac, *Dean of the Faculty, to Cardinal* Richelieu.

My Lord,

'ACcording to the command you were pleas'd 'to lay upon me, to give you an account of 'the election of our Syndic, I ſhall tell you in the 'firſt place, that God having viſited me with his 'merciful juſtice by afflicting * one of 'my Domeſticks, I was conſtrain'd to 'leave *Paris*, and in my abſence on the 'firſt of *October*, according to our Sta-'tute, the election of a Syndic was ta-'ken into conſideration, the term of the former be-'ing expir'd. In this Aſſembly fifty Doctors were 'preſent. But when I return'd to *Paris*, I was de-'ſirous to know how the buſineſs paſs'd. Divers 'Doctors of our Fraternity coming to ſee me, re-'preſented to me two conſiderable defects; one, in 'the perſon; the other, in the form of the ele-'ction.

* One of his Domeſticks had the Peſtilence.

'As to the firſt, they repreſented him to me as a 'young Doctor of about five years ſtanding, unac-'quainted with our Statutes, Cuſtoms and Forms; 'beſides which, he ha's alwayes been train'd up and 'inſtructed by the Jeſuites, having once purpoſed 'to enter into that Society, and to that end put 'himſelf into their Novitiate, where he was indo-'ctrinated for ſome time; and had it not been for 'a ſickneſs that befell him, he would perhaps be 'now of their Society, to which nevertheleſſe he 'remains allied by affection. And every one 'knows how little reaſon we have to be well pleas'd 'with Them, conſidering the ſcandalous Libels they 'have written againſt us heretofore, and thoſe they 'publiſh'd lately againſt our Cenſure pronounc'd 'againſt two Books compos'd by two Engliſh Je-'ſuites; Now it may here be preſum'd, that when 'ever there comes forth ſuch like Papers from the 'ſaid Society, this new Syndic will not fail to croſſe 'the buſineſſe, and generally all others relating to 'that Society, (as it hath hapned too often) which 'will be a perpetual cauſe of trouble and diviſion 'amongſt us. Our ſaid Confreres make it appear, 'that the Syndic of our Faculty is nothing elſe but a 'Cenſor; and what Cenſure can he paſſe being ig-'norant of our Lawes and Cuſtoms? And beſides, 'how will one more antient then himſelf take in 'good part any reproof or check from him, who 'hath no credit and authority, being a young Do-'ctor. — As for the ſecond defect; of the fifty 'Doctors preſent at the election the firſt of *October*, 'four and twenty voted it fit to ſtay till the return 'of the Dean, the other twenty ſix choſe this new 'Syndic; and in this number there were eighteen 'Religious Mendicants ſuborn'd by the *Nuntio*, 'and of them two were interdicted by the Faculty. 'You may conſider, *my Lord*, if you pleaſe, that it 'was never known that his Holineſs's *Nuntio* had 'any thing to do with our affairs, or to attempt to 'give us Syndics, to the prejudice of the Rights of 'the King, the Liberties of the *Gallicane* Church, 'and the Maximes of *France*. Now if this procee-'ding be allow'd, and this power of the *Nuntio* 'confirm'd, I think in conſcience I ought to diſ-'charge my ſelf of the Deanſhip, before I ſee with 'my eyes the evident ruine of our Faculty by the 'loſſe of its liberty. It had been better to have re-'tain'd the former Syndic, an antient Doctor, very 'well vers'd in our affairs, and who knew how to 'maintain our diſcipline. Theſe things I have re-'monſtrated to the *Nuntio*, who is obſtinate for re-'taining the new Syndic. I conceive it to as little 'purpoſe to ſend M. *de Nantes*, ſeeing the Abbot of 'St. *Mark*, your Almoner having come to our Aſ-'ſembly hath declar'd it your intention that the ſaid 'Syndic be retain'd in his office, and perform the du-'ties thereof; which nevertheleſſe ſeems not to a-'gree with the words of your Letter, which ſpeak 'only of Superſeding the buſineſſe, till you be more 'punctually inform'd of the ſtate of it. Giving 'power to the Syndic to execute the place, is a confir-'ming of him, and thwarting the tenour of the Let-'ter. Wherefore it ſhould ſeem there is no more 'room left for Remonſtrances, but much for com-'plaints, which I ſhall continue in my retirement, 'where I ſhall not ceaſe to the laſt breath of 'my life to pray God for your proſperity and 'health, as being

Your moſt humble and obedient Servant,

Paris 5 Nov. 1631.

J. FILLESSAC.

The anſwer of Cardinal *Richelieu* to the foregoing Letter.

SIR,

I Have ſeen the Letter you writ to me, in which there are very conſiderable reaſons. When we come to Paris, *I ſhall be glad that you take the pains to ſee me, that I may adviſe with you about what will be neceſſary to be done in this matter. In the mean time, I can aſſure you, there is no perſon that deſires more to maintain your College in its liberty, and procure its advantage upon all occaſions then my ſelf, who am in particular, Sir,*

Your moſt affectionate to ſerve you,

Chaſteau-Thierry, 15 *Nov.* 1631.

The Cardinal de Richelieu.

And is it to be wonder'd, after this Letter written with ſo great reſentment by ſo eminent a Dean of the Faculty, whoſe remonſtrances were receiv'd and eſteem'd by the prime Miniſter of State, whoſe worth was ſo highly acknowledg'd by the Commiſſioners of Parliament when they came into *Sorbonne*, *Feb.* 2. 1627. that in the draught of their Proceſs verbal they profeſſe *to be ſorry in behalf of the intereſt of* France *that his years were ſo far advanc'd*; Is it to be wonder'd, I ſay, ſince this Letter and Remonſtrances became ineffectual, that M. *Cornet* hath alwayes had ſo great an adherence both with the Jeſuites and Mendicant Doctors, who rais'd and main-tain'd him in the offiee of Syndic; and that he hath ſo ſucceſsfully labour'd the ruine of the Faculties li-berty in doctrine and diſcipline, notwithſtanding any obſtacles the moſt ſagacious and faithfull Doctors have endeavour'd to oppoſe to his dangerous practices. But when it pleaſes God, for the execu-ting of his ſecret judgements, (many times inſcruta-

table, but alwayes juſt) to humble the moſt great and illuſtrious Societies; he knowes how to leave them under the adminiſtration of ſuch as are capable to deſtroy them; nor is it in the power of any mortal to hinder the revolution and downfall thereof.

CHAP. VI.

Of what paſs'd in the Aſſembly of the Faculty on the 1 *of* July 1649. *in which M.* Cornet *propounded the Five* Propoſitions, *to get the ſame cenſur'd.*

WHen Publick tranquillity was reſtor'd to the Kingdom, by the Peace concluded at *Ruel*, in the begining of *April* 1649. we deſir'd nothing ſo much, as to ſee this Bleſſing accompani'd with the particular benefit of eſtabliſhment of good order in our Faculty, by the execution of its Statutes, and of the Arreſts of Parliament, which I have ſpoken of. For which end it was requiſite for a ſurvey to be made of all that had paſs'd in our Aſſemblies, to the infringement thereof, and of the Petitions which M. de *Roux* and I had preſented, for obtaining reparation of injuries, done us by M. *Cornet* in the Concluſions of the Faculty, which he penn'd and drew up according to his own pleaſure. But the remembrance of the particular diviſions and animoſities which had been rais'd amongſt the Doctors, by occaſion of the proſecution us'd by us for the execution of the ſaid Arreſts, and eſtabliſhment of our Statutes and diſcipline, cauſing us to fear if we began the ſame proſecutions again, they would awaken our diviſion, and raiſe a new combuſtion, (wherewith we were threatned by the Mendicant Doctors, who dar'd to tell M. *Brouſel* and M. *Talon* Advocate general to their faces, *that they would dye martyrs* rather then conſent to withdraw from our Aſſemblies, and that ere they would be brought to it, there ſhould be made *new barricadoes*, which perhaps would prove more dangerous then thoſe made the foregoing year) we thought our ſelves oblig'd to defer our proſecutions, till we ſaw the minds of men more calmed from the ſtorm which was but begun to ceaſe.

We continu'd living with this reſtraint and circumſpection, and prefer'd the ſweetneſs of the tranquillity in which the faculty ſeem'd to breath, before its greateſt intereſts and our own; when M. *Cornet* wholly diſturb'd this peace by the Propoſitions, which he produc'd in the Aſſembly of 1 *July* 1649. and requir'd the Faculty to debate upon.

Though this deſign had been fram'd above a year before, as I obſerv'd by the Clauſe put at the end of the Concluſion, made the ſame day of the foregoing year, concerning the affair of F. *Veron*; yet it was not taken notice of till this day, when the concourſe of Doctors both regular and ſecular, whom M. *Cornet* had drawn from all parts (themſelves not knowing for what cauſe) began to cauſe ſuſpicion that they were not thus reſorted in ſo great a number, but for ſome conſiderable matter to be done. M. *Cornet* himſelf ſeem'd more muſing and penſive then ordinary; and although he had as much leiſure as needed to make that extraordinary reſolution familiar to himſelf, yet he heſitated & ſeem'd at a loſſe when he was upon the point of putting it in execution; as if God thereby gave him ſome preſage of the dreadful miſchief he was about to cauſe to the Church by the ſaid propoſal. When he was beginning to break the matter aſſoon as the uſual ſupplicates and relations were finiſh'd, after he had half open'd his mouth twice or thrice, he ſtop'd and caſt his eyes upon the ground, then lifting them up again, he turn'd toward the door of the Aſſembly from which he was very diſtant (for this Aſſembly was held in the great Hall of the *Sorbonne*) and ſeeing the door a very litle open, he commanded him that kept it to ſhut it cloſe.

At length, after he had remain'd a good while in ſuſpenſe, and held the Aſſembly a ſufficiently long time in expectation of what he had to propound, he began and ſaid, That he had for the time paſt us'd his utmoſt endevour to maintain quiet and unity in the Faculty, and that his affection to preſerve the ſame perpetually, had made him condeſcend to ſign ſeveral Theſes, in which it was well known ſome went about to introduce new opinions; but he had conniv'd thereat, and comply'd as much as he could, in hope to remedy the ſame by gentleneſſe; haveing, to avoid diſſatisfyng any, contented himſelf onely with adding to ſuch Theſes what he judg'd neceſſary to keep the truth from being injur'd, and the decrees of the Faculty from being violated. That at preſent he ſaw all his fair carriage and patience were unprofitable; that the ſame were abus'd againſt his intention; that his own ſilence, and that alſo of the Faculty, was taken for a tacite approbation of the ſaid opinions. Wherefore he conceiv'd he could not in conſcience connive longer at ſuch diſorders without advertiſing the Faculty thereof, and beſeeching them to apply thereto ſuch remedies as were neceſſary: That the miſchief was proceeded ſo far, that in *June* laſt, after he had corrected a Theſis of a Bachelor, the ſaid Bachelor did not, in his Act, defend it as it was corrected and printed, but as himſelf had fram'd it at firſt; and that the Preſident of the Act did not diſpute againſt him upon the ſaid Theſis as it was corrected and printed, but according to the declaration made *vivâ voce* by the Bachelor of his ſence in maintaining the ſame. That there hapned in the ſame Act, a thing not wont to be done in the Faculty, namely, for a Doctor to ſpeak from the Hearers ſeats when there is a Preſident of the Act, and that M. de *Sainte Beuve* had not forborn to do it in this. That the liberty taken by the Bachelor had gone yet further, in as much as the ſaid Bachelor had caus'd a Theſis to be printed otherwiſe then it had been corrected for him. That unleſſe the Faculty remedied this unheard of boldneſſe, neither order nor ſubmiſſion was longer to be hop'd for among the Bachelors. That he hop'd they might be all reduc'd to the terms of their duty, if the Faculty would pleaſe to declare their judgement concerning ſome Propoſitions which occaſion'd all the diſorders, and excited all thoſe heats and contentions. That the propoſitions of that kind were few, and he conceiv'd might all be reduc'd to ſix or ſeven principal ones; which he alſo rehearſed. The five, which have ſince made ſo great a noiſe, were the firſt. There was alſo this, *Omnia Infidelium opera ſunt peccata*; and another touching Repentance. At the end of his diſcourſe, he requir'd the Faculty to deliberate upon what he had propounded, and entreated

treated that for Commiſſioners to be nominated they would principally chooſe the Profeſſors.

M. de *Sainte Beuve* being preſent at this Aſſembly, and finding himſelf accus'd by M. *Cornet* of haveing ſpoken from the Hearers ſeats in the ſaid Act, thought himſelf oblig'd to informe the Faculty in what manner he had done ſo.

M. *Mulot* preſided as Dean at that time, and aſſoon as M. de *Sainte Beuve* made ſhew of going to ſpeak, he interrupted him in anger, and told him he ſhould do better to teach (as he ought) the receiv'd Doctrines, then to give ſcandal to the world by his writing and make a combuſtion, as he did.

When M. *Mulot* had ended, M. de *Sainte Beuve* reſum'd his ſpeech, and ſaid, *that* it hapning in that Act that a Bachelor diſputing (who is ſince known to have been ſet on purpoſely to raiſe that quarrel) had divers times call'd the Reſpondent Perfidious and Perjur'd, becauſe as ſaid the Diſputant, the Reſpondent's Theſis was full of doctrines condemn'd by the Faculty; he thought himſelf oblig'd (being the moſt antient Doctor preſent in the Auditory, and the others intreating him) to tell the Diſputant, that the Faculty took it ill that he gave the Reſpondent ill language, and condemn'd Propoſitions contain'd in a Theſis ſigned by the Syndic and the Preſident of the Act. That which M. de *Sainte Beuve* did, happens not every day, but hath been often practis'd, when occaſions made it neceſſary and convenient; as when ſilence was ſundry times impos'd by the Auditory to F. *Arnould* the King's Confeſſor, whom the deceas'd Prince of *Condé* would cauſe to diſpute in a Tentative Queſtion.

M. de *Sainte Beuve* having thus juſtifi'd what he had done, M. *Mulot* reply'd ſome cholerick words againſt him, and then betook himſelf to put M. *Cornet*'s propoſals under deliberation.

M. *Meſſier* advis'd that the Propoſitions mention'd by M. *Cornet* ſhould be examin'd, and to that end nominated for Deputies or Commiſſioners out of the Colledge of *Sorbon*, M. *Hennequin*, M. *Morel*, and M. *Grandin*; out of that of *Navarre*, M. *Pereyret*, and M. *Capellas*, and moreover M. *Bail*, M. *Pignay*, and F. *Nicholaï* a *Jacobine*. M. *Meſſier* in nominating theſe Deputies, heſitated like a man that ſought them in his memory, and to whom they had been ſuggeſted before, and indeed he forgot one of them. M. *Henriot* who ſpoke ſecond, redreſs'd the inconvenience; for having been deſir'd at his going out of the Chappel, to go up to M. *Mulot*'s Chamber, and there told that it was material, in relation to an affair which M. *Cornet* had to propound, to nominate ſuch and ſuch Deputies; for fear leſt his memory ſhould fail him, he deſir'd their names in writing, which were given him in a Note written by M. *le Moine*'s hand, as the Doctors behind him perceiv'd, (and amongſt others M. *Hodencq*) in which Note (which he drew out of his pocket when he was to ſpeak) beſides thoſe nam'd by M. *Meſſier*, was alſo written the name of M. *Gauquelin* of *Navarre*, whom M. *Meſſier* had forgotten. Him M. *Henriot* nam'd with the other, and upon this ſole nomination, he was, by the *Concluſion*, taken into the number of Deputies, though he was at that time in the Country, and almoſt all the other Doctors that nominated Deputies for this buſineſſe, not obſerving the difference between the votes of M. *Meſſier* and M. *Henriot*, had in theirs barely follow'd M. *Meſſier*. M. *Pereyret* who voted the third, took better notice of the difference; for in his vote he nam'd thoſe that were nam'd both by M. *Meſſier*, and by M. *Henriot*; but ſo it was, that the Doctors his adherents did not obſerve it. For had they markt it, they would not have fail'd to have ſaid the ſame. M. *Pereyret* added beſides, that he doubted not but amongſt the Propoſitions mention'd by the Syndic, there were ſome manifeſtly Heretical, and which needed no examination in order to their being condemn'd.

M. *Coppin* ſaid, that if theſe matters were to be examin'd, it behov'd that it ſhould be by all the Doctors in general; that it was not an affair for Deputies; that it was fit every particular Doctor ſhould have a copy of the Propoſitions given him, to examine the ſame at leiſure, and come prepar'd to deliver their Judgements thereof.

Some there were ſo zealous in ſeconding M. *Cornet*, that they gave advice for an extraordinary Aſſembly on the 15. day of the month, wherein to receive the report concerning the Propoſitions, and determine the whole controverſie. On the other ſide, M. *Chappellas* and F. *Nicholaï* ſeem'd very reſerv'd, and ſaid, Nothing was to be done with precipitancy. M. *Bourgeois* ſaid, he conceiv'd that the affair whereof the Syndic made propoſal, was perhaps the greateſt and moſt important the Faculty ever had; that M. *Cornet* had ſet afoot Propoſitions upon which General Councils and the Holy See had abſtain'd from pronouncing a definitive judgement, though the ſame matters had been ventilated before them; that there needed very much ſtudy, reading, meditation, leiſure, and prayers to underſtand the ſame perfectly, and far more to paſſe any judgement upon them; that therefore his advice was, that every one would imploy himſelf ſeriouſly in ſtudying them, before they ſpoke of making any determination upon them, or of nominating Deputies to make report thereof to the Faculty.

M. de *Hodencq* teſtifi'd ſome indignation at the precipitancy and partiality with which they went about to handle this affair; and becauſe he ſaw a deſign in the choyce, which was made of perſons all addicted to one ſide, he aim'd to make them ſenſible of the injuſtice by a quite contrary nomination; and therefore ſaid, that if the Propoſitions muſt be examin'd, he ſhould depute to that imployment M. *Chaſtellain*, M. *Coppin*, M. *Bachelier*, M. *Bourgeois*, and M. *Retart*.

M. de *Launoy* alſo nominated Deputies wholly different from both ſides; he choſe perſons whoſe names I will not relate, becauſe they were all ſo little capable of ſuch matters, that one of them, otherwiſe a very honeſt and intelligent man, hearing himſelf nam'd for this buſineſſe, became offended at it, and pray'd M. de *Launoy* not to mock him.

M. de *Sainte Beuve* ſaid, the motion of M. *Cornet* to bring the Propoſitions he ſpoke of under examination, was made without any neceſſity; ſince, having no other foundation but the carriage of the Batchelors he complain'd of, it was certain that if at any time they put any thing ill into their Theſis, the Syndic had full power to expunge it before they caus'd the ſame to be printed; and if afterwards they let any thing fall in their Diſputations contrary to the correction of their Theſis, it was the duty of the Syndic to complain thereof, and of the Faculty to puniſh them; That as for the matter of

the Propoſitions produc'd by M. *Cornet*, it was not lawfull for us to pronounce judgement thereof, but that we ought to leave liberty to Divines, according to the determination of *Paul* V. conſequently to the Congregation *de auxiliis*, this very matter being then under conſideration, though it was endeavour'd to be diſguis'd. Nevertheleſſe if the reſolution of the Faculty tended to take them in hand, he deſir'd that ſome Propoſitions which himſelf ſhould propound, ſhould likewiſe be examin'd; and accordingly he forthwith mention'd divers. M. *Cornet* inſtantly accepted the offer, and ſundry others by his example ſignifi'd their aſſent thereunto. After which M. de *Sainte Beuve* ſpoke againſt the artifice wherewith M. *Cornet* had made his motion, and ſaid, that it was not neceſſary to pronounce concerning the poſſibility of keeping Gods Commandements by the righteous, it being concluded *de fide* by the Council of *Trent*, that they are poſſible; that all Catholicks were agreed herein, becauſe, *Poſſibile eſt quod per gratiam poſſibile eſt.* Now, ſaid he, none but a Heretick denyes that by grace they are poſſible. That the Queſtion was, Whether all the righteous have alwayes all grace neceſſary to keep them, and without the which it cannot be done. That in this point the Schoole was divided, *Molina* holding the Affirmative, and the Diſciples of S. *Auguſtine* and S. *Thomas* (who acknowledge grace effectual by it ſelf, neceſſary to every action) holding the Negative. That the caſe was the ſame concerning that other Propoſition, about reſiſting Internal Grace. In reſpect of Infidels, he ſaid it was *de fide*, that Infidels can diſpoſe themſelves for the Grace of Baptiſm; but that the Queſtion was, Whether without grace they can do any thing morally good, or any virtuous action; *non ſolum quantum ad officium, ſed etiam quantum ad rectum finem.* As for the point, Of Satisfaction, that there was no Divine but acknowledg'd it an error to ſay it ought of neceſſity to precede Abſolution; that *Sextus* IV. had condemn'd it; but that the Queſtion was, Whether it be not convenient in many caſes not to give Abſolution immediately after Confeſſion. To conclude, M. de *Sainte Beuve* ſo clearly and in ſo Orthodox a ſenſe explain'd the Propoſitions, that the Dominicans, who ſpoke after him, eſpecially F. *Bernard Guyart*, being convinc'd that he had reduc'd them all to the Capital point of Grace effectual by it ſelf, neceſſary by it ſelf to every pious action, and conſequently that it was that Grace which was ſtruck at, nam'd him to be one of the Deputies.

M. *Retart* in his advice, recall'd the memory of F. *Veron*'s affair, ſpoken of above: He ſaid, that when the ſeveral maximes and ſcandalous injuries vented by that Father in his Libel, were queſtion'd, M. *Pereyret* and moſt of thoſe in this Aſſembly that nam'd Deputies for the examination of M. *Cornet*'s Propoſitions, were of opinion that the ſaid Book could not be medled with, becauſe the cenſure of it could not be made without holding the Faculty imploy'd above ten years, by reaſon of the connexion of F. *Veron*'s Propoſitions with the matters of Grace and Repentance, upon which nothing could be pronounc'd without firſt examining S. *Auguſtine*, *Janſenius*, *Petrus Aurelius*, M. *Arnauld*, the *Goſpel*; and that he wonder'd how this was become in a years time ſo eaſie to decide. This argument very much preſs'd M. *Pereyret* and the reſt of his party. M. *Pereyret* went to wave it off, by interrupting M. *Retart* about the word *Goſpel*, denying that he compris'd it amongſt the things he then ſaid were requiſite to be examin'd. M. *Retart* on the contrary maintain'd that he did compriſe it; whereupon M. *Pereyret* held his peace, and M. *Retart* concluded that the ſame reaſons which at that time induc'd the Faculty to lay aſide the examination of F. *Veron*'s Libel, ſtill holding and being much more valid and evident in the caſe of the Propoſitions produc'd by M. *Cornet*, in which S. *Auguſtine*'s doctrine is concern'd, it was his advice that the examination thereof be deferr'd.

M. *Guillebert* ſaid, *that* to perform the examination aright, requir'd a man of great leaſure, great labour, and great reading; *that* M. *Coqueret*, who complain'd that M. *Launoy* nam'd him for the employment, and ſo excus'd himſelf from it, had acted with very great prudence, in regard of his great buſineſſes; and that his modeſty deſerv'd to be commended, and to ſerve for an example to others.

M. *Marcan* preſs'd again very vigorouſly the argument from the Concluſion made the foregoing year, upon F. *Veron*'s Libel, which M. *Retart* had us'd againſt M. *Pereyret*. He repreſented, as alſo divers others had done, the importance this affair was of, it concerning the doctrine of S. *Auguſtine*, ſo often authoriz'd by Popes and Councils, and ſo generally follow'd in all ages by all Catholick Divines, which it was juſt before all things to put out of danger of all impeachment. He ſaid, (as alſo ſome Doctors had done before him) that it was not the cuſtome of the Faculty to examine Propoſitions without noting the places from whence they were taken, and mentioning the Authors which deliver'd them, to the end every one might underſtand in the places themſelves the meaning of the Authors. That M. *Cornet* did not declare whence he took thoſe he produc'd, which he deſir'd him to declare; and that till he had done ſo, he could neither conſent to their examination, nor take any more expreſſe reſolution upon his motion. He added, *That* it was nevertheleſſe well enough diſcern'd, that under pretext of thoſe Propoſitions *Janſenius* was aim'd at, and that the deſign was to cauſe the cenſure to fall one day upon that Author. But M. *Cornet* (who deſir'd to divert and ſtifle this thought in the Faculty as much as he could) being ſurpris'd to hear M. *Marcan* ſpeak in that manner, and making uſe of ſome ſway of authority which he had formerly had, and thought he had ſtill over him, conceiv'd he might hinder him from ſpeaking further of it, by intimating to him in one word, that he was not pleas'd therewith. Wherefore as ſoon as M. *Marcan* had nam'd *Janſenius*, M. *Cornet* was mov'd to tell him haſtily, though civilly too, That the Queſtion was not about him, and conſequently that he ought not to ſpeak of him; *Non agitur*, (ſaid he to him) *de* Janſenio, *Domine mi.* But M. *Marcan* notwithſtanding his very modeſt and reſpectfull temper, had no regard to what M. *Cornet* ſaid to him; he did violence to himſelf by proceeding, in behalf of the truth which he knew, beyond the reſpects which engag'd and ſubjected him to M. *Cornet*, and continu'd firm in his opinion, which he reiterated in anſwering to what M. *Cornet* ſaid to him, which thing as much aſtoniſh'd M. *Cornet*, as any other that paſs'd in this Aſſembly.

To what was ſpoken by all the reſt he held his peace: They might repreſent what they would, he

continu'd

continu'd ſilent, letting the Suffrages paſſe along; and being well aſſur'd that ſuch as were come to this Aſſembly to promote his deſign, conſider'd not what others might ſay, but only what themſelves came to do, and what the intentions were of thoſe that ſent them.

When I deliver'd my ſentence, I ſaid that M. *Cornet*'s care would have been much better imploy'd in ſeeing to the publication of the cenſure of Father *Bauny*'s Book, (which was paſs'd ſo long agoe, as was ſo neceſſary in this age to ſtop the enormity of Uſuries which that Author teaches ſo confidently) then to require a new one upon the matters he propos'd. But if it were neceſſary to make any examination hereof, I ſhould not gain-ſay it, provided all things were done according to our Statutes, Cuſtomes, and the Arreſts of Parliament; becauſe ſhould thoſe be violated in any thing (I us'd that paſſage, *Niſi omnia fiant in pondere, numero & menſura*, which I repeat here, becauſe M. *Cornet* who cited it in the *Concluſion* he drew up, left out the word *numero*, which related to the exceſſive number of Religious Mendicants that were there) I ſhould think my ſelf bound to make oppoſition thereunto upon every occaſion; and that I ſaw at that preſent ſundry things that gave me cauſe to do ſo; I accordingly oppos'd the ſame as far as was needfull.

M. *Mulot* the Dean, however, concluded, according to the plurality of Suffrages, that the Propoſitions ſhould be examin'd, and *that* the perſons nominated by M. *Meſſier* and M. *Henriot* were deputed to that purpoſe. It was further added, that a copy of them ſhould be given to every Doctor to debate thereupon at the next Aſſembly of the firſt of *Auguſt*; that in the mean time the Deputies ſhould conferre together about them, and ſhould ſummon before them the Bachelor of whom the Syndic complain'd for having printed in his Theſis the Propoſitions which he had corrected for him.

CHAP. VII.

Of what paſs'd during the reſt of the month of July, *conſequently to the deputation of the Doctors nominated by the Faculty for examining the Propoſitions.*

I Have not hitherto ſet down the ſix or ſeven Propoſitions, to which M. *Cornet* ſaid all the controverſies might be reduc'd, becauſe I judg'd it better to reſerve them for this place, and repreſent them as they were printed in the Chartels diſtributed to the Doctors five or ſix dayes after at a Doctor's Act, which occaſion was made uſe for the more commodious diſtribution. But I took notice of that concerning the works of Unbelievers, which he mention'd and requir'd the examination of, *Omnia infidelium opera ſunt peccata*; becauſe its not being found in theſe diſtributed Chartels, is a certain evidence of the liberty M. *Cornet* took to adde or diminiſh in the Faculties *Concluſions*. The like dealing he us'd in reference to the Propoſitions which M. de *Sainte Beuve* demanded to be examin'd alſo, in caſe the Faculty would examine the former; for he put but one of them into the Ticket, which is the laſt, and concerns Attrition; but M. de *Sainte Beuve* was ſo far from reſtraining himſelf to that alone, that on the contraty, he propos'd ſundry more upon the place; and yet all were but a ſample, and as it were a ſpark of ſuch as he thought more neceſſary to be examin'd, then thoſe of M. *Cornet*. Wherefore after M. *Cornet* himſelf, and almoſt the whole Faculty with him, had conſented to the examination of M. de *Sainte Beuve*'s Propoſitions, it behov'd according to order and juſtice, to have deſir'd a copy of them from him, and added the ſame to that of M. *Cornet*.

However ſee here the form in which they were all printed and diſtributed in the Tickets I ſpoke of, there being no intimation of a pretence that they were taught and deliver'd by any Author, M. *Cornet* not only not naming any in the Aſſembly, but alſo declaring that he did not meddle with *Janſenius*.

1. *Aliqua Dei præcepta hominibus juſtis volentibus & conantibus ſecundum præſentes quas habent vires, ſunt impoſſibilia: deeſt quoque iis Gratia, quâ poſſibilia fiant.*
2. *Interiori Gratiæ in ſtatu naturæ lapſæ nunquam reſiſtitur.*
3. *Ad merendum & demerendum in ſtatu naturæ lapſæ non requiritur in homine libertas à neceſſitate, ſed ſufficit libertas à coactione.*
4. *Semipelagiani admittebant prævenientis Gratiæ interioris neceſſitatem ad ſingulos actus, etiam ad initium fidei; & in hoc erant Hæretici, quod vellent eam Gratiam talem eſſe cui poſſet humana voluntas reſiſtere vel obtemperare.*
5. *Semipelagianorum error eſt dicere Chriſtum pro omnibus omnino hominibus mortuum eſſe aut ſanguinem fudiſſe.*
6. *Senſit olim Eccleſia privatam Sacramentalem pœnitentiam pro occultis peccatis non ſufficere.*
7. *Naturalis Attritio ſufficit ad Sacramentum pœnitentiæ.*

The accuſations made by M. *Cornet* againſt the Bachelors he ſpoke of, were nothing but vain pretexts, upon which he endeavour'd to ground his deſign of getting theſe Propoſitions condemn'd, which he ſought to colour by ſome ſeeming occaſion. For indeed the Bachelor he complain'd of, had maintain'd nothing at all in his anſwers but what M. *Cornet* had approv'd in expreſſe termes by his ſignature or ſubſcription; and ſo far was it from being true, that he had caus'd any other thing to be printed in his Theſis but what M. *Cornet* had ſign'd for him, that on the contrary M. *Cornet* having, long after he had ſign'd for him a Propoſition of very great importance, bethought himſelf to bid him expunge it; the ſaid Bachelor obey'd him without any repugnance, though a great part of his Theſis were already printed. Whence the ſaid Deputies, though ſo choſen as I have declar'd, and ſifting very narrowly in their private Aſſemblies the buſineſſe about the Bachelors, found nothing reflecting upon them to make report of to the Faculty.

They were leſſe favourable to the Propoſitions. For in ſome private meetings which they had during the ſaid moneth to adviſe amongſt themſelves about them, almoſt all concluded upon their condemnation. But it is material to conſider, in what manner they

they proceeded to their examination. My knowledge of which I gather'd partly out of two Letters still in my hands, partly out of an Article touching the Abusive Courses joyn'd to a Petition mention'd hereafter, which we presented against the said Deputation; and partly out of what M. *Hennequin*, the Dean, spoke about that subject upon a remarkable occasion in the face of the Parliament, as I shall report in due place.

The first of those Letters was written by a Doctor who was in a Coach with M. *Chappellas* one day as they return'd from S. *Denis*, where they had been present at a Service which the Masters and Boursers of the College of *Navarre* are accustom'd to celebrate every year in that Church for the repose of the souls of the King and Queen who founded their College. M. *Brousse*, M. *Taignier*, and M. *Tallendier* were there, and 'tis one of these three that writ it. See what it saith: --- *It was signifi'd of M.* Chappellas, *of what consequence the Judgement was, which all the Deputies nam'd with him for examining the Propositions, were about to make. It was told him, that it was a shamefull thing to go about determining an affair of that consequence in so little space, and exposing S.* Augustin *to the Censure at a time when Hereticks would not fail to heighten all faults committed by Catholick Doctors. Hereunto M.* Chappellas *answer'd, That he very well understood the consequence of such a Judgement; that himself had made a display thereof to all the Examiners in an Assembly held at M.* Bouvot's *house, in declaring to them, that the Propositions not being taken out of any Book that appear'd, and having much affinity with opinions not condemn'd but still receiv'd in the Church, it would be very difficult to passe any judgement upon them, unlesse they were compar'd with those opinions, and the books explicating the said opinions were examin'd; that for his part, he conceiv'd it necessary for this reason that the examination of the Propositions should proceed in that manner. He answer'd further, that he very well understood the connexion of these Propositions with the doctrine of S.* Augustin, *and of the first amongst the rest (it being that, whereof they had already debated) that he had represented the same to the Examiners, and shewn, that in the doctrine of the said Saint it behooved to acknowledge a* Differencing *Grace which comes from God, and consentaneous to the truth of that sacred Oracle,* Quis te discernit? Quid habes, &c. *That this Grace is not given to all the Just, but only to such as fulfill the Commandements, by which Grace they are* made to differ *from those that do not fulfill them, that it behooveth also to acknowledge that this Grace is absolutely necessary to perform the command of God; seeing that without the same, he that performs it cannot be made to differ from him that performs it not, saving by the strength of his own will; which is a manifest error: and consequently that it was necessary to use very great circumspection in this Proposition. ------- He told us further, that here he was interrupted, and told that he was not to trouble himself, whether the Propositions were S.* Augustines, *or had any affinity with his doctrine, or with that of any other Catholick Doctors; that it suffic'd to consider the same according to the determinations of the Council of* Trent, *and the Holy Scripture, and to find what affinity they have with the Doctrine of such Hereticks as have been condemned by that* Sacred Council; *that this was the sole rule which it behooved them to follow in their judgement upon those Five Propositions; that to stand upon S.* Augustin's *or any other Catholick Doctor's doctrine, were to engage in such inexplicable difficulties, as would hinder them from making any judgement at all thereof: That to this, he remonstrated that the judgements of the Church were not made otherwise then by considering what the Holy Scriptures, and the Councils, and the Holy Fathers had said concerning the matters to be judg'd of, that the Church alwayes thought her self oblig'd to follow the doctrine of the Holy Fathers as constituting a part of* Tradition; *that the Faculty was not higher then the Church, and therefore it behoov'd it to conform to the rules of its mother, and to consider the Holy Fathers as well as she doth; and because this first Proposition's affinity with the Doctrine of S.* Augustin, *he persisted in his first sentiment, that it behoov'd to consider S.* Augustines *doctrine, together with the Holy Scriptures and the Council of* Trent. *Upon this Remonstrance some of the Examiners seeming willing to proceed, as if what he said were nothing but his single opinion, he assur'd us that he insisted upon the maintaining what he had deliver'd, and hinder'd them from passing further. Whereupon the Examiners, seeing him resolute to have S.* Augustin's *doctrine consider'd as a rule (in part) of the Censure they design'd to passe upon the Propositions, broke up this Assembly.*

I shall adde one thing very considerable, namely, that he told us one of the Examiners brought into this meeting the determination of the First Proposition, and the condemnation he intended to make thereof. And upon my telling him that I believ'd it was M. Pereyret, *he reply'd nothing to me; So that it's easie to judge that the said determination of the Five Propositions was before-hand fram'd by them who maliciously compos'd them. I intreat you to make use of this testimony, and averre it before whom you shall think meet; I assure you it is very sincere, and I will make it good in presence of any person whatsoever.*

The second Letter speaks of another Occurrence in the auditory of the *Sorbonne*, between M. *Launoy* and F. *Nicolai*, at which M. *Grandin* was present also. Take it as it followeth. ------- *I think my self oblig'd to give you some intelligence which may be usefull in the cause you defend. I have amongst my Notes one remark which lately I made, namely that the Deputies who were to censure the Five Propositions within a moneths time, triumph'd in the Auditory of the* Sorbonne, *as being assur'd of the carrying of their cause, for that they had made themselves the Judges thereof. Father* Nicolai *a Dominican, and one of those Deputies, discoursing with M.* Launoy *a very eminent Doctor of our Faculty, said, That the intention of the Deputies was not to consider whether the Five Propositions had affinity with the doctrine of St.* Augustin *or no, but only what affinity they have with the doctrine of the Hereticks that have been condemned by the* Council of Trent; *that there is no obligation to receive S.* Augustines *doctrine or propose it to themselves for a Rule in the judgement of the Faculty; and therefore it is not to be stood upon. Upon M.* de Launoy's *answering him, that S.* Augustin's *doctrine was never condemn'd, and that it was twelve hundred years old, and that therefore it was not fit that Doctors who were not seventy five should undertake to condemn it; That Father reply'd, that what ever was contrary to the Council of* Trent, *and the Holy Scriptures, was likely to be condemn'd; and that there would be no speech of any particular persons doctrine, but only the Five Propositions. M.* de Launoy *gave him an account how S.* Augustine's *doctrine stands in reference to the first Proposition; and told him after his pleasant way, That S.* Augustin *was too old to be plac'd upon the seats of the*

the Doctors in Divinity of the Faculty of Paris, *F.* Nicolai *anſwer'd, that this doctrine taken in the ſenſe of Hereticks deſerves to be condemn'd; but that the buſineſſe in hand is only about cenſuring or judging of Five Propoſitions.*

M. Grandin *ſaid that there was no obligation to follow S.* Auguſtin; *and mention'd ſome opinions of S.* Auguſtin *which ought not to be follow'd now. Which is a ſhamefull evaſion, and unworthy of a Chriſtian man. Thus you have what is in my memory; make uſe of it as of a thing very certain, and teſtify'd to you by him who is,* &c.

As for the Abuſive Courſes upon which we grounded our Petition, of which I ſhall ſpeak below; amongſt ten compris'd in a Memorial annex'd to that Petition, the third ran thus. *The Faculty hath not given power to the ſaid Deputies for any of them to act in the abſence of the reſt, and nevertheleſſe they never are together, and have not forborn to proceed.* M. Pignay *after the firſt Aſſembly retir'd diſſatisfy'd, and repair'd thither no more.* *M.* Chappellas *withdrew himſelf after the ſecond conference, becauſe he having gainſay'd him that gave his opinion before him, and branded the Firſt Propoſition of Hereſie, (the ſaid M.* Chappellas *maintaining the ſame to be Catholick and S.* Auguſtines*) nevertheleſſe the plurality concluded that it was heretical.* *M.* Gauquelin *arriv'd at the meeting in the middle of the examination, and having ſeen the proceeding held therein, would be preſent at it no more.* *M.* Hennequin *aſſiſted not at the laſt Aſſembly where the Deputies ſign'd the Reſult in the preſence of M. the Dean, who was preſent there to conclude, though he had not been at the other Aſſemblies. For there is a Law which begins,* Si duo ex tribus, &c. *which forbids ſome Commiſſioners to proceed in the abſence of the reſt, unleſſe their commiſſion expreſly allow it.* Duo ex tribus Judicibus, uno abſente, judicare non poſſunt, quippe omnes judicare juſſi ſunt. D. de re judicata, L. 39.

CHAP. VIII.

Of the Writings which were publiſh'd during the ſame moneth of July *by the Diſciples of S.* Auguſtin *touching the Propoſitions.*

BEfore this moneth expir'd, books were publiſh'd concerning the ſubject of the Propoſitions which M. *Cornet* had preſented to the Faculty. One was intitul'd, *Molinæ Collatorumque adverſus S. Auguſtini doctrinam apparatus.* Another began with theſe words, *In nomine Domini.* And a third had this title, *Conſiderations upon the enterpriſe made by Maſter* Nicholas Cornet. In each of thoſe three Works complaint was made of the maliciouſneſſe wherewith theſe Propoſitions were fram'd, and render'd capable of divers ſenſes very oppoſite, of which ſome were certainly Catholick, and the other evidently Heretical; to the end that being expos'd to examination, they might be condemn'd under pretext of the heretical ſenſes which they might include; and that when under the ſaid pretext the authors of the ſaid deſign ſhould have obtain'd a cenſure thereof, they might apply the ſame as ſhould ſeem good to themſelves, and cauſe it to fall upon the Catholick ſenſe, which they alſo admitted, and which M. *Cornet* and his Complices principally aim'd at, though they durſt not declare themſelves againſt the ſame.

Of theſe books, eſpecially *The Conſiderations*, ſome were given to the Examiners before they had ended their private meetings; they were likewiſe given to all the Doctors they could be deliver'd to, before the firſt of *Auguſt*. And I cannot ſufficiently wonder, how, (conſidering the clearneſſe wherewith the diſguiſe and artifice of thoſe deceitfull propoſitions and the deplorable ſequels of the whole attempt is therein laid open) nevertheleſſe the beginners of it could be more obſtinate in it; then at firſt; and how ſuch as they had perverted could be as inclin'd as themſelves to conclude in the aſſembly of the firſt of *Auguſt*, upon a condemnation not leſſe ambiguous then the Propoſitions themſelves, had there been nothing elſe to hinder them from doing ſo, but theſe Books.

Thoſe Works might deſerve to be inſerted here intire, for the importance of the things contained in them, and eſpecially for the undeceiving of ſuch as have ben kept in a belief, that we have ſometimes abſolutely maintain'd the ſaid Propoſitions. For they might ſee in every page of them, that we ſpoke at firſt of the Propoſitions as we have done ſince, namely, as equivocal, fallacious, ambiguous, fram'd with cunning, to render them capable of divers ſenſes very oppoſite, whereof ſome are moſt certainly Catholick, and the other moſt evidently heretical. But I will content my ſelf with reciting ſome lines out of that of the *Conſiderations*, which ſhall clearly manifeſt what I ſay, even to perſons moſt obſtinate and prejudic'd. The 22. & 23. article of thoſe *Conſiderations* run in theſe terms.

XXII.

'Moreover, it is clear that they have gone about 'to encounter S. *Auguſtin* like Foxes, not like Lions; 'and that to cover the ſhame of making themſelves 'Maſters and Cenſors of the greateſt Maſter of the 'whole Church next S. *Paul* in theſe matters, and 'together with him of the Popes, Councils, and of 'all antiquity, *they have expreſs'd the Propoſitions in 'ambiguous and confus'd words; that ſo being true in 'one ſenſe and falſe in another*, they might excuſe 'themſelves to intelligent men, by ſaying, that they 'intended only to condemn the evil that was in them 'without purpoſing to wound S. *Auguſtin*, and at 'the ſame time decry them before the ſimple and ig-'norant (which are the greateſt number) for abſo-'lutely condemn'd as well in the ſenſe of S. *Augu-'ſtin*, which is that which they chiefly deſign to ru-'ine, as according to the other.

XXIII.

'This is ſeen clearly in the firſt Propoſition, '*Aliqua Dei præcepta, &c.* which according to S. '*Auguſtin* and the Biſhop of *Ipre* (who hath hand-'led and excellently explicated it by a multitude of 'clear and indubitable paſſages) hath no other 'meaning but this, that the Righteous are not al-'wayes in one and the ſame diſpoſition, nor in the 'ſame internal vigour, but that they are ſometimes 'ſo weak that they cannot prevail with themſelves 'to do thoſe things which are their duty, although 'they know God commands the ſame, and they 'have a deſire to do them, as it is manifeſt by S. '*Paul*, who cryes out, that he *cannot do the good*

'*which he would*, according to the explication of the 'Fathers. In this sence, so true and so conformable 'not only to S. *Augustin* and the Scripture, but also 'to the ordinary Prayers of the Church, and the con'tinual experience of the greatest Saints, and of all 'such as endeavour to serve God faithfully, this 'Proposition cannot receive any impeachment from 'envy it self. But being taken after another sort, and 'according to the Letter, it may signifie another 'thing, namely that there are Commandments of 'God which the righteous can never keep by the 'strength which is given them in this present life, 'what grace soever God communicates to them, 'and whatsoever will they may have to performe 'the same, which is an Error and a Heresie advanc'd 'by *Calvin*, in as much as it makes the Command'ments of God absolutely impossible in this world: 'In the mean time, this is one of the sences intended 'to be put upon this Proposition to render it odious, 'and to make the people and ignorants believe, that 'it is what S. *Augustine* and his Disciples teach. For 'it was propos'd in the same termes under the names 'of *Luther* and *Calvin*, 'in the * infamous The'ses of the Colledge of '*Clermont*, which the 'Nuntio caus'd the Je'suites to retract. And '''tis clear, that *Calvin* 'in the same place which 'is cited in those Theses 'maintains only the er'ror and heresie before 'observ'd; namely, That '''tis impossible, not on'ly for the generality of 'believers, but even for 'the greatest Saints, the 'Prophets and Patriarks 'to keep the Law of 'God, however strong a will they have to perform 'it, and whatever ayd they receive from the spirit of 'God, *Utcunque Dei spiritu adjuventur*; and that 'there never was a person who did or was able to 'do that which God commanded him, nor ever shall 'be any such. So that of a Proposition which is 'particular in all its points, is made a Proposition 'universal in all the same points, and instead of 'saying that *some* Righteous are *sometimes* under a 'disability of performing *some* Commandement, 'which themselves have done, and perhaps will do 'soon after; and that such disability proceedeth 'from their *willing* but weakly, and God's not 'strengthning them with his grace, (as he hath 'done and will do hereafter, as it is always to be 'hop'd) S. *Augustin* and the Bishop of *Ypré* are 'made to say with *Calvin*, that *all* the Righteous 'are *allwayes* under a disability towards God's com'mandments, and that no grace ever delivers them 'from it, how great soever such grace be, and 'what ever desire they have to accomplish the same. 'And this is one of the branches of conformity 'which those good Judges finde between the do'ctrine of S. *Augustin* and that of *Calvin*.

And in the continuation of this Article beginning to speak of the other Propositions, the mention'd Work saith of the second, *that it is as captious as the preceding*; of the third, *that it is yet more openly fallacious*; of the fourth, *that it is as full of obscurity and darkness as the rest*; of the fifth, *that it containes an artifice and subtlety so visibly borrow'd from the* Semipelagians, *that it is strange they have not been asham'd to make use of it publickly in so important an occasion.* After which it explicates particularly the diversity of sences whereof they are contriv'd capable. It declares in such expresse terms both those which it maintaines to be Catholick, and those which it acknowledges to be false and heretical, that it is hard for one to speak more clearly upon any subject. It showes next that those ambiguities and obscurities wherewith the Propositions are cover'd and intricated, have been affected, to surprise the Faculty and ingage it in a Censure, in which the Doctrine of S. *Augustin* would be involv'd. It layes open the exorbitancy of this Attempt which strikes not only at S. *Augustin*, but at the Popes, the Holy Fathers, the Councils, and the whole Church in general, of which that Saint was the voice and instrument against the Hereticks he incounter'd. It explicates the dismal consequences which are likely to happen from a condemnation of this nature, if it be made. It offers to verefy all that it delivers, in order thereunto to enter into a fair conference *vivâ voce* or by writing, before all sorts of persons not only learned, but barely rational and intelligent. And lastly it consents to hold for refuted and condemn'd the whole book of *Jansenius*, if they will only examine the Chapter from whence it taxes them to have taken the first Proposition by making notable alterations thereof; if they will undertake an exact confutation of that single Chapter; if they can show any difference between that which *Jansenius* mantaines there, and the Doctrine of S. *Augustin*, out of which he there recites a great number of passages upon which that Author grounds all that he saith; and if they can answer any thing to those passages which is not ridiculous and impertinent in the judgment of learned men. But this Work and two other were to as little purpose as if they had not been written; they were not consider'd at all; they were answer'd only with silence; and all the strength there was in them serv'd only to render the Authors and partisans of this enterprise more inexcusable before God and men.

* *Theses Clavomontanæ An.* 1644. *Jan.* 4. *concl.* 18. *Sacrilega est & impia Calvini Lutherij, sententia* (*Calv. in Antid. in cap.* 12. *Sess.* 6. *Luth. in Latom.*) *qua statuunt, esse in lege gratiæ quædam homini præcepta, illi secundum statum in vires in quibus constitutus est, impossibilia; & eam impotentiam etiam in fidelibus reperiri; nec tantum quando volunt præcepta implere, sed etiam quando volunt? Calvinus in Antid. Concil. Trid. Sess.* 6. *cap.* 12. *Mihi sufficit neminem extitisse unquam qui legi Dei satisfecerit, nec ullum posse inveniri. Ibid. Apostolus procul dubio significat impares fuisse ab initio universos mortales legis observationi, bodiéq; esse.*

CHAP. IX.

Of what pass'd in the Assembly of the Faculty on the first of August *following and the rest of that moneth, touching a Petition which we presented to the Parliament against the enterprise of* M. Cornet.

WHen I perceiv'd that such bright and illustrous evidences produc'd no change, that the Deputies continu'd acting after the same manner in their private meetings, that they were prepar'd to make their Report on the first of *August*, and that many other Doctors impatiently waited for that Report and day, that they might see the Propositions condemn'd without any distinction or explication of sense; I believ'd my self oblig'd to prevent it by turning the opposition I had made against that Designe on the first of *July*, and wherein

I continu'd all that moneth, into an *Appeal against Abuses*. I made the same accordingly on the last of the said moneth by an *Act* which I took thereof before Notaries, the Draught whereof remain'd with M. *Hervi*, one of those before whom it was pass'd.

On the Monday following, being the second of *August*, I caus'd the said Act of Appeal to be signify'd to the Assembly which was held in the *Sorbonne* by M. *Tassin* Junior Bedle of the Faculty, who gave notice thereof to all the Doctors then present. Of whom, sixty, all seculars, and one Monastick *Augustine*, judg'd this Appeal so just and important, that they not only approv'd it, but themselves joyn'd therein by another Act pass'd likewise before Notaries. But this was not it chiefly which hinder'd the Deputies from making their Report, and the Doctors perverted by M. *Cornet* from concluding the Censure with them that day. The obstruction was, that M. *Loysal* Curé of S. *Jean en Greave* and Chancellor of *Nostre Dame* pretending a right to be President in our Assemblies when any Censure is in hand, was present at this, and took the first place before the Dean was come, who finding it at his comming possess'd, demanded it as appertaining to himself: and in the contest which arose between them about this matter all the time of this Assembly was spent, without possibility of speaking concerning any other thing, notwithstanding all the endeavors M. *Cornet* and his adherents us'd to bring the Propositions under debate, in order to their condemnation.

Some days pass'd after, which were imploy'd only in drawing up the Petition which we judg'd necessary to present to the Parliament, in order to stop the resolution in which M. *Cornet* and his Adherents persisted of condemning the Propositions, without making any distinction of the different senses whereof they were capable. It was drawn up and put into the hands of M. *Bronssel* to present the same, as it here followeth.

To our Lords of Parliament.

HUmbly *supplicate*, Anthony de Heu *first Archpriest of* Paris *and Curé of S.* Severin, Francis Ytier Chastellain *Canon of the Church of* Paris, *Provost of* Normandy *in the Church of* Chartres *and Principal of the Colledge of* Fortet; Claudius Emerets *Canon of the Royal Church of S.* Quintin, Peter Copin *Curé of* Vaugirard lez Paris, Elias du Fresne de Mincé *Curé of S.* Peter de Gonesse, John Rousse *Curé of S.* Roch, Jerome Bachelier *Counsellor and Preacher to the King, Archdeacon and Canon of the Cathedral Church of* Soissons, *and Counsellor in the Court of the Ecclesiastical Chamber at* Paris, Peter le Gendre *Curé of* Aumale, James Brousse *Canon of S.* Honoré, Anthony de Breda *Curé of S.* Andrew des Arcs, Charles Meusnier *Dean and Canon of the Cathedral Church of* Orleans, Nicolas Drujon *Canon of the Collegiate Church of S.* Bennet *at* Paris, Alexander de Hodencq *Canon of S.* Firmin *at* Amiens, John Bourgeois *Precentor and Canon of the Cathedral Church of* Verdun, *and Prior of S.* Catherine de Loseliere, Henry de Creil *Canon of the Cathedral Church of* Beauvais, James Tirement *Canon of the same Church*, Francis Heron *Prior Commendatary of our Lady of* Champ Arien, Francis Blondel *Curé of S.* Hippolite *in the Suburb of S.* Marcel *at* Paris, Lewis le Noire *Curé of S.* Hilary *at* Paris, Henry Holden, James de Sainté-Beuve *Kings Professor of Divinity in* Sorbonne, James de Paris, Peter Sarrazin *Canon Theologal in the Cathedral Church* of Chartres, Robert Constantin *Canon and Archdeacon of the Cathedral Church of* Angiers, Elias Foujeu Descures *Archdeacon of* Dreux, *and Canon in the Cathedral Church of* Chartres, Francis Castel *Curé of* Compan, Claudius Vacquette *Curé and Prior of* Clermont, James Maleude *Curé of* Grosslay lez Paris, Nicolas Gosset *Canon and Curé of* S. Opportune, James Esmard, John Guillebert, Michel le Blanc; Renatus de Robbeville *Canon Theologal, and Chanter of the Cathedral Church of* Amiens, Claudius Grenet *Curé of S.* Bennet, John Callaghan, Henry du Hamel *Curé of S.* Mederic, George de Nuilly *Canon of the Cathedral Church of* Beauvais, *Fryer* Alipius Roussel *a Religious Augustin, Professor of Divinity in the Convent of the lesser Augustins, in the Suburb of S.* Germain *with the licence of his Provincial*, Nicolas D'aignauln *Canon of S.* Cloud, Claudius Taignier, Noel de Lalane *Abbot of* Valcroissant, John Bapt. de Chassebras *Archpriest and Curé of* La Magdelaine *at* Paris, John Banneret *Canon of the Cathedral Church of* Reimes, Francis Retart *Curé of* Magny-Lessart lez Paris, Michel Taillandier, John James Dorat, Matthew Feydeau, John L'Abbé, John Bapt. Gaultier, Mathurin Queras, Thomas Fortin, Lewis de Saint-Amour, Michel Dobbaires, John Perou, Claudius le Cappellain, Philip Marcan, Gabriel Dabes, Peter Renier, Michel Moreau *Canon of the Cathedral Church of* Noyon, Philip de Longeran, Peter Barbereau, John Martin, *all Doctors in the sacred Faculty of Divinity at* Paris, *to the number of above sixty*; SHEWING, That *on* Thursday *the first day of* July *in the ordinary Assembly of the said Faculty of Divinity of* Paris, *held in the Great Hall of the College of* Sorbonne, *the said* Lewis de Saint-Amour *one of the Petitioners oppos'd a Proposal made by M.* Nicolas Cornet *Doctor and Syndic of the said Faculty to debate and condemn the Propositions hereunto annex'd, the said* Cornet *having to that end caus'd to come into the said Assembly many Doctors, Religious and Secular, which he the Syndic and his adherents had summon'd on purpose from their respective houses, intending by their number to represent the said Faculty.* That *notwithstanding the opposition of the said* Saint-Amour, *the said* Cornet *and his adherents pass'd on to the said debate, deputed some amongst them to prepare the determination and condemnation of the said Propositions, and by the said Deputation made and drew up an Act which they endevour to make passe under the name of a* Conclusion *of the said Faculty; and in pursuance thereof have had sundry private Meetings, the issue whereof cannot be other then a division very destructive to the said Faculty:* That *of the said Opposition an Act hath been made before Notaries by the procurement of the said* Saint-Amour *on the* 31. *of* July *last, and by him persisting in the said Opposition, an Appeal also against Abuses hath been made against all that hath been done and pass'd, as well in the said Assembly of the first of* July, *as in other private ones; and therein charging the same upon both the said M.* Nicholas Cornet *who propounded and requir'd the debating of the said Propositions, and M.* John Mulot *Doctor and Dean of the said Faculty, who put the affair into deliberation; with protestation on the part of the said* Saint-Amour *to have recourse to the Parliament, to whom alone appertaineth the cognisance and jurisdiction of the said Appeal against Abuses, which Act of Appeal hath also been signifi'd to the said M.* Mulot, *and* Cornet, *and to M.* Maugin Tassin

Junior Bedle, performing the office of Scribe, by Casault *Usher of the Parliament on the second day of this present month of* August; *and nevertheless the said M.* John Mulot *Dean, and M.* Nicholas Cornet *Syndic, with their Adherents, have not forborne to use their utmost endeavours to cause the said Propositions to be debated and condemned in the ordinary Assembly of the second of* August *aforesaid, which would have been of very dangerous consequence, and put all the said Faculty into great trouble, if the greatest part of the Doctors thereof had not for preservation of the peace and honour of their Body, hinder'd the said debate by a better management. And forasmuch as the said M.* John Mulot, Nicholas Cornet, *and their Adherents, may still continue in the same attempts, and by that means put the said Faculty of Divinity into Division, notwithstanding the said Appeal against Abuses, unless provision be made against their so doing; the said Petitioners (whom the said* Tassin *performing the office of Scribe did in the said Assembly of the second day of the present month of* August *advertise of the notice given to him of the said Act of Appeal) have enter'd into communication thereupon, and to prevent the disorders threatned by such attempts, have thought fit to joyn with the said* Saint-Amour, *and joyntly with him becoming Appellants to this Court, to set forth (as they will do in time and place) the causes and grounds of the said Appeals against Abuses, to the end they thereby be reliev'd upon the whole, according to its accustom'd prudence. Which being consider'd, most honour'd Lords, and withall that it may appear to you by the Propositions hereunto annexed and printed by the procurement of M.* Cornet, *of what consequence they are; as also that in prejudice to the said Opposition there could not and ought not to have been further proceeding to the said Deputation and private Assemblies; and that all that hath been done is Abusive, as being contrary to the Holy Decrees, and Canonical Constitutions, and to the Statutes of the said Faculty, and Arrests of this Court confirming the same; That moreover the Petitioners aime at nothing but the preservation of the honour and peace of the said Faculty, which the said* Mulot, Cornet, *and their Adherents go about to violate: May it please you to admit the Petitioners as Appellants against the abuse of the said pretended Conclusion of the first of* July *last past, and of what follow'd thereupon, to allow the said Appeal for valid, to permit the Petitioners to cause the said* Cornet *and* Mulot *to be cited and su'd in this Court by their proper and ordinary names, together with all others concern'd, to the end to proceed upon the said Opposition and Appeal against Abuses, and to ordain that the Parties shall come and plead thereunto on what day it shall please the Court; and in the mean time to prohibit further proceeding or reading again and registring the said pretended Conclusion of the first of* July, *or any other Act made by the pretended Deputies and their Adherents, or passing on in any other manner, till this Court shall have determin'd concerning the matter: And you shall do well, &c.*

This Petition was answer'd on the 12. of *August*, and transmitted to the Attorney General, who put thereunto his own conclusions conformable to those which we had taken.

M. *Brousſel* undertook to make report thereof to the Court a few dayes after: M. *Molé*, at present Keeper of the Seals, then first President, (and who is alwayes meant when I barely mention the first President in this Relation) was prepossess'd by our Adversaries. Our Petition soon made a great noise in *Paris*, before M. *Brousſel* spoke of it in the Grand Chamber. For on one side, the *Considerations* I mention'd having been seen by many inquisitive persons of all qualities; and on the other, the great number of Doctors that oppos'd the design, amongst whom divers were Curées of *Paris*, made this affair very notorious. Hereupon, as soon as M. *Brousſel* open'd his mouth to make his report of our Petition, the first President was prepar'd to stop it; and without giving him time to set forth the grounds of our Appeal, and the aimes of our Petition, he cut him off, and said, It was an affair to be examin'd more at leasure, before any thing were ordained in it; that we were people that said *Jesus Christ* did not dye for the whole world; that God's Commandements are impossible to justifi'd persons; all which requir'd narrowly to be lookt into. Thus the first President by the great Authority he had in the Court, caus'd them to passe instantly to another affair, without giving M. *Brousſel* time to reply to him, as he desir'd, which he could not do, though he endeavour'd it once or twice, M. the first President falling to speak as soon as M. *Brousſel* utter'd two words in answer to him. Of this my self was witnesse, the door of the Grand Chamber on the side of the Clerk's Table being for some time half open, and I hapning to come thither at the same moment.

A day or two after, to wit, on the 20. of *August*, M. *Chastellain* writ to me at eight a clock at night, that he understood the first President had sent for him to come to him at six a clock; but the appointed hour being pass'd that day, he resolv'd to wait upon him the next immediately after dinner, and being it was a time when many might be there, he thought fit that I and some other Doctors whom he mention'd, should accompany him thither. But we were of opinion that M. *Chastellain* having been sent for alone, should go alone, inasmuch as we were not certain that it was about our affaires that the first President had sent for him.

Accordingly M. *Chastellain* went thither alone the next day, being the twenty first. The first President caress'd him, and with a smiling countenance, yet accompani'd with his accustom'd gravity, ask'd him, Whether there was any means of accommoding this affair? adding, That the division in our Body was much disrelish'd, and made a great noise in *Paris*; That great inconveniences might arise therefrom; That he had said as much to our Adversaries, and found them inclin'd to peace, and ready either wholly to desist from their enterprise, or at least to respite it for three or four months, without doing more then what was already done; That during that space the distemper of minds might be asswaged, and the means of a solid agreement sought out; for which good end the said terme might be prolong'd after the expiration of those three or four months, in case they should not be sufficient. M. *Chastellain* testifi'd to the first President, That we were as much inclin'd to peace as our Adversaries; That it was not on our part that the disturbance arose, but on theirs; That for the quieting all, it was necessary that they renounce the cause of it; That their pretended Deputation be no longer accounted valid; and in a word, That all things be restor'd to the posture they were in before the first of *July*; and that in order thereunto at the new reading on 1 *September* following the *Conclusion* which was not read again in the Assembly of the second of *August*, the same be done without making mention of any thing

but

but the ordinary Supplicates; That he could give his word for nothing, before he made us acquainted with all this; but that he doubted not that upon those conditions we would be very glad to live peaceably in the exercise of our usual employments. These things M. *Chastellain* came and acquainted us with; We agreed thereunto: He return'd, to give the first President his word in our behalf, who also gave him his own in behalf of our Adversaries.

Indeed, we something wonder'd at the three or four months Truce which was offer'd us, and suspected the design of it to be only to relaxe our prosecutions, and make use of our silence and desisting against our selves; but we did not as yet comprehend the mystery of it, as we found afterwards, and I shall relate in due place. It shall suffice to observe here, that we were given to understand, that it was meant only to let the memory of this attempt fairly bury it self, and become wholly lost by time, without obliging our Adversaries to renounce the same on a sudden, whilest they were still in their first heat. But time likewise taught us, that indeed it was to get means in the interval of prosecuting with the Pope the censure of the Propositions, after its miscarriage in the Faculty. They were not ignorant that at *Rome* they are very jealous of maintaining the Authority of the Decrees which issue from thence, and that this Consideration obliges the makers of them to look very well to the facility and compliance that may be expected in their execution, before they passe any at all. They intended to offer to the Pope a Censure made by the Deputies of the Faculty, as own'd and authoriz'd by the whole Body, that so they might obtain the like from his Holinesse. They fear'd that if our Opposition should become more conspicuous, and the Parliament having regard thereunto should forbid them to proceed, some noise of it would get to *Rome*, and make the design abortive. Hereupon they were willing to hold us in quiet and silence during those three or four months, which time they judg'd needfull to obtain what they aim'd at at *Rome*; or in case they should not accomplish the same in that space, they purposed to prolong the terme of our silence and quiet further, namely, so long till they should have accomplish'd their design.

But, as I said, we did not yet perceive the bottom of the artifice, wherefore we clos'd very readily with this Expedient, being well pleas'd to see, as we thought, their Counsels if not wholly quash'd, at least check'd and half broken. Yet how great need soever they had of the said Truce, they were not able to preserve it, but within a few dayes they fail'd in the conditions which they had promis'd, and upon which we had surceas'd.

CHAP. X.

Of what pass'd in the Assembly of the Faculty on the first of September 1649.

THese conditions requir'd that no footstep of what had been done in this businesse in the Assembly of the first of *July*, and that of *August*, should remain in our Registers; wherefore the Conclusions of those two months were read again by the Greffier, or Clerk, in the Assembly of the first of *September* following, without making any mention of what concern'd M. *Cornet*'s Propositions.

But they who manag'd this Accommodation, that they might obtain the Censure which they hop'd from *Rome* against the said Propositions, were not yet so certain thereof, but that they endeavour'd to reserve one means to themselves (in case that fail'd) of renewing their prosecutions in the Faculty upon a more favourable opportunity: Wherefore being loath to see their pretended Deputation vanquish in smoak, they sought to keep it in being, to the end that when we least distrusted it, they might one day make the Report of the said Deputation, and dispatch in some morning the businesse of the Censure, when there should be no person in the Assembly to gainsay it.

For which purpose, as soon as the *Conclusions* of the said two months were read again, M. *Amiot* stood up and told the Assembly, that no person ought to wonder that there was no mention made of the Deputies which had been nominated on the first of *July* for examining the Propositions; that the same was omitted, at the desire of the first President, to see if within three or four months there would be a means to reconcile the businesse.

The aforementioned Accommodement was not unknown to any in the Faculty, so that it was visible that M. *Amiot* spoke not this word of Advertisement to give information thereof to any one, but only to cause it to be inserted in the Registers the month following, when the things that pass'd this day were to be read again. Whereupon M. *Chastellain*, who understood the subtilty, presently fell to blame M. *Amiot* for violating the word pass'd to the first President, and the conditions of agreement that were made. He told him, that had there been any report to be made of what pass'd at the first President's house, it did not belong to him (M. *Amiot*) who was the youngest, to make the same; but were he the antientest, he ought not to have made it before they had agreed together thereupon. M. *Amiot* reply'd to this, that indeed they had promis'd the first President that they would *do* nothing till after four months, but that they had not promis'd that they would *say* nothing. This jugling and equivocal answer was hiss'd at, as wholly unworthy of the place and the businesse treated of, and in this posture matters rested that day.

CHAP. XI.

Of a false Censure against the Propositions, publish'd during the month of September; *And of a second Petition which we presented to the Parliament.*

TOwards the middle of this month, it appear'd by most strong and considerable evidences, that the Peace we had made, was not at all in the heart of those with whom we had made it. In *Paris* there was seen running through the hands of abundance of people, a draught of a Censure against the Propositions, and we likewise receiv'd Copies thereof, all agreeing together, which sundry of our Friends sent us from divers places of the Kingdom, as well to advertise us thereof, as to be inform'd by us concerning the truth of the piece. It was conceiv'd in the same words, and drawn up in the same form which I am going here to insert and represent.

Propositiones

Propositiones Baccalaureorum.	Censura Doctorum.
1. Aliqua Dei præcepta hominibus justis volentibus & conantibus secundum præsentes quas habent vires, sunt impossibilia: deest quoque iis Gratia, quâ possibilia fiant.	1. *Hæc Doctrina est Hæretica.*
2. Interiori Gratiæ in statu naturæ lapsæ nunquam resistitur.	2. *Hæc Propositio est contraria Sacris Scripturis.*
3. Ad merendum & demerendum in statu naturæ lapsæ non requiritur in homine libertas à necessitate, sed sufficit libertas à coactione.	3. *Hæc Doctrina destruit rationem meriti & demeriti, & est Hæretica.*
4. Semipelagiani admittebant prævenientis Gratiæ interioris necessitatem ad singulos actus, etiam ad initium fidei; & in hoc erant Hæretici, quod vellent eam Gratiam talem esse, cui posset humana voluntas resistere vel obtemperare.	4. *Hujus Propositionis prima pars est falsa & temeraria; secunda vero, quæ asserit Hæreticum esse admittere Gratiam cui possit humana voluntas resistere, est Hæretica.*
5. Semipelagianorum Error est dicere Christum pro omnibus omnino hominibus mortuum esse aut sanguinem fudisse.	5. *Hæc Propositio est falsa & scandalosa, insimulans Erroris veritatem Sacris Scripturis contentam, & in Concilio Tridentino declaratam.*
6. Senfit olim Ecclesia privatam Sacramentalem pœnitentiam pro peccatis occultis non sufficere.	6. *Hæc Propositio vel spectat ad quæstionem juris; & sensus est, [Senfit etiam privatam Sacramentalem pœnitentiam reipsa & absolutè pro occultis peccatis non sufficere;] & est Hæretica, Errorem infallibili Ecclesiæ affingens. Vel spectat ad quæstionem facti, & sensus est, [Senfit olim Ecclesia, ex illius temporis disciplina, non sufficere privatam pœnitentiam Sacramentalem pro peccatis;] & falsa est & temeraria.*

7. Naturalis

7.	7.
Naturalis Attritio sufficit ad Sacramentum pœnitentiæ.	*Hæc Propositio intellecta de Attritione merè naturali ut sufficiente ad Sacramentum pœnitentiæ cum effectu Gratiæ Justificationis recipiendũ, est Hæretica.*

Ita visum est Doctoribus Magistris,

Jacobo Hennequin Decano Professorum in Theologia.

Jacobo Pereyret Summo Moderatori Regii Collegii *Navarræ* & Professori in Theologia.

Claudio Morel Doctori *Sorbonico* & Librorum Censori.

Nicholaö Cornet Syndico Facultatis *Parisiensis.*

Marguarito Gauquelin Doctori *Navarrico.*

Ludovico Bail Propœnitentiario *Parisiensi.*

Fr. *Joanni Nicholaï* Primario Regenti in Theologia apud Fratres Prædicatores.

Martino Grandin Professori Theologiæ Moralis in *Sorbona.*

Deputatis in Sacra Facultate in Comitiis generalibus prima mensis *Julii* 1649. ad examen prædictarum Propositionum.

Having well consider'd this piece, and the flying paper which M. *Pereyret* formerly deliver'd to the Nuntio, and which was sufficient to draw after it the Decree and Censure of the Inquisition abovemention'd, we certainly believ'd that they did not contrive this Censure only to make it run about *France*, where the Form of the Faculties Censure is sufficiently known, but that they intended to make use of it at *Rome* for the purpose I noted. Yet we knew nothing certain thereof, and this was but our naked conjecture. However we thought that it was not to be neglected, but that it was necessary for us to have recourse to the Parliament, as well for provision against the dispersing and authors of this pretended Censure, as against the main of M. *Cornet*'s Enterprise, against which we had already presented a Petition.

Toward the end of this moneth we presented a Second, which we put into the hands of M. *Brousſel*, who receiv'd the former, and annex'd a Copy of the Censure thereunto; wherein, after representation of what had pass'd between the Framers of the Propositions and our selves since the first, we complain'd that they had not only publisht this Censure in *France*, but perhaps also sent it out of the Kingdom; and we concluded with desires for right to be done us upon our first Petition, *and that the said M.* Nicolas Cornet *Syndic, M.* James Pereyret, Morel, *and the rest under whose names the pretended Censure runne, might be summonod before the Court, to acknowledge, own or disown the said pretended Censure, to the end that upon their declaration further resolutions might be taken by us.*

CHAP. XII.

Of the Arrest which interven'd upon those two Petitions; and Of what pass'd in the Parliament touching that matter.

THere hapned a very Considerable Incident on the first of *October* in the election of M. *Hallier* to the office of Syndic: but because it had many sequels, that I may not interrupt what concerns this Censure and the Petitions upon which the Arrest interven'd the fifth day of the same moneth; I shall forbear speaking of the affair of M. *Hallier*, till I have spoken of the said Arrest, and what preceded it and hath connexion with the things I last treated of.

I cannot passe over in silence the desire and care which MM. *Tristan, Julien, Guerin, le Fevré, le Blond* of *Sorbonne, de Sainte Helvine*, and *Mesnidré*, had the first and fourth dayes of this moneth to partake in the procurement of these Arrests. For they took an Act, on those dayes, before Notaries, that the appeals against Abuses, interpos'd both by me and the other Doctors nam'd in the Petition, being communicated to them, they adher'd thereunto, became appellants (as well as we) against all that had been done and pass'd in the assembly of the first of *July*, and against all that follow'd upon the same; they made M. *Cornet* and *Mulot* defendants as we had

had done, and purpos'd to have all the prosecutions requisite and necessary to this affair transacted in their names as well as ours.

M. *Brousſel* having on the 4 of *October* 1649. spoken in the Chamber of Vacations concerning our two Petitions and the project of the Censure above inserted (a Copy whereof was annex'd to our second Petition) it was *ordain'd* that he should cause notice to be given to MM. *Cornet* and *Pereyret* and such other as he thought fit of those whose names were subscrib'd to that Censure, with some also of them who complain'd thereof, that either side might appear the next day at the *Palais* at seven a clock of the morning in the said Chamber, to be heard there.

I went to see M. *Brousſel* at his coming forth of the *Palais*. He told me this, and that he thought it convenient to summon with MM. *Cornet* and *Pereyret*, M. *Hennequin*, who was the antientest of those that had subscribed. I made some scruple thereof at first, and represented to him, that we had not made M. *Hennequin* a Defendant, nor did he meddle in this enterprise, but that the authors of it caus'd him to be nam'd, in regard of some dislikes which they knew he had against the truths they struck at; and were willing on the one side to cover (what they could) their Conspiracy and Cabal with the good repute of that antient Doctor's name, who was not to be suspected thereof; and on the other to have him favourable to their designs by the inclination of his sentiments: That his candour made me concern'd for him, and I fear'd it would trouble him to think himself persecuted by us, in case he should be sent for to the Parliament.

This Consideration caus'd M. *Brousſel* to consent to summon only MM. *Pereyret* and *Cornet*. Afterwards, having bethought my self, that the Court could not be better and more truly inform'd of the things that had pass'd then by the mouth of one who would speak thereof with plainnesse and ingenuity, (as I knew M. *Hennequin* would do) and that I might acquaint him privately that it was for no other end that he was sent for; I return'd to M. *Brousſel* to tell him this: He approv'd of it, and follow'd his first purpose: and I assur'd him that on our part M. *de Mincé* and my self would not fail to appear.

MM. *Pereyret* and *Cornet* were the next day more diligent then we. Assoon as they were come, an Usher advertis'd the Court thereof, and they were presently introduc'd, upon a conceit, as I imagine, that both sides were there. They had the advantage of speaking alone to the Court about a quarter of an hour, and a possibility of prepossessing it without our being there to observe what they said; and I did not otherwise come to know the things that pass'd during that quarter of an hour but by M. the President *Coigneux*, who was in office that week, and told us the same assoon as M. *de Mincé* and I were introduc'd.

He spoke to us very near in these words. The Court, before it pronounce any thing upon the Petitions presented by you, hath thought fit to hear both the one side and the other, to the end to bring you to agreement, and to oblige you to live peaceably. You complain of a certain Manuscript Censure which runs through the world under the name of some Doctors that style themselves Deputies of the Faculty for examining certain Propositions. Your Adversaries here, say they have not given order to any person to publish the same; That it is against their mind that it is publish'd; That they gave it not to any, nor spoke to any to give Copies of it; That they disown all such as have done it: Desire you any thing more, in order to being satisfy'd and living with good understanding together?

M. *de Mincé* began to speak after this discourse, and answer'd almost in these words. *Messieures*; About four or five years ago, when the heat began on either side about opinions of Doctrine which concern the Propositions in question, the Faculty, by an universal consent of all the Doctors, for avoiding contentions and divisions which might arise amongst them thereby, ordain'd that no Speech should be had thereof on one side or other. From that time, they remain'd in silence and peace till the first of *July* last, when M. *Cornet* the Syndic (as I since understood, (said M. *de Mincé*) for I was not at that Assembly) by a manifest enterprise against that *Conclusion* of the Faculty, set afoot and requir'd to be debated certain Propositions relating to that doctrine: In which he not only violated the resolution which the Faculty had taken not to speak thereof, but also acted contrary to the order receiv'd and practis'd from all time in the said Faculty, which is wont not to debate upon any Propositions, unless the books and places of the books from whence such Propositions are taken, be noted and examin'd; because the understanding and true sense of them depends very often upon what goes before, and what follows after. Now the Propositions which M. *Cornet* hath made and set afoot in that Assembly of the first of *July*, are loose and of uncertain sense, neither the places nor authors from whence they might be drawn being signify'd by him. Since that Assembly of the first of *July*, nothing more hath been said concerning those Propositions; for that of *August* was spent in a contest arising touching a pretension of the Chancellor of the University. In this of the first of *September*, the Faculty hath likewise spoken nothing more thereof. But for all this there is publish'd this moneth a Censure under the name of pretended Deputies, who have no power so to do, it not appertaining to any but to the Faculty in a formal and legal assembly. Wherefore, may it please you, we desire that that pretended Censure be declar'd of no value and authority, as indeed it is not.

M. *de Mincé* having ended, and the President turned his head to M. *Cornet*, who said, That whereas they disown the Censure, they mean that they disown it indeed as to the publication, but not as to the doctrine. And as to what M. *de Mincé* had said, namely, that it is not the custom of the Faculty to censure Propositions without first examining the places of Authors whence they are taken, (he said) it was much otherwise: That the Registers of the Faculty were full of Censures which had been so made, upon bare Propositions, without noting the Authors whose they were. Particularly, that this was practis'd during the space of twenty years, from the year 1540. to the year 1560. which was the time when *Luther* and *Calvin* began to appear and publish their errors: That even the last year, the censuring of a book being spoken of in the Faculty, they had forborn to touch the Author to this hour, but order'd, that Particular persons who pleased to propound Propositions after two moneths time, should have liberty so to do.

Hereunto it was reply'd by M. *de Mincé*, that

that

that which was said by M. *Cornet* was not true; that the example of the foregoing year which he brought made against him; the case thereof being thus; A Libel had been publish'd the year before under the name of F. *Veron*, in which many things were judg'd by the whole Faculty evidently mischievous, besides many invectives and injuries against the memory and reputation of M. the Abbot of *Cyran*, and the two MM. *Arnauls*: hereupon some persons intimating in the Faculty that there were things in that Libel which had relation to, and connexion with the matters concern'd in the Propositions in question, the Faculty ordain'd that the Censure of the said Book should be deferr'd, for fear mens minds should become heated and divided upon occasion of the said matters which were touch'd upon transiently and by reflexion in that Libel. All which shews with how little reason M. *Cornet* hath brought that example, and what wrong he hath done by causlesly violating so prudent and necessary a resolution as the Faculty had made for four or five years, not to determine or decide any thing touching those matters on one side or other.

At this time M. *Hennequin* came and was introduc'd into the Chamber, and as he advanc'd towards the side of the Table where MM. *Pereyret* and *Cornet* were, Mr. *Cornet* went a step or two to meet him, as if he meant to tell him somthing in his ear, before he came to the place of speaking. Which M. *Hennequin* perceiving, put his hand before his breast and face to stop him, and signifie to the Judges, that he meant not to speak any thing that M. *Cornet* purposed to suggest to him. The President said to him, We have caus'd you to come hither, that we may be inform'd by you concerning a Censure of certain Propositions, which runs under your name; and here are some of your brethren (pointing at M. *de Mincé* and me) who have complain'd to the Court thereof.

M. *Hennequin* answer'd, That he would speak the truth sincerely, as he had alwayes made profession and was bound in conscience to do. He said, that indeed having been put amongst the Deputies nominated in the Assembly of the first of *July* for examining those Propositions, he accordingly had divers times met together with them in the house of the Scribe of the Faculty; and that they had noted the places of Scripture and of the Fathers which to them seem'd contrary to the said Propositions, with purpose to make report, and leave the judgement of the same to the Faculty, as to whom it appertaineth, and not to themselves; but as to the having determin'd the Propositions, or sign'd or decreed any Censure, that this they had not done. That in the mean time he had been astonish'd, when being at *Troies*, whither he lately took a journey, he saw divers Copies of a Censure brought from several parts; That likewise on the other side he had seen books written in defence of the said Propositions; That all this was not well, and that it must be acknowledg'd that there was on either side a little too much heat.

The President said, that it behooved all of us to labour to moderate the same, and that the Court would on their part contribute their utmost thereunto; and thus he seem'd to put an end to this hearing, and to dismisse us. Which I seeing, and conceiving that the things which might be spoken for the obtaining of the Arrest we aim'd at, had not been sufficiently unfolded, I began to speak, and told the Court that M. *de Mincé* had been often absent from *Paris* during all that pass'd in this affair, and so could not represent to the Court many important circumstances thereof which came not to his knowledge; but that with their permission, I should resume the matter from the beginning, and lay open to the Court the whole *Series* thereof, if they would vouchsafe me one quarter of an hours audience. The Court with great gentleness granted it, and I made an exact relation of all that had pass'd from the first of *July* till that time. I added to the things which I have spoken above thereof, that the number of Religious Mendicants which came to that Assembly, beyond what is appointed by the Arrests of Parliament, render'd their Deputation invalid; and hereof I took M. *Hennequin* to witnesse, who acknowledg'd the same. I also made the Court acquainted how the first President had interpos'd to reconcile us, and how his interposition prov'd ineffectual for preserving us in peace with our Adversaries, because they violated the word which they hah pass'd to him, and he had given to us in their behalf. I reported the answer which M. *Amiot* made in the Assembly of the first of *September*, when he was blam'd for that the Supplicate made then by him was contrary to the word which they had given to the first President, not to do any thing more concerning this affair; Namely, how he said, That it was true they had promis'd the first President to do nothing, but that they had not promis'd to to speak nothing: and I ask'd the Court hereupon, whether the actions that passe amongst us can consist in any thing else but words, and what inducement there could be to rely upon those of people who thus interpreted their own! I concluded, that, to bring us to peace and quiet, it was necessary that the Court would please to bind us thereunto by an Arrest; and that with lesse then this, what ever promises these Gentlemen might make, after the experiences we had had of their carriage all full of disguises and artifices, we could never be secure thereof, but should alwayes be in continual inquietudes and agitations.

The President said to me, How? If these Gentlemen promise you faithfully in presence of this Court, that they will think no more of what is past, and that they will do nothing more for the future; Do you fear that they will fail therein?

I answer'd, May it please you, Should M. *Hennequin* passe such a promise to you, and did the performance thereof depend upon him, we should hold our selves secure, because he is a man of integrity and sincere; But we have not the same conceipt of these Gentlemen, we cannot confide in them.

The President addressing himself to M. *Cornet*, as'kd him, Whether he would endeavour to content us, and promise the Court faithfully to remain in quiet touching this affair?

M. *Cornet* answer'd in these very words; **Sir, We Promise to make good all that we Promis'd the First President.**

M. *le Coigneux* reply'd to him also in these very words, **Ha, Gentlemen, speak plain French, those loose words and General Promises are not Discourses to be held in this Company: The Sorbonne hath not the Repute of using Equivocations.**

The involv'd and ambiguous answer of these Doctors, who clearly convinc'd the Court of the necessity of the Arrest which I mov'd for, gave me

the boldnesse to resume and continue my Discourse, by beseeching the Court to remember the Arrest which it was mov'd to issue against a Decree that came from the Inquisition of *Rome*, concerning a Book which prov'd the equality of authority in S. *Peter* and S. *Paul*. I shew'd that that Decree was obtain'd in this manner. The Nuntio sent to the Faculty a Roman Gazette, which related that there were Doctors of it there who maintain'd, That there might be more Heads in the Church; desiring the Faculty to tell him, whether this were true. Upon this proposal M. *Pereyret* was deputed to go to the Nuntio, and tell him that it was not. The Nuntio demanded of M. *Pereyret* his answer in writing, who gave him such a one as himself pleas'd, without consulting the Faculty about it. This writing of M. *Pereyret* was at *Rome* made to passe for a Disavowing of the Faculty against the Book concerning the authority of S. *Peter* and St. *Paul*; and this pretended Disavowing drew after it that Decree of the Inquisition, which they durst not have made at *Rome* before, and against which the Court became oblig'd to issue the Arrest which interven'd. Now, I said, it was not to be doubted, but that they would make the same use of this pretended Censure, which they disown'd not but only as to the publication, and not as to the doctrine, because they could have wisht that it had been secret, to the end it might haue been taken for valid at *Rome* as an authentick act, and by which they might have extorted again a Decree, which would serve only to trouble and torment us, and which would again oblige the Court to provide against it, as it did in that other occasion.

M. *Pereyret* cry'd out hereupon in these very words; *That all which I said was as false as the Devil,*

I reply'd to M. *Pereyret*, and protested to the Court, That I said nothing but what was most true; That if the Court pleas'd to assign two of the Gentlemen on the bench to inquire thereof, in case any falsitie were found in what I had utter'd, I would submit to all the penalties which Calumniators deserve: But that M. *Pereyret* ventur'd so boldly to say it was false, for that he fear'd the Arrest for which I made sute to the Court, by reason it would be an authentick piece, and destroy the effect which they promis'd themselves from their pretended Censure, and shew the nullity thereof.

The President here interpos'd, and said that it would be much better that we agreed amongst our selves of our own accord, without the granting of that Arrest, or issuing out any thing in writing: That warr was kindled both without and within the Realm; that we had suffer'd famine; that there were still other scourges which threatned us; that it was a thing of ill relish to see Division amongst the Doctors; that the Court treated us with honour, acting with us, in this manner, inviting us to be reconcil'd together charitably, and being willing to be contented with our Words; that after this, we ought to agree and live in peace.

I reply'd to the President, That we much acknowledg'd the honour and charity which the Court was pleas'd to shew us, and that if on our part we could not accept it, it was long of the temper of the adversaries we had to do with, which allow'd us not to account our selves in security from them without the Arrest, which we most humbly beseeched the Court to grant us.

The President answer'd nothing more, but that the Court would do us justice. As we were departing from the barre to withdraw, M. *Pereyret* looking fixedly upon me, ask'd me with a very cholerick and high tone, *Will you bind the Popes hands?* Whereupon I approach'd back again towards the barre, to desire the Court to take notice how by this word which proceeded from the abundance of his heart, he verified that which I had blamed him for, and which he had said was so false; but some of the Gentlemen signify'd to me with the hand, that I had spoken enough thereof. So I added no more with my tongue, but pointed at the place where M. *Pereyret*, who was now gone from it, ask'd me that question; and all the Gentlemen had, as I imagine, without my so doing, sufficiently taken notice of the same. As we were withdrawing, I went close to M. *Pereyret*, and answer'd him very softly between him and me to the question which he had put to me, and told him, My design was not to bind the Pope's hands, but to hinder them, if I could, from surprising him.

When we were withdrawn, the Court consulted upon our Petitions, and upon what they had heard in this private audience; I call it private, because there was none there besides themselves and us. Take here the Arrest which interven'd

An Extract from the Registers of PARLIAMENT.

WHereas by the Chamber of Vacations hath been seen the Petition presented to the Court on the twelfth of August *last by* Anthony de Heu *first Archpriest of* Paris *and Curé of S.* Severin, Francis Ithier Chastellain *Canon of the Church of* Paris, *Provost of* Normandy *in the Church of* Chartres *and Principal of the Colledge of* Fortet; Claudius Emerets *Canon of the Royal Church of S.* Quintin, Peter Copin *Curé of* Vaugirard lez Paris, Elias du Fresne de Mincé *Curé of S.* Peter de Gonesse, John Rousse *Curé of S.* Roch, Jerome Bachelier *Counsellor and Preacher to the King, Archdeacon and Canon of the Cathedral Church of* Soissons, *and Counsellor in the Court of the Ecclesiastical Chamber at* Paris, Peter le Gendre *Curé of* Aumale, James Brousse *Canon of S.* Honoré, Anthony de Breda *Curé of S.* Andrew des Arcs, Charles Meusnier *Dean and Canon of the Cathedral Church of* Orleans, *Grand Vicar and Official of the Bishop of* Orleans, Nicolas Drujon *Canon of the Collegiate Church of S.* Bennet *at* Paris, Alexander de Hodencq *Canon of S.* Firmin *at* Amiens, John Bourgeois *Precentor and Canon of the Cathedral Church of* Verdun, *and Prior of S.* Catherine de Loseliere, Henry de Creil *Canon of the Cathedral Church of* Beauvais, James Thirement *Canon of the said Church*, Francis Heron *Prior Commendatary of Nostre Dame du* Champ Arien, John Blondel *Curé of S.* Hippolite *in the Suburb S.* Marcel *at* Paris, Lewis le Noire *Curé of S.* Hilary. Henry Holden, James de Sainté Beufve *Kings Professor of Divinity in* Sorbonne, James de Paris, Peter Sarrazin *Canon Theologal of the Cathedral Church* of Chartres, Robert Constantin *Canon and Archdeacon of the Cathedral Church of* Angiers, Elias Foujeu Descures *Archdeacon of* Dreux, *and Canon in the Cathedral Church of* Chartres, Francis Castel *Curé of* Compan, Claudius Vacquette *Curé and Prior of* Clermont, James Maleude *Curé of* Groslay lez Paris, Nicolas Gosset *Canon and Curé of* S. Opportune, James Esmard, John Guillebert,

Guillebert, Michel le Blanc, Renatus de Robbeville *Canon Theologal, and Chanter of the Cathedral Church of* Amiens, Claudius Grenet *Curé of S.* Bennet, John Callaghan, Henry du Hamel *Curé of S.* Mederic, George de Nuilly *Canon of the Cathedral Church of* Beauvais; *Fryer* Alipius *a Religious Auguſtin, Profeſſor of Divinity in the Covent of the leſſer Auguſtins, in the Suburb of S.* Germain *with the licence of his Provincial,* Nicolas D'aignaulx *Canon of S.* Cloud, Nicholas Taignier, Noel de Lalane *Abbot of* Valcroiſſant, John Bapt. de Chaſſebras *Archprieſt and Curé of* La Magdelaine *at* Paris; John Banneret *Canon of the Cathedral Church of* Reimes; Francis Retart *Curé of* Magny-Leſſart lez Paris, Michel Taillandier, John James Dorat, Matthew Feydeau, John L'Abbé, John Bapt. Gaultier, Mathurin Quéras, Thomas Fortin, Lewis de Saint-Amour, Michel Dobbaires, John Peron, Claudius le Cappellain, Philip Marcan, Gabriel Dabes, Peter Renier, Michel Moreau *Canon of the Cathedral Church of* Noyon, Philip de Lonergan, Peter Barbereau, *and* John Martin, *all Doctors in the ſacred Faculty of Divinity of* Paris, *to the number of ſixty or more;* Containing, That *on* Thurſday *the firſt day of* July *laſt in the ordinary Aſſembly of the ſaid Faculty held in the Great Hall of the Houſe and College of* Sorbonne, *the ſaid* Lewis de Saint-Amour *one of the Petitioners oppos'd a Propoſal made by M.* Nicolas Cornet *Doctor and Syndic of the ſaid Faculty, to debate and condemn the Propoſitions, the ſaid* Cornet *having to that end caus'd many Doctors, Religious and Secular, to come into the ſaid Aſſembly, whom the ſaid Syndic and his adherents had purpoſely convok'd from ſeveral houſes, intending by their number to repreſent the ſaid Faculty. And that notwithſtanding the oppoſition of the ſaid* Saint-Amour, *the ſaid* Cornet *and his adherents paſs'd on to the ſaid debate, and likewiſe deputed ſome amongſt them to prepare the determination and condemnation of the ſaid Propoſitions, and by the ſaid Deputation made and drew up an Act which they attempt to make paſſe for a* Concluſion *of the ſaid Faculty;* That *of ſuch Oppoſition the ſaid* Saint-Amour *took an Act before Notaries on the* XXXI. *day of* July *laſt, and perſiſting in the ſaid Oppoſition, made an Appeal againſt the Abuſiveneſſe of all that hath been done and paſs'd, as well in the ſaid Aſſembly of the firſt of* July, *as in other private ones; and alſo he made Defendants in their own ordinary names as well the ſaid M.* Nicholas Cornet, *who propos'd and requir'd to be debated the ſaid Propoſitions, as M.* John Mulot *Doctor and Dean of the ſaid Faculty, who put the ſame under debate; with proteſtation of the ſaid* Saint-Amour *to ſeek redreſſe in the ſaid Court, to which alone appertaineth the cogniſance and juriſdiction of the ſaid Appeal againſt Abuſes: which Act of* Appeal *was ſignifi'd to the ſaid* Mulot *and* Cornet, *and to M.* Maugin Taſſin *Junior Bedle, performing the office of Scribe, by* Caſault *Uſher of this Court, on the ſecond day of* Auguſt: *and that nevertheleſſe the ſaid MM.* John Mulot *Dean, and* Nicholas Cornet *Syndic, with their Adherents, have not forborn to uſe all their power to cauſe the ſaid Propoſitions to be debated and condemned in the ordinary Aſſembly of the ſaid ſecond day of* Auguſt; *which would have been of very dangerous conſequence, and have brought all the ſaid Faculty into great trouble, if the greateſt part of the Doctors thereof had not for preſervation of the peace and honour of their Body, by a better conduct hinder'd the ſaid debate; And for that the ſaid MM.* John Mulot, Nicholas Cornet, *and their Adherents, may yet hereafter continue in the ſame attempts, and by that means bring the Faculty of Divinity into diviſion, notwithſtanding the ſaid Appeal againſt Abuſes, if the ſame be not provided againſt; the ſaid Petitioners, to whom the ſaid* Taſſin *performing the office of Scribe did in the ſaid Aſſembly declare the notice given to himſelf of the ſaid Act of Appeal, having had communication together thereon, determin'd for the redreſſing ſuch diſorders as theſe attempts might cauſe, to joyn with the ſaid* Saint-Amour, *and becoming joyntly with him Appellants to this Court, to ſet forth in time and place the cauſes and grounds of the ſaid Appeal againſt Abuſes, to the end to be redreſſed of all by the ſaid Court. For theſe reaſons they deſir'd to be admitted Oppoſers with the ſaid* Saint-Amour, *and Appellants againſt the abuſiveneſſe of the ſaid pretended Propoſal and Concluſion of the firſt of* July *laſt, and of all that follow'd thereupon; to have the ſaid Appeal allow'd for good, and to be permitted to cauſe the ſaid* Cornet *and* Mulot *to be cited and ſummoned into the Court by their proper and ordinary names, and all others whom it ſhould concern; to the end proceedings might be had upon the ſaid Oppoſition and Appeal againſt Abuſes, and that the Court would order parties to come and plead by ſuch a day as it ſhould pleaſe the ſaid Court to aſſign; prohibitions in the mean time to be made of reading again and regiſtring the ſaid pretended Concluſion of the firſt of* July, *or any other Act made by the ſaid pretended Deputies and their adherents, as alſo of proceeding further, till the ſaid Court ſhould determine therein. Moreover, whereas another Petition hath been preſented by the ſaid Petitioners for the further urging of the former; and that the ſaid MM.* Cornet *and* Pereyret, *under whoſe names a pretended Cenſure was ſent abroad, might be conſtrain'd to acknowledge, own or diſown the ſaid pretended Cenſure. Alſo the Acts and Papers annex'd to the ſaid Petitions, and the concluſions of the Kings Attorney General having been ſeen and weigh'd; And for that the ſaid* Cornet *and* Pereyret, de Mince *and* Saint-Amour, *and M.* James Hennequin *an ancient Doctor of* Sorbonne *have been ſummon'd and heard, and the ſaid* Pereyret *and* Cornet *have declar'd that they did not publiſh that writing or draught of a Cenſure made by ſome particular Doctors commiſſion'd for examining the Propoſitions therein contain'd, neither give charge to the Scribe of the ſaid Faculty or any other to deliver out any act or copy thereof, but expreſly forbid him to communicat, publiſh or divulge the ſame, diſowning the publication thereof, if any hath been made; and alſo have profeſs'd that the ſaid Writing was not ſigned by any of them three, nor by the other Doctors appointed for examining the ſaid Propoſitions; and that in the ſaid draught deliver'd to the ſaid Scribe, the ſaid Propoſitions were not ſo determin'd as they are in the Copy annex'd to the Petition, but only the paſſages of Scripture and Fathers, which the ſaid appointed Doctors eſteem'd contrary to the ſaid Propoſitions, were cited by them; all with an intention to make report thereof to the ſaid Faculty aſſembled; Alſo whereas they have conſented, that all things remain as they are, and give their word to do nothing in this matter directly or indirectly till the Court ſhall have given order therein:* All this being conſider'd, *the ſaid Chamber hath admitted and doth admit the ſaid Petitioners Oppoſers and Appellants, hath held and doth hold the ſaid Appeal valid, Ordaineth upon the whole, that the Parties ſhall have a hearing the firſt day after the Feaſt of S.* Martin. *In the mean time, beſides the aforeſaid Declaration, It hath made and doth make prohibitions and injunctions to the ſaid Parties reſpectively both on the one ſide and the other*

other, as well to publish the said writing and draught of Censure, as to agitate and bring into question the Propositions contained therein, also write or publish any thing concerning them directly or indirectly in any sort or manner whatsoever, till it shall be by the Court otherwise determin'd therein. Given in the Chamber of Vacations on the fifth of October, *one thousand six hundred forty nine.*

CHAP. XIII.

Of what pass'd during the moneths of October *and* November *touching the Election of M.* Hallier *to the Office of Syndic.*

MOnsr. *Hallier* had be en of sentiments and interests so different from those of M. *Cornet* in several things, that 'tis no small wonder that M. *Cornet* should think of going out of the office of Syndic, in the pursuit of the enterprise which he had contriv'd and hitherto little advanc'd; and that at his going out he should think of having M. *Hallier* for his successor in that place. Before that time they had never to my knowledge had any thing common, besides adherence and dependance on some persons of the Court of *Rome*; but in all other things a sufficiently great Antipathy. Nevertheless M. *Hallier* was advanc'd to the Office of Syndic by the whole Faction of M. *Cornet*; and indeed the person of the Syndic was of very great consequence for the successe of the Enterprise, whether in regard of the correspondence necessary to be had with *Rome* for such things as depended thereof, or in regard of undertaking and carrying out those which should be acted in the Faculty.

On one side, M. *Hallier's* just and disinteress'd management I had observ'd in some Academical Affairs wherein we acted jointly together, kept me from thinking he could possibly resolve to favour M. *Cornet's* enterprise; but on the other it was perfectly visible that M. *Cornet* having in his dispose the suffrages necessary for obtaining the Syndicate, would not have determin'd to give the same to M. *Hallier*, unlesse he had first drawn from him all possible assurance to second his Designes. But to omit what may have been the tye between these two so opposite persons, I consider'd but one thing which I lookt upon as that which ought to serve me for a rule in that Election after it was come to my knowledge; although I was very loth to make use of it, for that M. *Hallier* and I had ever been very good friends till that present; and for that when I had the honour to be Rector of the University, I had found him very active against the projects of the Jesuits to ruin it by getting to be incorporated into its body and made partakers of its priviledges.

But knowing that he had approv'd the doctrine of *Sanctarel* by setting his Approbation to the book of *Corn. à Lapide* a Jesuite upon the Canonical Epistles the same year that the Faculty condemn'd it, and all the Univesities of the Kingdom receiv'd and confirm'd the Censure thereof; I conceiv'd that to suffer him to enter into the sole Magistracy which is in the Faculty of Divinity, would be to trespasse against my duty towards the King and the publick, especially there being none but my self amongst all the Doctors, as I thought, that knew of his having given the said Approbation. Wherefore when M. *Hallier* was nominated for Syndic in the Assembly of the first of *October* 1649. and the suffrage was come to my turn, and no objection made by any of his unfitness for that place by reason of the aforesaid Approbation, I thought my self oblig'd to object the same, and upon that ground to oppose his election.

I shall not stand here to recite the passages in that Assembly upon this matter, because they are contained in the Proces Verbal which was drawn up thereupon and soon after Printed. It shall suffice to signify that M. *de Heu* Curé of S. *Severin*, M. *Chastellain*, M. *Copin*, M. de *Mincé*, M. *Rousse*, M. *Bachelier* and M. *Brousse* joyned with me in the opposition which I made against the said election.

M. *Hallier* employ'd divers of his friends to the end we might enter into some accommodement with him, and we on our part were as desirous thereof as himself, so far as the nature and circumstances of the matter permitted, and provided we might have sufficient assurance that such accommodement tended to the honour and publick peace of the Faculty as well as to the satisfaction of the parties concern'd.

The first time he gave me occasion to speak thereof was the 12. of *October* by a Doctor much his friend and mine, who came to me as we were going from a Doctor's Act that day, *and told me M.* Hallier *was prodigiously incens'd against me, for that he understood I intended to prosecute in Parliament the opposition I had made against his election to the office of Syndic. That M.* Hallier *had enjoyn'd him to assure me that he was absolutely dispos'd to live in peace with me, and to do his utmost for that of the Faculty: That he desir'd nothing more then to stifle the divisions arisen upon M.* Cornet's *enterprise, to reconcile the different opinions touching the propositions made the first of* July, *and to reduce the most exasperated minds to a just temper and mutual concord. That he promised in the word of an honest man to use his authority to these ends, and to deport himself towards us in his Syndical so well, that we should have cause to be glad of him, if we would but leave him in quiet and liberty to perform the duties of his place. That should he be brought before the Parliament upon the accusation fram'd by me against him, we ought to expect from him (I, particularly) all such treatments as are to be fear'd from a man justly provok'd and offended in his honour, which was dear to him, and which he resolv'd to maintain with the hazard of all other things: That we knew well what correspondence and credit he had at* Rome *to obtain or stop a Bull there against us. That he would interest the Pope and the Nuncio in his business; That he would stirre up the Clergy of* France *whose Agent he had been in the last Assembly of the year* 1645. *That all this put together against the Parliament, might be able to balance its authority and make good his attempts. That as for me, he would destroy me, and that informations were promis'd him already against me.*

I could hardly believe all these things, did I not take them out of a letter which I writ the next day while they were yet fresh in my memory, to one of our common

common friends, whom I thought fit to advertiſe thereof. And here take the very words of my anſwer to the menaces of M. *Hallier*.

I anſwer'd in ſumme, that I deſir'd peace as much as he, and had always deſir'd it; that whatever ſhould happen, I would always act my utmoſt for it: but I wiſh'd a good one, ſafe and honorable. That I was not a man to betray weakly the cauſe of God and the King for a counterfeit peace. That all the powers *wherewith he threatned me terrifi'd me not, in aſmuch as I hop'd the juſtice of my cauſe and proceeding being known to them, they would approve my doings, and there would be no diviſion for this cauſe between them and our Lords of the Court of Parliament. That I was ſorry that he engag'd in this buſineſs; but private intereſts are nothing to me when the publick are concern'd. That whatever he could ſay or do, I would omit nothing of my duty and of what was in my power for the ſevice of God and the King, and for the defence of Truth and Juſtice.*

Some dayes after came the feſtival of S. *Urſula*; for the ſolemniſing of which all the Doctors of *Sorbonne* not abſent in remote Provinces, reſort thither together. M. the Archbiſhop of *Ambrun* was to preach there this year, and the Queen was to come thither. My chamber was choſen for the ſaid Archbiſhop to retire into before and after his preaching; and accordingly he came thither about nine a clock in the morning.

Soon after his comming he began to ſpeak to me of the foreſaid agreement in a manner ſomething more gentle then that of the above mentioned meſſage, and to invite me thereunto by reaſons not only relating to particular Doctors and all the Faculty, but alſo to the whole body of the Sate. This Prelate may remember that he found it no hard matter to convince me thereof, becauſe I was perfectly prepar'd thereunto not only for publick conſiderations and the deſire which (he ſaid) the Queen had for the agreement to be made, but alſo for that I had my ſelf as great a deſire of it as could be imagin'd. Nevertheleſſe all the conference the Archbiſhop and I had about this matter was terminated in general diſcourſes, and we ſpoke not of any conditions that might be made to that end, neither at that time nor in two or three other converſes, wherein he ſpoke to me of it again that day. There was likewiſe another perſon of the Colledge much devoted to M. *Hallier*, call'd M. *Segures*, who ſpoke to me about it in the ſame manner too without ſpecifying any conditions thereof, and who knew alſo how deſirous I was of it; but I did not find that an accommodation was any thing advanc'd by the diſcourſe of either of them, whilſt they remained within thoſe termes.

Wherefore the time urging either to conclude it, if M. *Hallier* were diſpos'd to do ſuch things as were neceſſary in order to it, or to purſue my oppoſition before the Parliament in the few days that remain'd thereof, to the end to get a Rule of Court therein before our enſuing Aſſembly of the 4. of *November*, if the publick intereſts could not conſiſt with the particular aimes of M. *Hallier*; I reſolv'd to go the next day to M. *Segures*, to tell him as much and deſire him to adverti ſe M. *Hallier* thereof, and withall to propound to him what I deſired of him, to the end I might have ground to deſiſt from the proſecution I ſhould otherwiſe be oblig'd to uſe againſt him; and to know after he had ſpoken with him, whether he lik'd the conditions propos'd to him, or not.

M. *Segure* made ſeveral viſits to M. *Hallier* within two or three days, (during which all proſecutions againſt him were ſuſpended) about the expedients and conditions which were to be taken in order to concluding the ſaid agreement. I ſhall not mention the ſame here; becauſe they are to be ſet down in a Liſte; where of I ſhall inſert a Copy in due place. It ſhall ſuffice to ſay that M. *Hallier* made no difficulty to cloſe with them; and to give all the verbal aſſurances thereof that could be deſir'd before perſons of honour and authority who were able to conſtraine him to the performance of what he promiſed: but he refus'd to ſubſcribe what he promis'd, thinking either it would be a diſhonour to him, or that we diſtruſted his word; or that it might be ſaid that he contracted for the place by his ſignature.

We promis'd him that we would keep it very ſecret, that none but the Coadjutor of *Paris*, now Cardinal of *Retz* (to whom M. *Hallier* had addreſs'd to intreat him to interpoſe in this accommodement) ſhould be the Depoſitary of it; and that it ſhould ſerve only to have recourſe unto and regulate things by, in caſe that during his Syndicſhip complaint were made of his having fail'd in any one of the promis'd matters: That his office being expir'd; he ſhould have his ſignature redeliver'd to him, to burn it. Moreover to remove this ſcruple, we offer'd him to ſign on our part that which we ſhould promiſe to him. In fine, we yielded ſo far, as that we were contented with his writing down the things which ſhould be promis'd on both ſides without ſigning them; to the end the ſame might remaine a certain rule of Conditions of agreement, whereunto recourſe might be had in caſe of need. But what ever could be ſaid to him, he would never be brought to conſent to ſign any thing or leave any thing in writing concerning the ſaid Conditions.

Wherefore ſeeing there remain'd not above two or three days of the Parliament, and that we could do no good upon M. *Hallier*, we thought fit to ſignify to him by M. *Segure*, that, after his refuſal of the accommodation offerr'd to him, he ought not to take it ill if we continu'd to procure a Report of the Petition which we had preſented againſt him.

Accordingly we ſollicited a Report thereof; which did not hinder but that M. *Segure* came again the laſt day to make us new tender of accommodement, of which the Biſhop of S. *Malo* had ſpoken to him; namely, that the matters promis'd by M. *Hallier* ſhould be written down and remain in the hands of the Coadiutor, not as if M. *Hallier* were oblig'd thereto by us, but as if the Coadjutor caus'd them to be written for his own remembrance, and reciprocally deſir'd the ſame of M. *Hallier* and of us.

I willingly accepted this tender; but not till I ſhould have imparted the ſame to the Doctors intereſſed in the buſineſs with me, without whoſe advice I would not conclude any thing therein. But as I was upon the point to impart it to them we underſtood that the very morning of that day, which was the 27. the Parliament had iſſu'd an Arreſt upon our Petition, by which the *Court receiv'd us as Appellants againſt the election of M.* Hallier *to the Syndicſhip, and ordain'd that upon the Appeal the Parties ſhould have a hearing on the morrow after the feaſt of S.* Martin; *in the mean time prohibition*

was

was made to the said M. Hallier *to meddle or interpose in the said office of Syndic, or execute any part thereof; and injunction to M.* Cornet *to discharge the duties thereof as he did before M.* Hallier *was chosen, till the Court should ordain otherwise therein. That moreover the Arrests issu'd against the Religious Mendicants,* (who also had contributed with their Suffrages to the said election to the number of above two, though till this occasion there had been an Antipathy and continual feud between them and M. *Hallier*) *should be put in execution.*

We lookt upon this Arrest as a new obstacle to our agreement, because we were not so much Masters of the affair as before; and the discharging of the Syndicship being forbidden to M. *Hallier* by this Arrest, there would need another to re-establish him in it.

Nevertheless there was no forbearance of seeking means of reconcilement, especially during the two last Festivals of All-Saints; and M. *Des-Chasteaux*, then Rector of the University, took very great care therein. But in fine, the Doctors with whom I was joyn'd in the business, would not hear of ought but of M. *Hallier*'s signing what he promis'd, and of the writing's remaining in the hands of the Coadjutor, for the end and reasons above-mention'd.

The draught of Conditions which we requir'd M. *Hallier* to sign, contain'd, 1. That whilest he was Syndic he should promise for the restoring such peace as was in the Faculty before the month of *July*, and preserving the same, to keep an equality between both parties, by letting them enjoy the freedom of their sentiments, as well to utter the same *vivâ voce*, as to write them in their Theses. Moreover, not to carry on in any manner whatsoever the enterprise of M. *Cornet*, set on foot in the month of *July*, concerning the examination and censuring of certain Propositions, and nomination of Deputies for those purposes. As also not to reject either in Theses or any other way, the Doctrin and Authority of S. *Augustine*, as it is contain'd in his Books, and as it hath been taught in the Scholes till then, for example, by M. de *Sainte Beuve*. 2. That in case he (whilest Syndic) were oblig'd to go from *Paris*, he should promise to acquaint MM. *N.* and *N.* before he speak thereof to the Faculty, for prevention of such inconveniences as may arise upon the substitution of another, who may design to foment division in the Faculty. 3. That he should bind himself, being Syndic, and promise not to hinder, as such, or otherwise, the execution of the Arrests issu'd for the regulation of the Suffrages of Doctors Mendicants, in Assemblies and Consultations of the Faculty. 4. That provided he deny'd publickly, and persisted to deny his having given approbation to the Book of *Cornelius à Lapide* upon the Canonical Epistles, and consented to all sorts of condemnations su'd and prosecuted against the Propositions contain'd in that Author, of which complaint had been made to the Faculty: the Doctors who oppos'd his election, promis'd also to desist from their opposition, and to suffer him peaceably to exercise the duties of his place.

It was eleven a clock at night on the third of *November* 1649. when M. *Hallier* resolv'd to write with his own hand the Conditions of this agreement, to put the same the next morning, before the Assembly, into those of the Coadjutor, and to promise to him performance thereof, accordingly as they are here express'd. I had notice of it on the fourth, which was the day of the Assembly, between six and seven in the morning, to the end I might repair to the Coadjutor, as accordingly I did with M. *Taignier*, and found M. *Hallier* there before us.

After some slight contests which touch'd not the bottome of the business, M. the Coadjutor taking him aside and giving him the Conditions to read which he had promis'd to write, to the end they might remain in his the said Coadjutor's hands, M. *Hallier* having read them, spoke some words very low to him. After which we being drawn near, the Coadjutor told us, that M. *Hallier* not only refus'd to write, but likewise was not resolv'd to promise by word the Articles contain'd in that Paper. He express'd to us great regret to see this business out of probability of accommodation. For (said he) were there nothing between them but the mode and circumstances of things, some expedient might be sought to facilitate the same; but there is not so much as an agreement about the substance. We testifi'd to the Coadjutor how troubled we were at the averseness of M. *Hallier*, and beseecht him to remember, that we were no wise the cause of the miscarriage of the intended reconcilement.

So we return'd to the *Sorbonne*, to the end the Arrest, as yet not signifi'd to M. *Hallier*, M. the Dean, and M. *Bouvot* the Register, might be signifi'd unto them before the Assembly. I will not here report any thing particularly that was done therein, all being contain'd at large in the Processe Verbal, which was soon after printed thereupon, and signed by the Usher of the Parliament, who came to the Assembly to signifie the same there. I shall only say in this place, that notwithstanding the said Arrest which expresly interdicted M. *Hallier* all the functions of Syndic, he did not forbear to execute them all in this Assembly; and this, with a strange contempt of the Parliaments Authority, by himself and all the Doctors who elected him to that place.

The day of this Assembly being pass'd, it behoov'd to wait the resitting of the Parliament, to represent to them the infringements that had been made of their Arrests. We presented a new Petition to them, by which we besought them to take order therein, and cause the same to be executed. We annex'd to this Petition the Processe Verbal of the Usher, and a Summons made to M. *Bouvot* on the 18. of *November*, to declare who had till that day discharg'd the office of Syndic since the Assembly of the 4th. of *November*, to which M. *Bouvot* had answer'd that it was M. *Hallier*.

In the mean time M. *Hallier* ceas'd not to renew his solicitations for an accord with us, notwithstanding all that was pass'd. He had recourse for that effect to the Bishop of *Amiens* and the Coadjutor, and again assur'd them, and entreated them to assure us, that he would deal equally with both sides in the matters of Grace, Predestination, and Free-will, and would not in Theses reject the sentiments of S. *Augustine*.

After what was past we saw no great likelihood of any reconciliation, and little consider'd what might be propounded to us from M. *Hallier*; nor did we trouble our selves with deliberating what to do in reference to his late offer to the said two Prelates: For before they had acquainted us with it, he went to the Coadjutor and desir'd him to release him of his word, and excuse him if he could promise nothing.

Fryday

Fryday 26 *November*, M. *Brouſſel* reported our new Petition, to which report the firſt Preſident ſpoke thus: See (ſaid he) here's a very conſiderable buſineſſe, to reproach an honeſt man for an Approbation given by him ever ſince the year 1626. Who are the Petitioners? M. *Brouſſel* anſwer'd, the Petition muſt be read, and then, Sir, you will ſee who the Petitioners are, and find that this is not an affair of ſo ſmall conſequence as you apprehend. The Petition was read. When I was nam'd, the firſt Preſident ſaid, There, There's the man that makes all this adoe. However the Petition was ſign'd with *Soit montre*, Let it be admitted. The Preſident *de Meſmes* ſeconded the motions of the firſt Preſident to pacifie matters. But when the Doctors Mendicants came to be ſpoken of, the Preſident *de Meſmes* ſaid, We cannot alwayes live in this manner, ſome courſe muſt be taken for redreſſe.

After ten a clock the firſt Preſident ſent to ſeek M. *Cazaut*, and ask'd him whether he had made the Proceſſe Verbal, concerning what had paſs'd in *Sorbonne*. M. *Cazaut* anſwer'd, Yes, and that that Proceſſe Verbal would aſtoniſh him; That never was ſeen ſuch a Rebellion againſt the Arreſts of the Court. The firſt Preſident caus'd the firſt draught of it to be brought to him, the copy being not yet finiſh'd.

We went the ſame day to M. *Bignon*, and told him, that we would cauſe our Adverſaries to be Summon'd to appear the next morning at the Bar of the Parliament, to argue the buſineſſe, and he anſwer'd us that we ſhould be heard there.

The arguing of other Cauſes being diſpatcht, MM^rs. the King's Learned Council caus'd all the people to withdraw ſaving us. As M. *Langlois*, the Advocate retain'd on our ſide, was beginning to open the matter, and we ſtood towards the window, there appear'd on the other ſide an Attorney or Procurator, who ſaid, Meſſieurs, The Cauſe intended to be open'd to you I am charg'd with, my Clients have had no notice of this hearing till yeſterday in the Evening, and they have no Advocate provided. M. *Talon* thereupon ask'd him, Where his Clients were? He anſwer'd, In the Hall: M. *Talon* ſaid, Call them hither, there needs but one word in this buſineſſe, we will hear them by their own mouths. The Attorney ſaid, They are not inſtructed in their own affairs; and ſo he withdrew. We continu'd our pleading, and beſides the opening of our Caſe by the Advocate, MM. *de Mincé* and *Brouſſe* diſplay'd it from the bottom. Amongſt other things which were ſpoken there, we complain'd of the *Coriolanus* reprinted by M. *Bail*, containing the ſame Doctrine with *Corn. à Lapide*. The King's Learned Council told us, that when ſuch evil books were publiſh'd, there needed no more in order to have juſtice upon them, but ſtraitway to bring them to the Bar. Their concluſions were, that on the King's part nothing hinder'd but we might have audience the firſt day, and they told us that we muſt repair to the firſt Preſident; who would ſign us a *Placet* for appearance on Monday morning.

M. the firſt Preſident aiming to prevent us of an Arreſt, and to reduce us to a Treaty with our Adverſaries, made many ſcruples to award us the ſaid *Placet*; but we were ſo urgent upon the rules of Court, notwithſtanding the difficulties and refuſals he made us, that at length he took his pen and began to ſuperſcribe our *Placet*. Yet as he was writing, a reſolution took him, to deny us the ſame abſolutely; he return'd the pen which we had preſented to him, and inſtead of appearing with our Advocates, as we ought to do according to the uſual order, he ſent us back to our Reporter, by whom (he ſaid) we ſhould be heard on Monday concerning our Petition. Nevertheleſſe when our Reporter was according to this *Rule* going to ſpeak thereof on Monday, the firſt Preſident ſtopt him by a new diverſion to other buſineſſe, and only ſent to tell us at ten a clock, that we muſt come and wait upon him after dinner. We did ſo, and there met with our Adverſaries; in which interview, and many others in the ſame place, we had divers conferences with them in his preſence. It is not material to give account of them, only I will touch two circumſtances, which are too conſiderable to be omitted. One is, that M. *Hallier* having in one of thoſe viſits told the firſt Preſident, that he could not obtain peace with us, becauſe he had refus'd to ſign the Propoſitions of *Janſenius*: We anſwer'd him immediately, that he had never been ſpoken to about them. M. *Hallier* reply'd, that we caus'd the ſame be demanded of him by the Coadjutor: We anſwer'd, that it was nothing ſo. But returning again the next morning, M. *de Lalane*, who in the mean time went to the Coadjutor for the ſame purpoſe, ſaid to the firſt Preſident, Sir, I am commanded by the Coadjutor to tell you from him, that he never from us demanded of M. *Hallier* to ſign the Propoſitions of *Janſenius*, as M. *Hallier* told you yeſterday. To which the firſt Preſident having anſwer'd, that that was not the matter in queſtion; M. *de Lalane* reply'd, Sir, it is not juſt that M. *Hallier* ſhould impoſe upon the Coadjutor and us, and that we ſay nothing thereof. ------- The ſecond is, that whatever inſtance we could uſe to bring him to allow that our conteſts ſhould be decided according to the ordinary wayes by the judgement of the Court, he would not conſent thereunto, but told us that we muſt labour to end the ſame our ſelves by agreement; adding, that this was the mind of the Court; which he teſtifi'd, that he had receiv'd order to acquaint us with.

CHAP. XIV.

Of what was done in the Aſſembly of the firſt of December *1649. in order to the Agreement deſir'd by the firſt Preſident.*

THe firſt day of *December* being arriv'd, M. *Charton* told the Aſſembly of the Faculty, that the firſt Preſident had ſent for either ſide, and ſignifi'd to us, that the Court of Parliament deſir'd we would ſeek amongſt our ſelves ſome terms of agreement.

M. *de Mincé* ſpoke next, and teſtifi'd that the firſt Preſident's meaning was not to remit buſineſſes to the judgement of the Faculty, but only to invite both parties to ſeek wayes of Accommodation amongſt our ſelves.

M. *Hallier* ſpoke ſomething which caus'd a conteſt to ariſe between M. *de Mincé* and him, and which was the occaſion that M. *de Mincé* having told him that he ought not to thruſt himſelf into the Admi-

Adminiſtrations of the Syndicſhip, M. *Hallier* declar'd, that he did not pretend to diſcharge any of them in this Aſſembly.

M. *Mulot* put to the Vote that which was propounded by M. *Charton*. M. *Meſſier* Subdean, delivering his opinion the firſt, ſaid, that for the Propoſitions it would be fit to nominate two Doctors on each ſide, to the end they might confer together of what was to be done. But being advertis'd that the Propoſitions were not under conſideration, he alter'd his ſuffrage, and ſaid, that he judg'd the way of agreement was, to execute the Arreſts of the Court.

After which no perſon ſpoke more concerning the Propoſitions, till M. *Pereyret*, whoſe advices are uſually infallible Prognoſticks, and certain rules of the ſentiments of all thoſe of that party. He ſaid, that in order to a ſolid peace, it behoved to diſcuſſe the principal cauſe of the diviſion, to look to that which chiefly had incens'd us, and that was Doctrine. That as for the Syndicſhip and the other things, they were not the principal, but only acceſſaries. That it behov'd to apply the remedy to the root of the Evil. That it was this that was chiefly to be examin'd, and from which we might moſt expect peace. That all which had been done proceeded from that ſource. Wherefore it was requiſite to give ſatisfaction therein, and for that end to take time to deliberate again thereupon, and in the mean while to invite all people to examine them. That they who were deputed ſhould do the ſame. That in the interim it was fit to live in friendſhip and good intelligence one with another; and for this purpoſe, to forbear writing or ſpeaking any thing about the ſaid Propoſitions, and putting the ſame into Theſes. That if in the mean ſpace any Bachelors or Doctors attempt any thing contrary to this rule, either in Theſes or Books, it behov'd the Faculty to puniſh them ſharply and ſeverely by its Cenſures. That not only the firſt Preſident, but alſo all the other Preſidents and Counſellors whom they had conferr'd with, had advis'd to proceed in this manner; and thus it was that they deſign'd to act in this Accommodation.

M. *Coppin* perceiving that this advice tended to renew the enterpriſe of the firſt of *July*, ſaid as well in his own name as in that of a great number of Doctors, (whoſe mind never was to eſchew the examination of thoſe Propoſitions or others, but who on the contrary alwayes deſir'd that it ſhould be ſet afoot, provided it were done with conditions neceſſary for the manifeſtation of truth, and the eſtabliſhment of a firm peace amongſt the Doctors) He ſaid (as I intimated) as well in his own name as in that of the Doctors, that if the reſolution were taken to ſet upon ſuch examination, he demanded that certain conditions ſhould be obſerv'd therein, ſuch as all equitable perſons would eſteem juſt and neceſſary for the right performance of the ſame, and which he was going to propound to the Faculty: To do which, he took in his hand a paper, wherein he had written the ſame; but upon this there was rais'd a great noiſe, caus'd partly by ſuch as lik'd not the mention of Conditions, and partly by others who diſlik'd that we ſhould propoſe them, becauſe that in this Aſſembly the queſtion was not about ſuch examination.

We anſwer'd, that indeed the Dean did not put the ſame to the Vote, yet M. *Pereyret* did not forbear to debate upon it, and by his diſcourſe give cauſe to believe that it was intended to turn the deliberations of the Faculty that way. M. *Pereyret* went about to put it off, but he could not handſomly. M. *Amiot* maintain'd that M. *Pereyret* had reaſon to ſay that ſuch examination was the thing to be conſider'd, for that it was requir'd to ſeek wayes of accord, and the difference being about Doctrine, it was fit to ſpeak thereof. As M. *Coppin* continu'd offering to read his paper, (becauſe there would be no time to read it after the examination were concluded upon, and the noiſe continuing, he could not have a moment of audience) on the one ſide M. *Mulot* out of a caprichio by force ſnatcht away his paper, and M. *Pereyret* on the other to appeaſe the noiſe which increas'd more and more, alter'd his former ſentence, or at leaſt explain'd it; and concluded no more to examine the Propoſitions, or to forbid the maintaining of them. M. *Mulot* alſo render'd M. *Coppin* his paper, who gave it into the hands of M. *Bouvot*, to the end it might be regiſtred, to be made uſe of, and had recourſe to, as often as it ſhould pleaſe thoſe Gentlemen to attempt the examination of the matters in conteſt.

M. *Charton* delivering his opinion, did not forbear to conclude again upon the examination of the Propoſitions, without ſpeaking ought, or having any regard to the Conditions preſented by M. *Coppin*. M. *Morel* advis'd the ſame with M. *Charton*, and ſaid that the examination was already made by the Deputies, that there remain'd no more but for them to make their report thereof; that it was requiſite to deferre it ſtill, and in the mean time to forbid the Bachelors to maintain thoſe Propoſitions; but that it was not fit to name other Deputies to diſcuſſe the ſame; and as for M. *Hallier*, that things ought to be ſo order'd as that he abide in the office of Syndic.

M. *Hallier* ſtood up, and ſaid he would willingly relinquiſh it, if need were; yet he ſhould adviſe, that eight or ten Doctors conferr'd together about what was to be done therein; but that it behov'd not to ſpeak of condemning the one or the other.

M. *Amiot* ſaid, that the time agreed upon to forbear ſpeaking of the Propoſitions, and of the other tranſactions of the firſt of *July*, was expir'd, that it behov'd now to ſpeak thereof, and to make valid what was till then only ſuſpended.

When I perceiv'd that this advice to take the Propoſitions in hand again was propos'd by many Doctors, and that it was to be fear'd leſt it ſhould prevail, I caus'd notice to be given to an Uſher of the Court of Parliament, whom I kept ready to ſignifie, in caſe of need, the Arreſt iſſu'd on the fifth of *October*, and ſpoken of before, by which they were forbidden to proceed further upon the buſineſs of the Propoſitions. M. *Taſſin* who receiv'd the charge of ſignifying the ſaid Arreſt, brought it to the Faculty to the Table: They knew not what it was, but had wholly forgotten this Arreſt, for the publiſhing of it had been deferr'd whilſt it ſeem'd not neceſſary; wherefore it was eaſily reſolv'd that it ſhould be read, to know what it was. Whileſt it was reading, MM. *Pereyret* and *Cornet* deny'd their having ſpoken that which the Arreſt expreſly related to have been ſpoken by them, in preſence of the Court, when they were heard there. M. de *Saint Roch* reply'd to them, that then they needed only to enter a challenge of falſity againſt the Arreſt, and M. *Brouſſe* requir'd a Memorandum of the Lye which they gave the whole Court.

After

After that this Arrest was read, the Suffrages continu'd on. M. *Cornet* said the signification of this Arrest disturb'd the peace, and hinder'd them from deliberating of wayes of accord, for that it bound their hands. He was answer'd, that wayes of accord were sought for upon M. *Hallier's* businesse; that this Arrest concern'd only the examination of the Propositions, in which it forbad them further to proceed, and therefore did not hinder but that they might endeavour to find means of agreement. M. *Cornet* continuing his speech, said, that then himself was of M. *Chappellas's* opinion, and that these contests ought to be taken up according to the desire of the first President, who made the overture of suspending the businesse of the Propositions during three or four months; and that himself should advise that the said terme be prolong'd; and nevertheless becaus the affair of the Syndic requir'd expedition, that three Doctors of each side be nominated, and three in the name of the Faculty, who should all agree about means to accommode the contests.

M. *Amiot* did not forbear, after this advice, to require a Memorandum of the publishing of this Arrest, as if it had been a misdeed committed against the intentions of the Parliament, by them who caus'd it to be publish'd. And M. *Brousse* requir'd one likewise of the time in which it was publisht, namely, after divers had given their Suffrages for continuing the examination of the Propositions. He also layd open in general what was contain'd in the paper of Conditions presented by M. *Coppin*, and requir'd again that M. *Bouvot* should not fail to register it.

After the reading of the said Arrest, there was no more speech of proceeding to examine the Propositions, but only of nominating Commissioners for the businesse of M. *Hallier*; and at length after divers Expedients mention'd, the plurality of Suffrages concluded that M. *Hallier* should name three on his own part, M. *de Mincé* three others, and that as many should be nominated in behalf of the Faculty, as persons indifferent, namely M. *Chappellas*, M. *Gauquelin*, and M. *du Val*, which nine were to meet and consult amongst themselves of means of accord, and make report to the Faculty the seventh of the same month, of what they offer'd in order to an Accommodation.

The proceeding of the Doctors with whom we had to do, was sufficiently strange throughout the whole deliberation. For they debated in the same manner as they would have done if they had been Supreme Arbiters of the Accommodation, and as if the Court had remitted the whole businesse unto them to ordain thereupon. And although we were all divided into two parties, of which some were more heated and others lesse, yet they pretended that there was a third body between them and us, which they call'd The Faculty, (which yet consisted only of themselves) becaus with the help of the Religious Mendicants their number was unquestionably greater then ours. We did not omit to intimate to them very distinctly upon two or three occasions in this Assembly, that there was not in the Company a third party which compos'd the Faculty; that neither the Court nor the first President had remitted us to be judg'd by themselves, but only to seek between them and us the means of reconciling us, and with charge, that if we did it not, we should have recourse to the Court of Parliament, to be judged there. Notwithstanding, though we endeavor'd to make this as clear as possible, they could scarce be brought to understand our language, nor to forbear acting as if they had been absolute masters of our differences, and as if the Faculty had been some kinde of thing distinct from themselves and us.

Moreover M. *Brousse* oppos'd this Result as well in his own name as in ours. He said Commissioners could not be nominated on behalf of the Faculty, which was no party by it self in this affair, but was wholly divided into two parties. He said, that if it were requisite to nominate Doctors for mediators between such as should be nominated on either side, it would belong to these Doctors to choose them, and to agree about them, in case themselves could not agree together. He said, that particularly the persons nam'd as indifferent, were not so, having declar'd themselves too openly in this assembly for M. *Hallier*: and he warned the said M. *Hallier* and the Dean to execute the Arrests publish'd, telling them, that in default thereof he made against them all Protestations requisite in such cases, and perfited in all Oppositions, Appeals and Protestations heretofore made. Nevertheless the Dean forbore not to warn M. *de de Mincé* to nominate three Doctors on the part of the Opposers for carrying on the Accord. M. *de Mincé* answer'd, that without prejudice to the Declarations and Protestations made by M. *Brousse*, he would nominate them that day, and deliver them in writing to M. *Bouvot* the Register. M. *Hallier* was likewise warn'd by the Dean, and he immediately nominated for himself MM. *Pereyret*, *Morel*, and *Le Moine*. And thus this Assembly ended.

The Conditions for examining the doctrine of Grace which M. *Coppin* presented in our behalf to the Faculty, were not enter'd in our Registers, whatever importunity we could use to have it done, becaus M. *Cornet* ever since that time was Master of our Registers, and put nothing therein but what himself would. Yet they were printed almost as soon as they were presented, and have been so again; however I shall not omit to give a Copy of them in the Collection of pieces I intend to place after this Journal. I shall only observe here, that it is said there in expresse terms, that the Propositions presented by M. *Cornet* to the Faculty for Censure, are equivocal and ambiguous, and are not maintain'd by any one in the sense which they seem to have of themselves. *Postquam omnibus innotuit quàm periculosè M.* Nicolaus Cornet *Propositiones quasdam de Gratia ambiguas & aquivocas,* A NULLO AUTORE IN SENSU QUEM PRÆ SE FERRE VIDENTUR ASSERTAS, *vocaverit in medium, & examinandas Facultati exhibuerit, &c.*

CHAP. XV.

Of what pass'd after this Assembly till the seventh of December, *in reference to the Agreement debated of.*

THough we were not bound to follow the Result of the Assembly held in the forenoon, but only so far as we judg'd it convenient to conform thereunto; nevertheless, not to reject this way of accommodation, in case it might have any good successe, and having consider'd that in particular

conferences about this affair we should alwaies have liberty to accept or reject, as we thought good; M. *de Mincé* in the afternoon deliver'd a Note to M. *Bonvot*, in which he nominated M. *Chastellain*, M. *Bachelier*, and me, to confer with the Doctors nominated by M. *Hallier*, *for accommoding the Process commenced against his pretended Election to the Syndicship, or rather for finding means to bring him fairly out of it; because he (the said* de Mincé*) alwayes thought that M.* Hallier *ought not to have been elected to it; for which purpose he made this nomination of Commissioners or Deputies, without prejudice to our Opposition.*

M. *Chastellain*, the antientest of these nine Deputies, assembled us according to the custom of the College of *Sorbonne* to the lodgings of M. *Bonvot* on the fourth of *December*, between nine and ten in the morning. When we were all come thither, he propounded to us the matter about which we were assembled, and put it under deliberation amongst us, as it uses to be in the Faculty, to the end every one might give his advice thereupon.

M. *Pereyret*, who was the first to speak to the proposal made by M. *Chastellain*, deliver'd his advice as it shall be reported hereafter. In the mean time it is worth observing, that by all that pass'd in the several conferences we had with the first President touching our affairs, we found in him so great an averseness to suffer them to be manag'd by the usual wayes of justice, and so great a resolution to have us labour to terminate them our selves, that we were constrain'd before that Assembly of the first of *Decemb.* to resolve therupon, and bethink our selves of such conditions as were fit to be offer'd for the reconciliation which we might be oblig'd to make, to the end that by concluding the same, we might live in the Faculty with some kind of peace and freedom.

Those Conditions, besides them which concern'd the Syndicship of M. *Hallier*, hereafter related, were, 1. That the two years of his Syndicship being expir'd, M. *de S. André*, who had had in the assembly of his election the plurality of legitimate Suffrages, be Syndic, and exercise the functions thereof during the two following years. 2. That during the time in which M. *Hallier* should have occasion to be absent from *Paris*, whether for the necessities of his Archdeaconry of S. *Malo* or othewise, M. *de S. André* exercise the functions thereof. 3. That M. *Hallier* come to the *Sorbonne* thrice a week, upon dayes appointed, to satisfie the Doctors and Bachelors that have any thing to do with him. 4. That M. *Hallier* have no power to reject out of Theses the Propositions of the antient Doctrine of the Faculty, and of *France*, touching the Church, the Councils, the Pope, the Supremacy of the King, and the Liberties of the *Gallicane* Church, for the maintaining of which, the Bachelors who have their Theses signed by their chief Masters and Presidents, be left by him in perfect liberty. That likewise he have no power to reject out of them the doctrin of S. *Austin* touching Grace, Predestination and Free-will; nor to keep the said Theses, nor to alter in any thing the order and discipline of the Faculty. 5. That the Conclusions complain'd of a year or eighteen moneths ago, be review'd and enter'd into the Registers conformably to the truth of the things which pass'd, and in such words as may not injure any one, but may be admitted by such as are concerned therein. 6. That the two Conscriptors nominated contrary to form in the absence of the oppofers of M. *Hallier's* election, being persons altogether partial, be either both, or at least one of them chang'd, and two others duly agreed upon put in their places; or that one of them quit his office, and such Doctor put in his room as the Oppofers should choose, to take care as well of the Conclusions hereafter to be made, as of the Doctors to be nominated for examining the Bachelors, to the end to hinder, that when it is known that any of them are taken to be of opinions not agreeable to one of the parties, there be not examiners assign'd them of wholly differing judgements, and inclinable to use them ill in their examinations. 7. That the Advocates General be inform'd of all these Conditions of our Agreements, to the end they may adde what we may possibly have omitted conducive to the publick interest, the King's service, and the duty of their offices.

M. *Bachelier*, who was to speak next after M. *Pereyret* in this private assembly, propos'd some of these conditions; and before the others declar'd their sentiments, M. *Pereyret* said, that provided they were agreed upon the Capital matter of these contests, all that M. *Bachelier* requir'd would admit no scruple, but be very easie to perform. He added further, that these things needed not to have been demanded, being imply'd sufficiently without being spoken of; as also that the expences made on either side in these contests, be reembours'd out of the publick monies of the Faculty.

All the other Gentlemen who spoke after M. *Bachelier*, till it came to me, were of M. *Pereyret's* opinion, both as to the substance and as to the circumstances of what M. *Bachelier* added thereunto, saving that some alledg'd that it was not in our power to make Conscriptors, but that they were to be nominated by the Faculty: all agreed that it was just to make them according to these conditions, and that the Faculty would be inclin'd to nominate such as with submission to it we should agree upon.

I was oblig'd to follow the order which all those Gentlemen kept, and I spoke last. I testify'd how great joy I found in their inclinations to our peace; but that the better to judge and speak thereof with more certainty, it would be fit to write down and view the conditions with which it was made, that so they might be perform'd before the peace be judg'd perfectly concluded and agreed upon; That I would for my own part contribute my utmost thereunto; That I had great hopes all these conditions would be perform'd, both for that I accounted them just, and because I perceiv'd they were acceptable to them: But yet that in these kinds of transactions it behoov'd not to defer those things till after-Agreements, which ought to precede, or at least accompany them. Every one advis'd me to fear nothing, and told me, that content should be given me; and so way was given to M. *Pereyret* to dictate to M. *Bonvot* the Register who was present, the things which he had spoken in his Advice. The Copy thereof here follows, being all fill'd with his own matter, and having, no doubt been complotted before with M. *Cornet*.

4 Decemb. 1649.

MM. ---------- depnted by the Faculty have agreed, That whereas provision hath been sufficiently made in reference to the Propositions in question by the Ecclesiastical Determinations and anti-

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ent Decrees of the Faculty; It is not necessary to proceed to an Examination or Censure, but it sufficeth to injoyn the Syndic to see to the execution of the Decrees heretofore made both for doctrine and discipline: And in case any scruples arise touching the aforesaid Propositions, or others relating to the matter of Grace, & de Auxiliis, That *then the said Syndic shall take the advice of all the Doctors that were his Predecessors in that Charge.*

And for what concernes the Syndicship, That after M. Hallier *shall have reiterated the declaration which he made in the Faculty on the fourth of* November, *that he did not approve the book of* Cornelius a Lapide, *but disallows the doctrine contained therein concerning the power of Temporal Princes; and that he adheres wholly to the doctrine of the Faculty in this point, and to the Censures which it hath made thereupon, and amongst others on the* 1. *&* 4. *of* April 1626. *And after that for justifying his innocence in this particular, he shall have presented a Petition to the Court of Parliament that Prohibitions be made to all Printers to print the said Book of* Cornelius a Lapide *with the said supposed Approbation, with penalties against the Offenders: Then with a common consent his Election shall be allow'd. Signed,*

Chastellain,	Gauquelin,
Pereyret,	Le Moine,
Chappellas,	Morell,
Bachelier,	Du Val.

After the Gentlemen above-nam'd had signed, M. De Saint-Amour *being moved to sign also, demanded time to consider, and a Copy of the present Result.*

Signed, Ph. Bouvot.

I was very attentive to that which M. *Bouvot* writ, whilst M. *Pereyret* dictated to him, and I very easily perceiv'd the equivocal terms wherein this Accord was drawn in reference to the Propositions. I lookt upon it as a new seminary of divisions upon all occasions, wherein every one might have ground to interpret it to his own advantage. That our Adversaries being more numerous then we, would over-rule its interpretation when ever they pleas'd. And lastly, that the Referring to the antient Syndics such scruples as might arise about Theses, was the establishing of a petty Tribunal, and kind of Inquisition in the Faculty, by attributing to them a Jurisdiction appertaining to all the Doctors in a body, which might hereafter put fetters and constraint upon their sentiments, which ought to be preserv'd in the liberty hitherto so advantageous to them. This I accounted so much the more dangerous, for that amongst the Six Doctors formerly Syndics, MM. *Pereyret* and *Cornet* being of the number, and M. *Hallier* the present Syndic, I did not finde so many of them equitable to us, as there were prejudic'd against us. Wherefore upon the motion of signing this Writing as soon as it was finish'd, before any one had sign'd it, I took M. *Chastellain* and M. *Bachelier* aside, and beseecht them that they would take one dayes time to review and examine it before-hand, as well for the reasons abovesaid which I partly noted to them, as for that there was no mention therein of any of the conditions which we had demanded in order to this agreement, and I thought not expedient to sign any before they were all perform'd; That we had to do with people that would never seek reconcilement with us as they do, were it not that they found themselves forc'd to it by the justice of the prosecutions we intend against them, and who would afterwards laugh at us and all that they have promised us, if we should give over those so just and necessary prosecutions without making the benefits thereof which we may for establishing the order, discipline and antient doctrine of the Faculty; That we had reduc'd them to reason about the business of the Propositions by the Arrest of the fift of *October*. That this of the Syndicship would have as good an issue; that it should never be carried without occasioning an information of the infringements made of the Arrests of Parliament touching Religious Mendicants, (especially at the time when M. *Brousel* and M. *Viole* came to the Faculty) and without doing al things necessary for repairing the disobediences committed against the authority of the Court, and for procuring the execution of those Arrests which they knew to be so important to the good of the Faculty. I entreated them that for the honour of God they would have one afternoons patience for examining all that was to be consider'd about this business. But with all the representations I could use, they were not to be brought to any delay. M. *Chastellain* was much troubled with the Gout, and had caus'd himself to be brought with very great pain from his own Lodging to that of M. *Bouvot*, and therefore could not be prevail'd with to come again, nor M. *Bachelier* to doe any thing but what he saw M. *Chastellain* do. So all eight sign'd the Writing, as it is set down before; and at the signing of it, the rest assur'd M. *Chastellain* and M. *Bachelier*, that they would not fail in the conditions which we had requir'd of them.

I was much surpriz'd to find my self the only person left to sign them, of nine who were much more antient, experienc'd and judicious then my self; I saw that I could not avoid being blam'd as obstinate, the sole cause of the divisions of the Faculty, and willing to keep up the disorder, of which some reproaches had been already made me with lesse apparence then there was in this occasion: but on the other side I could not resolve to avoid this vain reproach by signing a thing which seem'd to me so evidently mischievous.

However, they press'd me to sign it by threatning me to make complaints of me every where, and to impute to me all the evil that might arise from our disunion; but I could not be mov'd to do it; and all the expedient I could devise in this difficult conjuncture, was, to require time to consider what I was to do, and a Copy of the Result which they would have me sign as it is noted by our Register at the foot thereof, and is above declar'd.

When I conferr'd hereupon with divers of our Brethren, I found none but was very glad of the resistance which I made thereto; many of them betook themselves to represent the consequences thereof to M. *Chastellain* and M. *Bachelier*; who at length became perswaded that I had reason on my side, particularly in reference to the petty Tribunal which was going to be erected amongst us, (consisting of the other Syndics) who were to become the only rules and masters of doctrine; and M. *Chastellain* resolv'd to summon us together again, to review and put into Latin that which was signed, to the end it might be fit to be reported to the

Faculty, and for that by reason of his indisposition he was unable to come again to the house of the Faculty, he intreated us to meet at his own.

It was on S. *Nicolas*'s day in the afternoon. When I arriv'd there, the new Result was already prepar'd in Latin, and sign'd by all the Deputies except M. *Chappellas* and *le Moyne*, who were not yet come. It was presented to me ready drawn and signed as I am going to insert it here, to the end I might sign it also.

ANNO Dom. 1649. *die* 4. *mensis* Decembris, *Honorandi Magistri nostri*, Chastellain, Pereyret, Chappellas, Bachelier, Morel Sorbonicus, Gauquelin, le Moyne, Du Val, & de Saint-Amour, *respectivè à Facultate deputati in publicis Comitiis ejusdem mensis concluserunt & convenerunt inter se, ad Facultatem referendum esse, Satis provisum fuisse tam circa Propositiones de quibus est controversia, quam circa eas quæ tangunt materiam de Gratia & de Auxiliis divinis per Definitiones Ecclesiasticas & Antiqua Decreta ipsius Facultatis, atq; ideo non esse necesse procedere ad examen vel judicium earundem, sed sufficere, si D. Syndico injungatur ut curet executioni mandanti Decreta antea facta tàm pro doctrina quàm pro disciplina: quòd si aliqua difficultas occurrat circa prædictas Propositiones aut alias circa materiam de Gratia aut de Auxiliis divinis, idem D. Syndicus consultet Facultatem: Si verò res ita urgeat ut non possit commodè convocari, consilium assumet omnium Sapientissimorum Magistrorum qui cum in officio & munere Syndicatûs præcesserunt.*

Quod vero spectat ad Syndicatum, postquam honorandus M. N. Hallier *declarationem a se factam die quarta superioris mensis* Novembris *in publicis Comitiis reiteravit, videlicet se nunquam approbasse librum* Cornelii a Lapide *in Epistolas Canonicas, atque improbare se doctrinam in eo contentam quæ tangit potestatem Principum temporalium, seque penitus adhærere doctrinæ Facultatis circa illud punctum, atq; etiam Censuris ab eadem de eo factis, & inter alias decreto facto contra* Santarellum; *utq; suam circa illud momentum innocentiam testificetur, libellum supplicem supremæ Curiæ Parlamenti offeret, eo fine ut omnibus Typographis & Librariis interdicatur sub pœnis eidem Curiæ reservatis in deficientes aut contravenientes, ne imprimant aut vendant dictum librum* Cornelii a Lapide *cum dicta supposita approbatione. Et in prædictorum consequentiam unanimi omnium consensu ejus electio ad Syndicatum probabitur. Signed*;

Chastellain, Pereyret,
Bachelier, Morel,
Gauquelin, R. du Val.

In reading this result thus new model'd in Latin, I found a new difficulty in it besides those which I had found the first time. For to remedy that which I made of having recourse to the antient Syndics, it was put, that in case there arriv'd any difficulty about the Propositions, the Syndic shall consult the Faculty thereupon: and that if the case be so urgent that the Faculty cannot conveniently assemble, then he shall take counsel of all the antient Syndics. It seem'd to me that on one side this Liberty given the Syndic to consult the Faculty about the said Propositions, was an Impeachment to the Arrest of the fift of *October*, and gave room for the reviving of *M. Cornet's* enterprise at pleasure; and that on the other, the liberty given him and the obligation lay'd upon him withall to recurre to all the antient Syndics, when the affair permitted not the Faculty to be assembled, was for ever to erect such a Tribunal in the Faculty, by allowing him to recurre thereunto when he pleas'd; and moreover to impose a yoak and inconvenience upon him which our Syndic was not accustom'd to bear; Wherefore I excus'd my self again, with more confidence (though with much more grief) from subscribing this new Writing.

The next day (*Dec.* 7.) the Faculty assembled extraordinarily to hear the report of what we had done in the business. M. *Chastellain* said that the Result touching the Propositions and the Syndicship was in the hands of M. *Bouvot*, who should read it; and that none of the other Conditions agreed upon were put into it, (as namely about the new choice of Conscriptors, and review of the Conclusions) because for these it was rely'd upon the word of the Deputies which they had pass'd, and upon the confidence that the Assembly would approve the same. --- So M. *Bouvot* read the Result in the very terms wherein it is transcribed above. --- After it was read, I acquainted the Assembly what a trouble it was to me that I could not sign it, and laid forth the reasons thereof with all possible respect to the rest of the Deputies. Which yet did not hinder but that M. *Chastellain* and M. *Chappellas* express'd some displeasure against me for it, and touching ambiguity of words complain'd of by me. M. *Chappellas* said, that there was no subtlety intended therein, nor any design to prejudice any party; but whereas there was to be no more speech of the said Examination, it behooved to find some reason for it; and this in the Preamble was alledg'd to that purpose, so that it might be said on both sides, *Causa quam putatis victricem causâ cecidit*; he concluded, that in stead of the word *Definitiones* the word *Sanctiones* was fit to be put into the Agreement; M. *Hennequin* having intimated the same in his Sentence.

Most of the Doctors also who spoke before me, pronounc'd it fit to retrench out of the said agreement that which I judg'd ill therein; (namely, that in case of difficulties arising, the Syndic should consult the Faculty, or have recourse to the antient Syndics) which was accordingly retrench'd. This being done, and on the other side many of my friends pressing me to acquiesce in the Accord, although I was not yet satisfi'd, yet because it behooved to consider all things, and to accept of the best that was offer'd, when all that was desir'd could not be obtain'd; when it came to my turn to give my sentence, I consented thereunto, and said I was ready to sign it, with regard had to the things abovemention'd, and provided security were given for the punctual performance of the conditions about the Conscriptors, and the Review of the Conclusions whereof M. *Chastellain* had spoken. After which all nine of us were appointed to go and render thanks to the first President, the Kings Counsel, and some of the Presidents of the Morter who had interpos'd in our Accommodation; and accordingly we went forthwith. It was also said that the book of *Cornelius à Lapide* and the *Coriolanus* should be deliver'd into the hands of the King's Counsel for the discharge of the Faculty.

M. *Hallier* was not present at this Assembly, and M. de *Sainte Beuve* delivering his sentence touching the point the Syndicship, said, that although he accounted what was ordain'd about M.

Hallier

Hallier in that buſineſſe ſomewhat uncouth, yet he ſhould for his part tell the Faculty that he would do whatſoever it deſir'd. M. *Cornet* officiated as Syndic here, and aſſoon as we were gone to make our viſits, began to infringe the conditions which had been promis'd only by word of mouth. For whereas it was agreed to review the Concluſions regiſter'd within a year or eighteen months paſt, that the falſe and offenſive words might be expung'd; at the end of this Aſſembly, after the ordinary ſupplicates were done, he caus'd the Concluſions of the preceding Aſſemblies which had not yet been twice read, to be read again. M. the Abbot of *Valcroiſſant* who by chance ſtaid till the end of the Aſſembly, obſerving ſomething in theſe concluſions to the prejudice of the Oppoſers, ſaid, he conceiv'd that ſince peace was made, it was reaſonable, according to what had been propounded, that the ſame Deputies ſhould review the ſaid concluſions, to ſee what might be amended therein. Moſt of them which remain'd ſignifi'd that they eſteemed this juſt. M. *Cornet* would have put it off, and ſaid there was not company enough to deliberate thereupon, the Aſſemby being broken up. M. *Marcan* reply'd that if there was enough for the reading of them again, there was alſo enough for the deliberating upon them. This preſs'd M. *Cornet* home, and conſtrain'd him to ſay, that they ſhould be review'd before they were enter'd in the Regiſters of the Faculty; which all that were preſent declar'd to be juſt.

But how unſafe is it in Agreements to defer the performance of conditions wherewith they are made, when the buſineſs is with people of little ingenuity and good meaning! For the removing of the obſtructions of this, we yeilded in ſeveral things beyond meaſure; and yet in the very next Aſſembly after this on *Jan.* 1. 1650. it was requiſite to make many complaints of non-performance of the conditions which had been promis'd. There aroſe new conteſts in the Faculty about the Conſcriptors whom they would not have chang'd, and about the Concluſions which they would not have read again but as MM. *Moral* and *Cornet* had fram'd them. It was requiſite to make new proteſtations before the Faculty; it was requiſite to preſent again to it the conditions propos'd on the firſt of *December* by M. *Copin*; it was requiſite to enter a complaint before Notaries of their diſhoneſty and breach of promiſe with whom this deceitfull peace was concluded, and to declare there that if it were no farther kept, then MM. *Hallier*, *Cornet* and their adherents were pleas'd to keep it, there would be nothing effected by it but only our renouncing of our Oppoſitions and proſecutions which were ſo juſt and ſo neceſſary. In brief, it was requiſite to enter divers Memorials in the Faculty, and to declare formally that we perſiſted in all the Oppoſitions, Appeals and Proteſtations hereaftermade; to proteſt anew that we Appeal'd againſt all that had been done before and ſhould be done afterwards to the prejudice thereof, and of the ſtatutes, and Arreſts render'd by the Court of Parliament; that we would there, aſſoon as poſſible, proſecute for judgement of all the cauſes depending between the Doctor, and demand reparation of all that had been anew attempted in the mean time in prejudice of the ſaid Inſtances, Proteſtations and Arreſts.

There were divers Doctors who enter'd a Memorial hereof before Notaries the ſame day, being they could not obtaine the ſame in the Aſſembly. And if it had been any thing likely that the Avenues of Juſtice were not ſtopt, no doubt we ſhould have preſented our ſelves again there to obtain it. But the difficulties laid in our way lately by the firſt Preſident, when we proſecuted it, together with all other inſeparable from ſuites, even when the countenances of the Judges are moſt favorable, oblig'd us to remain quiet. It behov'd us to leave the Faculty in the hands of thoſe who were made maſters of it by ſtopping the courſe of our proſecutions when we hoped greateſt ſucceſſe for its reeſtabliſhment: and we were forc't to be content with ſighing before God for its ruine, and leaving before men ſuch monuments as might tell poſterity it hapned not by our fault.

THE

THE SECOND PART,

Containing a Relation of ſundry things which paſs'd, or which I was inform'd of, at *Rome*, during the foure or five Months of my reſiding there, from the end of *November* 1650. till *June* 1651. when I return'd thither about the affair of the five Propoſitions.

CHAP. I.

Of my journey from Paris *to* Rome *in the year* 1650. *and of what I was inform'd of being at* Venice *touching the proſecutions againſt M.* Herſent.

BUT although this Peace was one rather in name then in deed, being accompani'd with all the commotions and partialities of a real Diviſion; yet it was requiſite to comply with the time and to endeavour to abſtain from all occaſions of making a ſtir, by letting them paſſe away gently, by diſſembling all our diſpleaſures and complaints we had ſo great ground for, and (in brief) by living with our Adverſaries as if there had been a perfectly good underſtanding amongſt us. For the firſt preſident had ſhewn himſelf averſe and oppoſite to the juſtice of our proſecutions that we could not well hope any would be done us ſo long as he had ſuch authority in the Parliament, nor could we ſeek it elſewhere.

Thus the Faculty liv'd in outward tranquillity, and the Aſſembly of the ſecond of *May* 1650. was paſt without any appearance of diviſion, when I departed from *Paris* in the afternoon to overtake a Gentleman of quality whoſe worth and family I pecularly honor'd, and to accompany him in his intended journey to *Italy*. He was a young Gentleman of very illuſtrious birth, for whom I had a very great eſteem; and that which amongſt other things woo'd me to promiſe to accompany him in this journey, was, my obſerving in ſome converſes with him that he did not undertake it as moſt of his age do, namely to ſee pictures and ſtatues, but get acquaintance in all places with perſons of learning and condition, not only for the having correſpondences in ſtranger Countries, but alſo for the learning by their converſation after the moſt advantageous ſort, the variety of humour, genius and manner in ſeveral nations. For which end he took with him at his departure from *Paris* a great number of letters of recommendation to all the Towns through which he was to paſſe.

I could not be ſo ready to depart ſo ſoon as he, partly becauſe I was willing firſt to ſee how that Aſſembly of the 2. of *May* would paſſe. So that I did not overtake him till I came to *Geneva* on *Saturday* the ſeventh of the ſame Moneth. I found him in the company of M. *Godefroy* then one of the two Syndics of that City, to whom he had been directed, and who took care to ſhew him the ſame. When M. *Godefroy* ſaw me, he remembred, and made me call to mind, how that he being heretofore ſent to the King in behalf of his Republick, whilſt I had the honor to be Rector of the Univerſity, and finding me at the *Louvre* where he entreated me to do him a ſmall office, for which he came to ſee me at the *Sorbonne*, I had perform'd it for him the moſt civilly that I poſſibly could: and he told me that he was ſtill beholding to me for it, and that if there were any thing in which I needed his ſervice in that place, he ſhould be glad to teſtify his acknowledgement. All this ended in mutual civilities, and was the occaſion that when we departed the next day being *Sunday*, the 8. of the ſame Moneth, he giving this Gentleman a letter for *Zuric* directed to M. *Ulric* cheif Miniſter of that City, recommended me alſo unto him with words moſt obliging and full of more eſteem then I had given him cauſe for.

We arriv'd at *Zuric*, and during a dayes time (wherein paſſengers uſually tarry there as they go from *Lyons* to *Venice*, to refreſh themſelves and

and their horses a little) M. *Ulric* shew'd us all the civilities he could. Wine was sent to us from the Signiory, and according to the custome of the Country some persons chosen for that purpose dined with us, and after dinner led us to see the Arsenal and the Library; M. *Ulric* being with us, and particulary expressing to me tokens of the esteem which M. *Godfroy's* letter had given him for me; He gave us also some new acquaintance amongst the *Grisons*, and letters for *Padua* and *Venice*.

We spent the rest of this Summer at *Venice*, and in the Continent under the dominion of that famous Republick. A violent Tertian took me at *Verona* in *September*, which confin'd me to my bed for three weeks; of which as soon as I was recover'd, we return'd to *Venice*, to take our leaves there, and prepare our selves to depart for *Rome* the sooneſt we could.

Presently after we were return'd to *Venice*, we understood news of a Sermon made by M. *Hersent* this year at *Rome*, upon the day of S. *Lewis*, in the Church of that name. We saw one of the printed Copies which he had caus'd to be made of it, and were told of the design some had to Arrest him for it by the Pope's order. It was related that M. *Albizzi*, Assessor of the H. Office, went in a Coach towards the Palace *Borghese*, (which is not far from that of the Ambassador of *Malta*, where he had notice that M. *Hersent* was) and gave order to the Sergeants to watch him at his coming forth, and bring him to that Coach, to the end to carry him thence to the Palace of the H. Office, where the Prisons of the Inquisition are. It was also told us, that at *Rome* it was lookt upon as so high a matter, that they had order to go and seise upon M. *Hersent* even in the Palace of the said Ambassador, in case he delay'd to come forth: but that M. *Hersent* fearing it, found no other way of safety but to cast himself instantly into a Coach of the Ambassador of *France*, which by good hap pass'd in the interim before the gate of him of *Malta*, and so with speed got to the *French* Ambassador's Palace, where he found an inviolable Sanctuary and sure protection.

This news was brought to *Venice* not by Letters only; Persons, who were at *Rome* when the thing was done, arriv'd suddenly after at *Venice*, and publisht the circumstances of it, and the consequences which they foresaw thereupon; amongst others a famous Capuchine (I believe it was F. *George*) gave an ample account of it to M. *Matharel*, then the King's Resident with this Republick, which place he discharg'd with great sufficiency and reputation. M. *Matharel* did me the favour to come and see me after his receiving the said account, and represented to me how ill an odour at *Rome* this unhappy accident would bring upon all such as should passe there for *Jansenists*. He told me, that the particular affection which we had contracted together during my stay at *Venice*, and the general care he was bound to take to his power, that no *French*-man became involv'd in troublesome and odious affaires in those parts, (because it alwayes turn'd to the dishonour of the Nation) oblig'd him to testifie to me what fears he had least in case I should go to *Rome*, so soon after this late disgust which M. *Hersent* had drawn upon himself, they would become jealous of me there as soon as they saw me, lest I should be lookt upon as one substituted in his place for the interests of the same cause; and lest they should resolve there, by putting me in a place of restraint, to prevent all kind of contrivances, and other displeasing things which they might fear I was likely to act, unlesse care were taken to hinder me. He told me, he was never more surpris'd then at the hearing of the disgrace which was befallen M. *Hersent* for that Sermon, after the applause wherewith every one receiv'd him when he preacht it, in presence of all the curious persons at *Rome* that understood *French*, and amongst others not only of the Ambassador, but also of the Cardinals *Barberini*, *Ursini*, and *d' Este*, two of which are of the Congregation of the H. Office; and that this ought to increase my feares as well as his; because this so sudden a change, was a sign that they were extraordinarily nice about these matters at *Rome*, and that the least suspicion was enough there to render a man criminal. That I had acted divers things in *France* against the Mendicants, and against M. *Cornet* and M. *Hallier*, which would not be very well gusted at *Rome*; wherefore, he could not conceale from me, that his opinion was, that I should do very well if I could resolve not to go thither. The Gentleman with whom I departed from *France*, was very desirous I should continue with him the intended Journey to *Italy*, and knew I had no other businesse there, nor any concernment with that of M. *Hersent*; yet he was mov'd with these reasons to condescend to my retnrn into *France*, in case my self inclin'd so to do. But he was very glad when he saw me oppose to all M. *Matharel's* reasons, the testimony of my Conscience, which did not reproach me with any thing that might be justly objected against me; and to see that as it left me no regret for all that I had done in time past, so it gave me no fear for the future; but that on the contrary, I was resolv'd to maintain and justifie at *Rome* and everywhere else, upon all occasions that might happen, all whatsoever I had done in *France*.

Wherefore after thanks to M. *Matharel* for his affection and good counsel, and for the civilities which we had receiv'd from him during our abode at *Venice*, we took leave of our other friends and departed thence towards *Rome*, the 30th. of *October*, but arriv'd not there till the 20th. of *November*, partly because we took our way by *Loretta*, and partly because the reliques of my sickness occasion'd some dayes slownesse in our Journey.

CHAP. II.

Of the Letter of M. de Vabres; *The design of the Jesuits against the* Houres *translated into* French; *How odious at* Rome *they were whom they call* Jansenists.

BEing arriv'd at *Rome* towards the end of *November* 1650. I found Letters directed to me there, the oldest of which were written at *Paris* on the 7th. of *October*. They gave me notice of the first discovery made of one penn'd by the Bishop of *Vabres*,

Vabres, to move the Pope to condemn the Propositions which M. *Cornet* had the year before endeavour'd to get censur'd by the Faculty, excepting the two last. It was signifi'd to me, that M. *de Vabres* had canvas'd as much as he could in the Assembly of the Clergy, to get them to subscribe the said Letter; but perceiving at last that if it were brought to the Vote there, it would undoubtedly miscarry by the opposition which would be made by the most judicious and zealous Prelates of the Assembly, who very well understood the iniquity and injustice whereof all people of honour had condemn'd M. *Cornet's* enterprise, still fresh in memory; he resolv'd not to propose it but to particular Bishops, with whom he thought he might prevail, and whose subscriptions he hop'd to make good use of. A Copy of the said Letter was sent me, taken from a printed one which a Doctor visiting M. *Hallier* found by chance upon his Table: Which shews (said my coresspondent) that he must needs bear a part in this business, because he is acquainted with the secret of it: Wherefore I was intreated to observe at *Rome* the most carefully I could, during my residence there, whether this Letter had been sent thither, and how it was receiv'd, because there were many Prelates, very eminent for Learning and Piety, who fore-seeing many sad consequences from the same, would not fail to advertise the Pope to take heed thereto, as soon as they were assur'd that he had receiv'd it. The Copy sent was a Manuscript, and in Latin, as followeth.

Beatissime Pater,

Majores causas ad sedem Apostolicam referre solemnis Ecclesiæ mos est, quem fides Petri *nunquam deficiens perpetuò retineri pro jure suo postulat. Æquissimæ huic legi obsequentes de gravissimo circa Religionem negotio Sanctitati tuæ scribendum esse censuimus. Decennium est ex quo vehementissimis turbis* Gallia *magno nostro mœrore commovetur ob librum posthumum & doctrinam Reverend.* Cornelii Jansenii Iprensis *Episcopi. Tales quidem motus sedari oportebat tum Concilii* Tridentini *auctoritate, tum Bullæ illius quam* Urbanus VIII. *fœlicis memoriæ adversus* Jansenii *dogmata pronunciavit, & decreta* Pii V. *&* Gregorii XIII. *in* Baium *edita confirmarunt. Atque hujus quidem Bullæ veritatem ac Robur novo diplomate vindicasti, sed quia nulli sigillatim Propositioni certa Censuræ nota inusta fuit, locus etiamnum aliquis quorundam cavillis & effugio relictus est. Intercludendum autem penitus speramus, si, ut precamur, Sanctitas tua quid in hac re sentiendum sit clarè distinctéq; definiat. Obtestamur ergo ut has præsertim Propositiones de quibus disceptatio periculosior ac contentio ardentior est, Sanctitas tua expendat ac perspicuam & certam de unaquaq; sententiam ferat.*

I. Aliqua Dei præcepta hominibus justis volentibus & conantibus secundum præsentes quas habent vires sunt impossibilia; deest quoque iis Gratia qua possibilia fiant.

II. Interiori Gratiæ in statu naturæ lapsæ nunquam resistitur.

III. Ad merendum & demerendum in statu naturæ lapsæ non requiritur in homine libertas à necessitate, sed sufficit libertas à coactione.

IV. Semipelagiani admittebant prævenientis Gratiæ interioris necessitatem ad singulos actus, etiam ad initium fidei: & in hoc erant Hæretici, quod vellent eam Gratiam talem esse cui posset humana voluntas resistere vel obtemperare.

V. Semipelagianum est dicere Christum pro omnibus omnino hominibus mortuum esse aut sanguinem fudisse.

Experta est nuper Beatitudo tua quantum Apostolicæ sedis in Gemini Ecclesiæ Capitis errore profligando valuerit auctoritas; continò sedata est tempestas, atque ad Christi vocem & imperium venti & mare obedierunt. Quamobrem flagitamus, Beatissime Pater, ut clarâ firmâq; de Propositionum istarum sensu prolatâ sententiâ, cui etiam Reverend. ipse Jansenius *morti proximus Opus suum subjecit, caliginem omnem discutias, animos fluctuantes componas, dissidia prohibeas, Ecclesiæ tranquillitatem splendoremq; restituas. Dum hæc spes mentibus nostris affulget, Sanctitati tuæ multos & prosperos annos, sæculorumq; beatissimam æternitatem Rex sæculorum immortalis adjiciat optamus ac vovemus.*

Besides this business, word was sent me that F. *Annat* the Jesuit, then the French Assistant with the General at *Rome*, had written to F. *l' Abbé* one of his Brethren, that undoubtedly he should obtain a Condemnation of the Excellent Prayers, with the translation of the Hymnes in verse, newly collected and presented to the King by M. *du Mont*; and that the Calendar afforded him a great argument to get them censur'd: Wherefore I was desir'd to enquire how the case stood, and to do what lay in me to secure the said Book from a blow so unworthy and unjust, and which might give so great advantages to the enemies of truth, and even to them of the H. See.

I answer'd these Letters as one that sufficiently understood the importance of the affaires recommended to me, and who was as zealous for the same as was necessary, and withall as submissive and respectfull to those from whom these orders were transmitted to me: Yet I could not but signifie the little probability I saw of well acquitting my self thereof, being newly arriv'd in a place where I had little correspondence, where I was likely to be something suspected, where my steps might be watcht, where I had other engagements hindring me from being master of my self, and where the affaires for which I was desir'd to concern my self were very odious. However I promis'd to do my best therein, and to neglect no opportunities. And accordingly I set my self to it, as much as all those circumstances and a weak unrepaired health permitted: but for all my diligence till the end of this year, I could discover nothing concerning the *Houres*; and as for the Letter, I only learnt that it had been sent already, and that the F. *Richeome* the Jesuit, one of the French Penitentiaries at S. *Peters*, boasted that it was subscribed by fifty Bishops.

He that told me this, was well seen in those affaires, and in the whole managery of the persons upon whom the same depended; amongst the things he told me upon this subject, I observ'd these two principal. *One*, that he believ'd this

Letter could not produce any thing new against *Jansenius*, because these persons now mention'd knew well that too much had been done already: but as for any thing that came from those who were lookt upon as his followers, they would find no mercy, being ill gusted in this Court; insomuch that when nothing could be discover'd ill in any writing of theirs, that may of it self deserve to be condemned, yet it is enough for its condemnation that it proceedeth from suspected persons. This Maxime made me cease to wonder at the condemnation pronounc'd against the Catechisme of Grace, concerning which one had also written particularly to me, complaining that in that condemnation the little Book was accus'd of containing the Propositions condemned by the Bulls of *Pius V.* and *Gregory XIII.* though indeed there was none such in it; whereas it but slightly prohibited the Catechisme publish'd by the Jesuits against the former, under the name of a Doctor of *Doway*, only for that it treated of the matter of Grace, though indeed it contain'd sundry direct Heresies. This prejudice of the Court of *Rome* against such as were there accounted *Jansenists*, much abated my desire of representing to some that might impart it to the Masters of the Censures, how unreasonably they suffer'd themselves to be guided by the byas of the Jesuits, being desir'd so to do by one of my friends, to the end this might make them more reserv'd for the future, and bring about the revocation of the said Decree, if it were possible. But this person gave me to understand, that it was not to be hop'd for, (and this was the *second* thing I observ'd in his discourse) because the Tribunal from whence that Condemnation issu'd, knew not what it was to retract or look backwards, being fix'd and immutable in its resolutions, and that when once it hath pass'd any thing, it is never to be brought by any motive in the world to alter it.

As for M. *Hersent*, he was escap'd from *Rome* before my arrival there. I was told that when it was known abroad, the stir and speech about him ceas'd, as if no more had been aim'd at but to constrain him to flye; because otherwise there was both a necessity and a resolution to clap him in prison. And M. the Bailly of *Valencai*, then the King's Ambassador at *Rome*, a person of great gentleness and civility, speaking to me one day thereof, said that M. *Hersent* had several times profess'd while he was in his house, that were it not for that fear, he would willingly have appear'd before the Judges of the Inquisition, to defend every thing in the Sermon he had printed, and for which he was in trouble. That himself had at M. *Hersent's* request, several times desir'd of the Pope liberty and security of his person for that purpose, which the Pope would never admit of, giving no other answer to his importunities but *Vedremo*, *Vedremo*, *We will see*, *We will see*. That he conceiv'd the reason was, for that the Pope was very close in these matters, and would not have any speech thereof at all. That himself had often press'd him from the Queen, for an answer to some Questions which he propounded to him by his Majestie's order, but could never bring his Holiness to declare himself, nor draw one word concerning the same from him, whatever urgent solicitation he had us'd to him. That the Pope acted in all cases with the same reservedness, and had treated the Capuchines in the same manner, (amongst others F. *Joseph de Morlaie*) who being at *Rome*, desir'd for quiet of their consciences to propose to him two difficulties before their departure, of which they could never procure any answer or satisfaction. That therefore he did not wonder at the Pope's refusing to grant M. *Hersent* the liberty he desir'd to speak of such matters. But others told me, that this was not the thing which most exasperated the Pope's mind against him, but his seeming in his Epistle to blame his Holiness of negligence, touching the doctrine of Grace, his vaunting of his particular fidelity, which he said was so well known to the Pope, and his praising *Jansenius*; but above all, the answer he made, when instead of delivering of the printed Copies of his Epistle and Sermon, he told those that demanded them, that he had already sent them into *France*.

This boasting his fidelity towards the H. See, was undoubtedly founded upon the Book of *Optatus Gallus de cavendo Schismate*, which he had written by contrivance with the Nuntio, to shew that the late Cardinal *Richelieu* tended to make a Schism in *France*; by which he put himself in danger of being infallibly ruin'd, in case he had been discover'd: so that 'tis strange, a person that had hazarded himself so far for the interests of the Court of *Rome*, should be so ill dealt with, and for so little cause. But usually nothing is more hatefull to Grandees, then to be upbraided with the services done them, and they had rather ruine a man then confess themselves beholding to him for any thing, especially if himself go about to bring them to such acknowledgement.

There was a Dominican that suffer'd a backblow by the disgust taken at the printing of the said Book, namely he upon whose report the Master of the Palace gave permission for it; for he was confin'd in the Covent of *Minerva* till he should give account how deep he had been in the business, and there he remain'd a long time, though it seem'd wholly laid asleep.

From *Spain* I heard, that the Jesuits who alwaies govern'd the new Queen, had prevail'd with her to desire for her first request to the King her Husband, that the Bull against *Jansenius* might be commanded to be receiv'd throughout all his Estates; but the King being astonish'd at this request, answer'd very wisely, That it concern'd things of Doctrine, which he understood not, that the Doctors were to be consulted about it, and if they judg'd that what the Queen desir'd might be done, he would do it willingly.

CHAP.

CHAP. III.

The complaint of the Venetians. *Ill uſage of the King's Ambaſſador. His Majeſties* Letter *to the Cardinals in complaint therof. Diſcourſe with Cardinal* Barberini *about the* Houres, *and the Letter of M.* de Vabres.

ABout this time I was told that the Republick of *Venice* finding it ſelf much exhauſted by extraordinary expences ſo many years together in defending alone the Iſland of *Candie* againſt the Turk, without receiving any aſſiſtance even from the Pope, caus'd him to be advertis'd by her Ambaſſador in his Audience of the 9. of *December*, that ſhe ſhould at length be conſtrain'd to abandon that place, unleſſe the Chriſtian Princes inclin'd otherwiſe to ſuccor her againſt the common and ſo powerfull enemy; that the Ambaſſador had made to his Holineſſe great Proteſtations thereof, and (as it was added) ſome reproaches.

But about a fortnight before there hapned a very great quarrel between the Ambaſſador of *France* and his Holineſſe. For the Ambaſſador having ſheltred in his Palace and under his protection certain Neapolitans who had fled thither for refuge, in the nights of the 21. and 22. of *November*, there were three of them aſſaſſinated by ſome of themſelves, and one of the Ambaſſador's ſervants going out to ſee what was the matter was ſlain. The Authors of theſe murders did not commit the ſame ſo ſecretly as they could have wiſht for their own ſafety. The Ambaſſador whoſe Maxime it always was (as I underſtood from himſelf) not to ſhelter any in his lodging but ſuch as were guilty by misfortune and not of enormous crimes, nor to maintaine any committed by a man before fled into his houſe, comply'd with the Pope's Juſtice to deliver to the Sergeants on a day appointed the authors of the murders, and alſo to cauſe the Sergeants to be aſſiſted by all his own people. On *Thurſday* evening notice was given him that the Corſes, Sergeants, &c. all the Horſe and Foot of the Pope's Guard began to prepare themſelves for the taking of the Criminals; He anſwer'd that he comply'd to cauſe them to be deliver'd to the Sergeant, but he would not do it, if they came thither with ſo great an Array. Obſerve that this was to be on *Fryday*, and that the houre of the uſual audience which he hath every fortnight of the Pope was appointed to be *Fryday* morning; and that very morning, without further notice, all theſe military men came in armes to ſeiſe all the avenues of his Palace, ſearcht all the neighboring houſes, enter'd even into his Court and kept all his gates ſeis'd. The Ambaſſador ſeeing this from his windowes, ſent to bid the *Bariſel* or Provoſt that led them, to come and ſpeak with him. The *Bariſel* ſcrupled it at firſt apprehending ſome ill treatment, but two Knight, of *Malta* aſſuring him no hurt ſhould be done him, he yeilded to go up ſtaires. At the bottome of which he was diſarm'd, and comming into the Ambaſſador's preſence without armes and bare-headed, the Ambaſſador ask'd him what made him ſo bold as to enter into his houſe? bidding him take heed what he did, and telling him that he was in the houſe of the King, and might one day repent his entring into it. The *Bariſel* anſwer'd that he had receiv'd ſuch order from his Maſter. The Ambaſſador reply'd, that if he paſs'd on further, he knew how he would uſe him, and how his Maſter would uſe his. The *Bariſel* withdrew, and caus'd his company to make a halt, ſent this intelligence to a place from whence order came for all theſe ſoldiers to return to their quarters. Nevertheleſſe they made priſoners of ſome poor men and women dwelling near the place where the murders were committed, who ſhould depoſe what they knew thereof, and that they might not return without doing ſomething. The Ambaſſador ſent a diſpatch forthwith to the Court to give notice of all that had paſs'd; which the King underſtanding thought fit to write a circular letter to all the Cardinals then at *Rome*, the tenour whereof was as followeth.

To my Couſin the Cardinal N.

COuſin, Having been well inform'd of the truth of what hath been done by the Popes Officers, who have violated all reſpect by forcing the Palace of my Ambaſſador, I have commanded him to depart preſently out of Rome, *whileſt I examine what courſe will be fit for me to take for the redreſſing of ſo great an injury. Hereof I thought good to advertiſe you, not doubting but you will intereſſe your ſelf in ſo juſt a cauſe, which ought to be looked upon as a common one, for that herein the Law of Nations and the Intereſt of all Princes is violated, as my Ambaſſador will more particularly declare to you; to whom referring my ſelf, I ſhall pray God to have you, Couſin, in his holy keeping.*

Written at *Paris* 19. *December* 1650. ſigned, *Louis*, and below, *De Lomenie.*

Aſſoon as this Letter was come to *Rome*, the Ambaſſador went to viſite all the ſacred Colledge to deliver to every Cardinal that which was for him, and to take leave of their Eminences before his departing from *Rome*, and retiring (as he did a few days after) to *Tivoli*.

This action of the *Bariſel* hapned three days after our arrival at *Rome*, and the diſguſt which the Ambaſſador ſignifi'd to me about it, making me fear he would not like that any French ſhould go ſee the Pope at a time wherein he was ſo little pleas'd with his treatment, I thought fit to repreſent to him what obligations I conceiv'd lay upon me to viſit his Holineſs, having the honor to be a Doctor of *Sorbonne*, and having formerly been well receiv'd by him, yet with a purpoſe to defer my viſite till this miſunderſtanding were over, if I found the Ambaſſador judg'd it fit to forbear. Accordingly by what he ſaid to me I underſtood that this was his mind; and I conform'd thereunto, though my deſire of ſaluting his Ho-

lineſs was encreas'd every day by the Letters which were writ to me from *Paris*, and by the things which I was inform'd of at *Rome*: not that I intended (being unqualify'd for ſo doing) to ſpeak to him on ſet purpoſe of ſeveral things, whereof I ſaw it ſo neceſſary that he were inform'd and which I preſum'd were not come to his knowledge; but becauſe I remember'd that in an audience I had formerly of him, he had ſpoken to me of his own accord about divers affaires of this nature which concern'd my profeſſion, and therefore I believ'd that the Audience I ſhould now have of him would not paſſe without his putting me upon ſuch matters, and ſo giving me occaſion himſelf to tell him what I deſir'd thereof, nor without his diſcovering to me ſomething about thoſe, for which my friends were ſo ſollicitous in *France*, and of which I could by no otherways underſtand any certainty at *Rome*.

I was in this perplexity (between the deſire of having audience of his Holineſs, and the conſideration which depriv'd me of the confidence to requeſt it) till the beginning of the year 1651. when having in a viſit made to the Ambaſſador, underſtood that he was ſatisfi'd with having acquainted the Court with the proceedings he diſguſted, that he expected an anſwer thereof, and that till then he would not inflame matters nor drive them to a rupture; I thought fit not to let paſſe this interval without indeavoring to obtain an audience. For which purpoſe I went two ſeveral times to the Preſence Chamber of his Holineſs, but I could not obtain it though my Lord *Torreiani* Archbiſhop of *Ravenna* who was the introducer of ſtrangers, conducted me thither once purpoſely, and did what he could to procure it me: and from that time no occaſion being offer'd to requeſt it, till the arrival of the King's letter abovemention'd, and the Ambaſſador's conſequently retiring to *Tivoli*, I did not any more think of preſenting my ſelf but with the Gentleman whom I accompani'd in his journey, a few days before we ſhould leave *Rome* to return into *France*, as I ſhall relate in due place.

In the mean time I neglected no other means, which I could deviſe, to finde ſome remedy to the inconveniences which were feared. Cardinal *Barberini* offer'd me a very advantageous one; for his Eminence (whoſe eſteem and Authority are ſo great in *Rome* that ſeldome any buſineſſe can miſcarry if he favour it) remembring an ancient correſpondence which I had had the late honour to contract with him by letters when I writ to the late Pope *Urban* VIII. againſt the deſign of the Jeſuites to invade the priviledges of the Univerſity of *Paris* whil'ſt I was Rector of it, had now the goodneſs to deſire to renew the ſame, and ſent for me to dyne with him on the 10. of *January*. He invited at the ſame time M. the Abbot *Antenore*, a very accompliſht Roman Gentleman, who had ſtudied at *Paris* in the Colledge of *Clermont*, and ſpoke French ſo naturally that it was not eaſie to diſtinguiſh his Country, as alſo *Lucas Holſtenius* whoſe worth is well known by all that have ſeen the tranſlations he hath publiſh't, and the Works he is Author of.

Our diſcourſe before and in the time of dinner, was about Books, of which his Eminence hath a very vaſt and general knowledge, and about the divers conteſts which were ariſen between Learned men. M. *Percyret's* trip was not forgotten, who took the Count *Boniface* to whom S. *Auguſtin* writ ſo many Epiſtles, for Pope *Boniface*; which occaſion'd the ſaid Doctor to ſay, that Pope *Boniface* gave S. *Auguſtin* charge to write for the Church againſt the *Pelagians*, becauſe they had been friends whilſt the Pope was a ſoldier. That I might draw the diſcourſe to the Letter of M. *de Valres* (of which I was deſirous to learn ſome tidings) I bethought my ſelf to mention the raillerie lately made upon that Biſhop, for boaſting in one of his Works, That he had written more Eccleſiaſtical Hiſtory then his Adverſaries had read; becauſe indeed it was granted that he had written ſome which no body ever read.

But this mov'd not Cardinal *Barberini* to ſpeak any thing of that Letter, whether it were that he knew nothing of it yet, or that he was pleas'd to be ſilent of it. The reſt of the day alſo would have paſs'd without my making any advantage of it, had I not reſolv'd to ſpeak to him a little more plainly about the new *Hours* in his Library whither he lead us after dinner, and where there is ſo great convenience to imploy one's ſelf with as much ſatisfaction as profit amongſt ſo great a number of good books, and plac'd in ſo good order, that after that of the Vatican, which hath no equal, there is none in *Rome* to be compar'd therewith.

Card. *Barberini* told me concerning the *Hours*, that they were very much ſpoken of and found fault with for two things; The one, by reaſon of the Calendar which is put into it; the other, becauſe this Epithete *Redemptor omnium* is not expreſt in the tranſlation of the Hymnes, where it is in the Latin.

I could not but anſwer him in reference to the Calendar, that having read it throughout, I found not any thing to be blam'd therein. He reply'd, that there might be ſeveral Impreſſions of the *Hours*, and that perhaps there was that in the other Editions which was not in mine. I anſwer'd, that I knew not whether there were more Impreſſions of them, that I had taken the Copy I had as ſoon as they were put to ſale, a few dayes before my departure, that I might read it during my journey, without knowing any thing of them at that time otherwiſe then by the great eſteem which I heard was made of them by divers perſons of worth whilſt they were printing. The Cardinal ask'd me, whether I had the book ſtill, and told me himſelf had it not, and ſhould be glad to ſee it. I promis'd to bring it to him; and in the mean time as for the Epithete *Redemptor omnium*, I told him he ſhould ſee that it had been omitted without deſign in the tranſlation of the Verſes which anſwer to the Latin in which it is, but only through the neceſſity which ariſeth in Verſes; for which the Author alſo makes ſome excuſe in the Preface: for in the firſt hymn where it was omitted in the firſt couplet, it is expreſt in equivalent words in the ſecond and fourth; beſides, that it is expreſt in ſeveral other places of this Tranſlation, and even in thoſe which have it not in the Latin; I added, that he might find that the Title of *Creator of all things* was not expreſt in more general terms

terms then this of *Redeemer of all*; and that this of *Redeemer of Believers*, whereby that of *Redeemer of all* might have been restrain'd had there been any thing of design, was also expres'd in such a manner, as abundantly evidenc'd there had been no thought of taking advantage by this Translation in reference to the matters in contest.

We spent the rest of the afternoon in other discourses. The Sunday following I went to carry the Cardinal my Copy of the *Hours*, and offer'd it his Eminence to put into his Library. He accepted it, on condition that I would send for it as often as I had occasion, and for any other of his books, which offer he made me before, but with so much goodnesse and civility that nothing can be imagin'd more obliging. With the book I deliver'd him a little Note wherein I had set down the pages where he might see all that I had spoken in its justification: after some other discourses we descended from his Chamber, and he took me into his Coach to go with him to take the air. I had now time and opportunity to tell him all that had been signify'd to me concerning the Letter of M. *de Vabres*. I also told him of the Observations which I understood would be made upon that Letter, and that I was promis'd to have them sent me as soon as they were printed; That as soon as I receiv'd them I should bring them to his Eminence. This was intended to move him to stop any resolution that might be taken at *Rome* upon that Letter till it were seen what might be said against it; as also to give him occasion of telling me what he knew of it; but he did not open himself at all, and only told me that he was well pleased with what I said, and that I should do him a pleasure in shewing him what I promis'd.

CHAP. IV.

A false Censure of the Propositions sent to Rome *to be confirm'd there. A Letter written from* Paris *concerning it; with others receiv'd from* Paris.

IN the interval of time which pass'd between my first and second visit to this Cardinal, I visited another of great note for his sincere solid piety and high knowledge. He had scarce heard the first complement which I made him, but understanding me to be a Doctor of *Paris*, he cast reproaches upon me for the Censure which (he suppos'd) the Faculty had made against the Propositions set afoot by M. *Cornet*. This treatment amaz'd me, and I justify'd my self by telling him, that I was so farr from contributing to the Censure for which he reproacht me, that on the contrary I had been the first in opposing that dangerous enterprise, in regard of the sad consequences it might have; that above sixty Doctors joyn'd with me in the Opposition, and that the Faculty had not only not pass'd the said Censure, but that even they who design'd it had been hindred by the prohibitions laid upon them by the Parliament at our suit. My answer as much amaz'd this Cardinal as his reproach did me: yet he conceal'd his astonishment as much as he could; but judging (as I conceive) that it was ingenuous and true, and thence concluding that (as I understood afterwards) this false Censure of them was dispers'd to oblige the Pope to declare himself by confirming it, he only told me that he had believ'd it was so, for that one had appear'd at *Rome* some time agoe; and so he pass'd to other matters.

This was enough to rouse my curiosity about this Cheat, of which we had suspected M. *Cornet* and his adherents above a year before, and charg'd them with the design in the face of the Parliament, before whom also they disown'd it. For which reason also I sought wayes to be inform'd thereof more particularly by a person of my acquaintance who knew the businesse, and to whom I had intimated in a visit, that I understood it sufficiently, that so I might oblige him to tell me what he knew of it. The said person accordingly certify'd me, that the Censure carried to *Rome*, and taken there as made by the Faculty, was the very same Draught which was dispers'd through the Provinces in *August* and *September* 1649. under the names of the Deputies nominated upon M. *Cornet's* Motion, whereof we complain'd by our second Petition presented to the Parliament, and which MM. *Cornet* and *Pereyret* disown'd in full Parliament on the fifth of *October* the same year, as I have related above. He assur'd me that that Draught of forg'd Censure had not only been carry'd to *Rome* as a true Censure of the Faculty, but that it had been brought before the Pope in the Assembly of the H. Office, to be the subject of debate for his Holinesse and all that Tribunal; That there had been four Consultors nominated to examine it particularly, and to give their sense thereof in writing; That three of those Consultors proceeded roundly to the confirmation of the said Censure, and that the fourth, who was F. Abbot *Hilarion* a Bernardin, had spoken and written with some restriction, by reason of the several senses which the Propositions may admit; That however the deliberation amongst the Cardinals tended in general to an absolute confirmation of the Censure, excepting him who spoke to me thereof, and who taking the Propositions absolutely in the sense of Effectual Grace, and according to the affinity they have therewith, oppos'd the stream, and vigorously maintain'd, that the Propositions were not heretical, but the Censures made of them were so, because they might impeach that Grace; that the firmnesse of this Cardinal had astonish'd and stopt the Pope, and that had it not been for this resistance, the Chimerical Censure had without difficulty been confirm'd by his Holinesse.

I knew all this when I made my visit to Cardinal *Barberini* on the 15th of *January*, (to which I now return) but I had no desire to let him see that I had penetrated so far into those mysteries, for fear of giving him occasion to inquire the particular way of my intelligence. I propos'd to my self but two things in my discourse to him; First, to make him a sincere narration of all that had pass'd in *France* about this businesse, to the end he might know the foul play we were abus'd with, and the H. See more then we; and how the actions of that party were most grosse delusions and manifest cheats. Secondly, to understand with what reservednesse or openness the said Cardinal would

would carry himſelf towards me, when I gave him occaſion to ſpeak of things which I knew were ſo well known to him, and paſs'd in his preſence. Accordingly I related to him all the Hiſtory, as a thing that might be new to him, at leaſt as to the circumſtances which I told him, and he had not been informed of before. I told him of our Petitions, of our Proteſtations, of what paſs'd in the Parliament between our adverſaries and us, of their diſowning of this Cenſure, and of the Arreſt which was iſſu'd thereupon. I promis'd to ſhew him every of thoſe peices accordingly as I ſaw him attentive or pleas'd with the things I related. He heard and receiv'd all with very great Civility; he teſtify'd that he ſhould be very glad to ſee all that I promis'd him; but he ſtill kept himſelf as cloſe as before, when I mention'd M. *de Vabres*'s Letter; which was a certain token to me that his ſilence did not imply him ignorant of that Letter.

After theſe viſits I certify'd two things to them who writ to me from *Paris* about M. *de Vabres*'s Letter; One, that there was no certainty of its not having been ſent to the Pope, though it was not ſpoken of at *Rome*, becauſe they who deſir'd to make uſe of it to obtain that of the Pope which mov'd them to procure it, had the gift of ſecrecy and conduct, as well as they to whom his Holineſſe might have imparted it; that the buſineſſe of the falſe Cenſure had been a long time under conſideration, and had broke forth as much as a thing could do amongſt thoſe that are employ'd in affairs of that nature; and that nevertheleſſe that intelligence which I ſent them thereof, and I have related above, came to my knowledge but by particular good hap, without which the whole intrigue had remain'd under the veils of obſcurity, which hid it till then; that whatſoever inquiry I could make about the Letter, perhaps I ſhould not be ſo fortunate in its diſcovery, as I had been in that of the Cenſure; and that I conceiv'd there was no reaſon to doubt of its having been ſent, becauſe it was not likely that after ſo ſtrange a boldneſſe in promoting ſo farr a falſe Cenſure framed in the name of eight or ten particular Doctors, notwithſtanding ſuch publick complaints as had been made thereof, they would leave behind a true Letter ſign'd, as was reported, by fifty Biſhops, againſt which no perſon appear'd to complain. In the ſecond place I advertis'd them that they ſaw how many diſguiſements, deluſions and calumnies it might be preſum'd our Adverſaries had ſet on work at *Rome* to obtain what they had obtain'd hitherto, if one might judge by enormities of their proceeding in this laſt action, in which they had laid aſide all kind of modeſty and decorum; trampled upon all lawes not only of Chriſtian conſcience, but even of purely civil honeſty, and violated the faith of the H. See (for which they profeſſe themſelves ſo zealous) the moſt eſſential Duties whereunto Infidels are bound towards the meaneſt of men, namely of not ſurpriſing them by what they ſay to them, of not lying to them, of not diſguiſing things to them, but repreſenting the ſame to them ſuch as they are. And that they might hence conclude how much it would be for the intereſt of the H. See and of the ſervice of God who founded it, as alſo for that of the Church whereof it is the center, that all thoſe cheats, calumnies and impoſtures were diſcover'd to it; how much the ſame would then be abhorr'd at *Rome*, as well as all thoſe who were found culpable thereof; and what advantages were to be hop'd thereby to the holy truths which theſe people every day cover'd more and more with ſuch thick darkneſs, and ſtruck at with ſuch outrage and violence.

The Letters writ to me from *Paris* about the ſame time of my writing theſe at *Rome*, were not very remote from the ſentiments to which mine might lead thoſe Biſhops which were ſolicitous about this affair, and earneſtly waited for thoſe diſcoveries which they were told might arrive from me. For it was ſignifi'd to me, that a perſon well ſeen in the deſignes of the Jeſuites and much devoted to truth, had aſſur'd them that the Jeſuites hop'd for a wonderfull effect of the letter of M. *de Vabres*; that the Pope or ſome of his principal miniſters had told their Fathers at *Rome*, that if they could get a letter ſigned only by a dozen Biſhops, his Holineſs would particularly cenſure the Five Propoſitions; that five and twenty Biſhops had ſigned it already; that the Nuntio had further confirm'd to the Jeſuites, that it would not be long, before there were an expreſſe Cenſure upon that letter: Nevertheleſſe thoſe Biſhops which were anxious about the effect which the ſaid letter might produce, could ſcarce be perſwaded that *Rome* would ſuffer it ſelf to be ſo eaſily cajoled in the moſt important affair of the Church and of the Chriſtian Faith; and that they had ſome thoughts of writing to the Pope about it, or ſending ſome perſon thither on purpoſe to repreſent to his Holineſs the dangers of this buſineſs, and the precautions with which it was neceſſary that his Holineſs proceeded therein, to conclude it advantageouſly for truth and the edification of the Church.

Notice was given me by letters at the ſame time touching the Decree made againſt the Catechiſme of Grace, that the ſaid decree had been put by the Nuntio into the hands of one of the Agents of the Clergy to propound the ſame to the Aſſembly, and to bring it about that they might ordain the publiſhing of it through the Provinces; that this Propoſal had been made there; but the Aſſembly was not diſpos'd to condeſcend to this recommendation of the Nuntio. That on the contrary they reſolv'd not to meddle with it, and likewiſe ordain'd that nothing ſhould be regiſter'd about the Propoſal which their Agent made to them. Moreover that this Decree had not only been thus refus'd, but alſo that excellent Reflections had been made upon it; and that the Court of Parliament had iſſu'd a notable Arreſt againſt it upon the remonſtrances made to them thereupon by the Kings learned Counſel, after they had receiv'd at their barre the complaints of the Rector of the Univerſity, who preſented himſelf there for that purpoſe.

CHAP.

CHAP. V.

Divers viſits in which the Five Propoſitions were diſcours'd of, and of a remarkable circumſtance touching the ſame. How few at Rome *well underſtood theſe matters, and whence it came to be ſo.*

BUT before I receiv'd thoſe letters, and mine were arriv'd at *Paris*, I continu'd to take all poſſible opportunities at *Rome* with the leaſt noiſe to inquire further into the poſture of affairs: Amongſt others I viſited the General of the *Auguſtines*, whoſe great zeal for S. *Auguſtine* we had underſtood at *Paris*, by the Letter he writ to F. *Alipius* of the ſame Order, preſently after M. *Cornet's* attempt. I diſcours'd with him chiefly concerning the two wayes wherewith S. *Auguſtine* was ſtruck at; one by openly rejecting the Authority of his Doctrine, as M. *Pereyret* and many others did; the other, by making ſhew of owning his Authority, and yet teaching and maintaining a Doctrine in effect contrary to his, and driving at a condemnation thereof, as theirs who really defended it. I intimated to him as much as I could, the neceſſity there was of his courage and prudence, being equally arm'd againſt both theſe ſorts of Enemies which S. *Auguſtine* had in this age. He very well receiv'd my diſcourſe, and profeſs'd himſelf ready to do ſo according to his power upon all occaſions. I told him of the Condemnation made at *Vallidolid* of two and twenty Propoſitions extracted out of the Jeſuits Books againſt S. *Auguſtine*; but he was inform'd of it before, having receiv'd notice of it from *Spain*.

I made a ſecond viſit to the Cardinal, whoſe reſiſtance hinder'd the Pope from confirming the Faculties pretended Cenſure of the Propoſitions, as otherwiſe he would have done: In this ſecond viſit we diſcours'd of the grounds of Doctrine which they concern'd. I ſpoke thereof in the ſame manner as we had alwayes done in *France*, from their firſt publiſhing by M. *Cornet*, namely as Propoſitions equivocal, ambiguous, capable of different ſenſes, both Heretical and Catholick. But the Cardinal conceiv'd that this was to ſpeak too little advantageouſly for their defence. Particularly concerning the firſt, he ſaid, that, conſidering it well, the words whereof it conſiſts, which are found in the Book of *Janſenius*, reſtrain'd it clearly enough to the Catholick ſenſe. That the righteous men, to whom it is there ſaid ſome of God's Commandements are impoſſible, are ſuppos'd to have already fullfill'd many of them, being arriv'd to ſuch Holineſſe as denominates them juſt; that theſe Commandements are not abſolutely impoſſible to them, but only in reſpect of the ſtate wherein they are, having yet but weak and imperfect Grace, which they are ſuppos'd to have [*volentibus & conantibus*] and which gives them no other power for performance of the ſame, but imperfect deſires and weak endeavours; which is yet more clearly expreſt by the remainder of the Propoſition, from which the beginning ought not to be conſider'd as ſeparate, but as referring thereunto; [*Deeſt quoque illis gratia quâ poſſibilia fiant.*] And that the Grace (namely, Effectual, ſuch as is neceſſary to the Commandments in queſtion) which renders them poſſible, is not yet given to theſe juſt perſons in the ſtate of weakneſſe, wherein the Propoſition ſuppoſes them in the time and circumſtances of thoſe firſt Graces with which they only will and endeavour weakly; that this is the whole Doctrine of Effectual Grace, according to the mind of S. *Thomas*, and S. *Auguſtine* his Maſter. That the four other Propoſitions cannot be conſider'd but with relation to the firſt, together with which they are preſented for examination; and that if there be any obſcurity in the other four, it ought to be clear'd and judg'd of according to the firſt, and the interpretation put upon it. The ſolid reaſons which led this learned and pious Cardinal to ſpeak and judge ſo favourably of the Propoſitions, by taking them, as he did, in the ſenſe of Effectual Grace, I cannot ſo well repeat as himſelf deduc'd them to me; for I remember he did it with a ſtrength of reaſon perfectly great; but I expreſſe his conceptions the beſt and the moſt faithfully I can, as well as thoſe of all others which I mention; and I know he attributed the ſpeaking of theſe Propoſitions after another manner then his own, only to the little underſtanding there was of theſe matters either at *Rome* or *Paris*. Indeed he ſpoke of them with ſo great energie and affection, that I ceas'd to wonder at what was told me of his having defended them ſo ſtoutly before the Pope; and if I could have doubted of the intelligence or ſincerity of him who inform'd me how that ſtory paſs'd before the Pope, the vigour wherewith this Cardinal himſelf diſcours'd with me, would have perfectly confirm'd me therein.

Wherefore, having this full perſwaſion of the truth of the buſineſſe, I went again to him that firſt acquainted me with it, and he told me a circumſtance which he had omitted in his firſt narration, believing perhaps that I was not then fitting to hear it. He told me that the Pope (who although he highly eſteem'd this Cardinal, had nevertheleſſe a little ſecret jealouſie againſt him) ſeeing him ſpeak of the Propoſitions with ſo much heat and vivacity on this occaſion, and conſidering himſelf backt by all the reſt that were preſent, being of contrary ſentiments, his Holineſſe in a manner rang'd himſelf on their ſide, by ſaying, *Guardate il Cardinal N. chi dice che noſtri Conſultori ſono Eretici: Take notice of Cardinal N. who ſayes that our Conſultors are Hereticks.* To which the Cardinal, without being mov'd, made anſwer; *Voſtra Santità mi ſcuſi, Beatiſſimo Padre, non dico queſto. Non dico che queſti Signori Conſultori ſiano Haretici, mà che le loro Cenſure ſono Haretiche. Mà è ben vero che loro lo ſarebbono, ſe vi foſſero pertinaci: I beſeech your Holineſſe to excuſe me, moſt Bleſſed Father, I do not ſay that. I do not ſay that my LL. the Conſultors are Hereticks, but that their Cenſures are Heretical. But withall 'tis true that they alſo would be Hereticks, ſhould they continue obſtinately therein.* Which according to his ſenſe was moſt true, for being he took all the Propoſitions to be meant of Effectual Grace, he had reaſon to accuſe thoſe Cenſures of Hereſie which ſhould condemn the

ſaid

said Propositions in this sense. This particular not having been told me at the first time of our discourse about the debate before the Pope, is wanting in the account given above of what stopt his Holinesse in the quandary they had put him in, for the confirmation of the false Censure so often mention'd.

About this time other news was written to me from *Venice*, namely that the Pope's Nuntio there had caus'd the Decree against the Catechisme of Grace to be printed there in great numbers, and sent the Copies into all the Monasteries not only of *Venice*, but of the whole *Venetian* state. I was surpriz'd at this news, both for that the Jesuits do not reign in that place, and because neither of the Books condemn'd by that Decree having appear'd there at all, I did not see what ground there was for publishing this Decree there with so great diligence: and by the reading of it, I could not find any instruction or edification afforded thereby unto the faithfull. But I let this intelligence passe as well as many others, without being more scandaliz'd thereat, and continu'd my inquiry into affaires at *Rome*, as far as my condition gave me liberty so to do.

In the Covent *de la Minerve* I occasionally saw a very devout, upright and judicious Monk nam'd F. *Barelier*, who was assistant for *France* to his General. We discours'd together of our concernments with such caution as is us'd by persons that do not yet well know one another; and he spoke with as great prudence and equity as was possible for a man that till then had had no light of all the things that were pass'd. Afterwards as I was professing to one better inform'd, my wonder how it was possible that F. *Barelier*, a man of great parts, of an Order so much engag'd as the Dominicans for the opinions about Grace, and of so considerable an imployment in that Order, should be so much a stranger to all the contests in the Church touching the same: He told me, that I had much more reason to wonder that I found any that were not so in the place where I was. That F. *Barelier* (for example) was indeed in a considerable imployment in that Order, but that this imployment so wholly took him up in receiving all the Letters concerning the businesses and contests of Monasteries and particular persons of the Order dispers'd through *France*, that being scarce sufficient thereunto, he could not give much heed to other things not alli'd to his own affaires: That others, besides their occupations which requir'd their care and personal attendance, had designs of advancing every one himself to the several degrees whither they aimed, which taking up likewise a good part of their time, left them not much to mind other matters. Moreover, that since the last Congregations *de Auxiliis*, which after so long and diligent examination concluded only upon imposition of silence to the parties; there was great care us'd to keep such matters husht and in oblivion, lest the like feuds might arise which make much stir and bring no profit. That the minds of the greatest part were bent only upon the several Courts of the Pope, the Cardinals, Ambassadors, Princes, and Princesses, whereof there was a great number at *Rome*. That they there studied nothing but the different interests and designs of this or of that, yet few did no more but study them, but the general practice was to mingle their own therewith, and seek means and occasions of advancing the same; to which the taking part in these contests, or seeming to understand them, was so far from conducing, that on the contrary it was an obstacle. That besides, should every one apply themselves to these matters as much as they avoided them, it would be hard to find many otherwise inform'd thereof then according to the intelligence given them by the Jesuits, these Fathers having gained the Passes, made sure of those whom they saw might be imploy'd in these affaires, byass'd them, and form'd them to such conceptions of us also as they pleas'd, presented their own Books to them, and took care to have the Book-sellers provided therewith; so that if I should go for example to M. *Blaise* the *French* Book-seller at *Rome*, and ask for F. *Petau*'s Book *Of Publick Penance*, I should not fail to have it shewn me presently; but if I should ask for M. *Arnauld*'s *Of Frequent Communion*, against which that of F. *Petau* was written, I could have no account of it. And therefore no body having hitherto spoken in our behalf, nor taken care for the dispersing of our Books there, as the Jesuits have to keep them from being seen, I ought not to wonder that F. *Barelier*, and infinite others lesse capable and laborious then he, have either had no knowledge at all of our affairs, or if they have been never so little inform'd thereof, it hath been to our disadvantage.

Cardinal *Ludovisio*, then Grand Penitentiary at *Rome*, a little time after this visit, confirm'd to me the truth of what was told me concerning the scarcity of our Books there. For hearing, after my coming to *Rome*, that there was a Doctor of *Sorbonne* in the City, he sent one to me to tell me he desir'd to see the Book *Of Frequent Communion*, which he understood was to be translated into Latin, and to ask me whether it were so. I told the Messenger, that it was translated above three years ago, and that I was sorry that I had lost in my Journey two Copies which I took of it in that Language at my coming from *Paris*; because it would have been a contentment to me to have been able to gratifie the Cardinal's desire of seeing it. In the mean time this shews the scarcity there is in that Country of the most Excellent Peices, which sute not with the gust of the Jesuits.

Besides this difficulty which concern'd all the world, there was another on the part of the Cardinals who might be employ'd about these matters. For the Pope could not likely make any resolution upon this businesse, without first having debated the same with my Lords the Cardinals; nor could there ascend much light to the Throne of his Holinesse to illuminate the same in this particular, but what must be transmitted to it by their means. Now it was certain that they were not much better instructed about these matters then the rest of the *Romans*, but rather something lesse inclin'd to admit any information thereof. The continual diversions which they are oblig'd to suffer by so many audiences as they must give to such as have businesse with their Eminences, by so many Congregations as they must be present at, by so many active and passive visits from which they cannot free themselves, and by so many publick Administrations

ſtrations and other external occupations to which they are ſubject, leave them farre leſſe time and leiſure for it. Very much care had been taken to prepoſſeſſe them to our diſadvantage, and againſt the truths we might have to defend; they were very little inclin'd to undertake the paines which is neceſſary to ſearch the bottome of them, not having been brought up in this kind of ſtudy: and they were much more jealous for the authority of Decrees iſſu'd from their Tribunals, the preſervation or deſtruction of whch they were told was concern'd in all ſuch things as had the leaſt relation to theſe matters.

CHAP. VI.

Letters written to Paris containing the reaſons of believing that it would be advantageous to ſend to Rome, *with thoſe of fearing that it would be unprofitable or prejudicial; concluding nevertheleſs that it ſeem'd beſt to ſend thither.*

THE ſumme of all my reflexions upon this poſture of affaires, was that if on one ſide the intelligence I had given by former letters, might move my Lords the Biſhops to write and ſend ſome Eccleſiaſticks to repreſent the importance of our buſineſſe and the circumſpection and diligence wherewith it requir'd to be handled; on the other, I conſider'd that the abovemention'd reaſons might increaſe the neceſſity of a delegation for that purpoſe; but withall that they muſt needs cauſe it to be fear'd, that ſuch delegation would be unprofitable, unleſſe it were powerfull enough to overcome all thoſe perplexing conjunctures, and to ſupply all thoſe needs above mention'd. I writ therefore once again about this mattet with more care then I had done before, and layd down as exactly as I could all the reaſons I conceiv'd poſſible to perſwade or diſſwade ſuch a delegation; to the end that all of them being weigh'd, thoſe might be follow'd which ſhould be found beſt and moſt urgent.

I added to thoſe above which make againſt a delegation, that perhaps it would not have any good effect, becauſe that the Pope lik'd not at all to handle ſuch matters; that he would not hear any ſpeech of them, and perhaps would imploy in their examination perſons not very intelligent therein: That the Jeſuites had a great influence upon moſt of the Officers of the Inquiſition, Cardinals and others, and bore a greater ſway amongſt them then was imaginable; That all theſe conjunctures being ſo contrary, and the Pope much advanc'd in age, it was perhaps expedient to let his Pontificate paſſe over with the moſt ſilence and leaſt ſtirre poſſible, in expectation of another more favorable, during which time this affair might come to more maturity. Laſtly that this reaſon was of great moment with me in regard of the fear we ought to have of injuring the affairs of God, by handling them which affections and precipitations a little too humane, and not what that humble reſpect and Chriſtian patience which ought to be had for his holy Providence.

On the other ſide I alledg'd that the miſchief was great and urgent; that the Decrees obtain'd every day at *Rome* (as that lately againſt the Catechiſm) adminiſter'd matter of triumph to the vain glory and ignorance of the Jeſuites, and brought the diſciples of S. *Auguſtin* and his doctrine into ſome ſtate of oppreſſion; and always more and more engaged the Court of *Rome*. That it was further to be fear'd M. *de Vabres*'s letter might extort ſome ill-digeſted condemnation, ignominious to the H. Seee; and prejudicial to truth and the Church. That it was likewiſe matter of jealouſy, that the miſcheif might afterwards paſſe further, and turn into a cuſtome of condemning the beſt books when they do not pleaſe the Jeſuites. That the ſooner the Evil could be remedied, the better; and that the more ſpeed there was uſed to remedy it, the more ground there would be to expect a proſperous event of the remedy which ſhould be apply'd thereunto. That although perhaps a perfect ſatisfaction and vigorous protection of S. *Auguſtin*'s doctrine could not as yet be hop'd for; nevertheleſſe, thoſe perſons on whom the ſame may be ſaid principally to depend, might be oblig'd in the preſent ſtate of things, at leaſt to be hence forward more circumſpect and cautious in their proceeding, and to have a greater diſtruſt of the Jeſuites accuſations and practiſes. That beſides, the ſucceſſe is not in our power; that indeed we may foreſee what men are able to do, but we know not what it may pleaſe God to bring to paſſe; that we ought always to do our endevor to plead aloud and with reſpect for truth; that it belongs to God to afford this paines and zeal what bleſſing it pleaſeth him; but withall in undertaking it, it behooved leſſe to conſult with the wiſdom of the fleſh and the world, then with that of the ſpirit and the Goſpel. That amongſt the Cardinals as well as all other Orders of the Church, Prelats, Prieſts, and Monks, there are at *Rome* as well as elſewhere, though in ſmall number, ſome who love and know truth, and who ſigh as well as we for the ill uſage ſhe receives every day; that we ſhould find theſe perſons favorable to our attempts; that being unable to do any good by themſelves, they would be extreamly glad of the comfort of being able to ſecond us in ours by all ways they can. That of others there were three ſorts; the firſt, abſolutely contrary, prejudic'd, and unlikely to admit any reaſon repugnant to their preconceptions; the ſecond, prejudic'd too, but yet equitable and capable of hearing what may be repreſented to them; and the third indifferent, not very ſolicitous about theſe things, but like *tabulæ raſæ*; not having yet receiv'd any impreſſions concerning them. That theſe laſt would be awaken'd when they hear the voices of ſuch as undertake to inlighten them; that the ſecond would alſo conſider the remonſtrances and arguments we ſhall uſe, and perhaps God will ſhew mercy to both in opening their underſtandings and making the ſame prevalent upon them: and as for the firſt, who are our moſt obſtinate adverſaries, it would

be meet not to neglect them, because perhaps God might draw some of them out of their darkness, and they which resolve to persevere therein in spight of all the light offer'd them, may receive that for their confusion which they would not admit of for their edification.

I had formerly said my first Masse at *Loretto*, and thence taking the way for *France* came to lye the next day at *Senegallia*, of which *Card. Factrinetti* was Bishop, by whom being entertain'd that night, we had converse enough to make me retain an acquaintance of so civil and excellently endow'd a Prelate. He arriv'd at *Rome* whilst I was in these confusions, and I going to salute him some days after his arrival, he unwillingly both dispell'd and augmented them, but with an honest intention and perfect candour. For our discourse being fallen upon the subject of our affairs, he told me that in some of the visits which he had already made to divers Cardinals, some of them told him that they had represented to his Holiness that it was most necessary to set upon their determination, to the end to restore peace to the world, and take away all ground of division amongst Christians. I desire no other thing but that this be done as it ought to be; but I fear those Cardinals of whom this spoke, were not mov'd to such thoughts by any concernment they had for S. *Augustin's* doctrine; and I scarce doubt but that the same were infus'd into them by the Jesuits to procure the effect of M. *de Vebres's* Letter, it seeming to me that no person could have spoken thereof to their Eminences, but by the instigation of those Fathers.

There was in *Rome* another person, admirably intelligent in these matters, extremly prudent, and zealous to the higest degree, into whose acquaintance I fell very happily, and without whose advice I conceiv'd not meet to do or write any thing in this businesse. I had already spoken with him twice about it. We had discuss'd together *pro* and *con* the reasons abovemention'd; and had never been of the mind for the Delegation, nor could he believe that the difficulties, Of the Jesuites great credit; Of the prepossession of minds, Of the small knowledge of many, (amongst others, of the Pope himself) could be overcome but by time and patience; wherefore he judg'd it meet to waite for a more favorable Pontificate, and a Pope better inform'd and more vers'd in these matters then he that sate at present in S. *Peter's* chaire. I visited this excellent man a third time, to see whether he persisted still in the same Mind; and besides the reasons above specifi'd, which I impugn'd, I represented to him afresh the insolence wherewith the Jesuites triumph'd over the H. See, the Church, the Truth, the Doctrine of S. *Augustin*, and the innocence of his disciples; the prevailing influence they had at *Rome*, for that no person contradicted their accusations, nor discover'd the mischievousnesse of their conduct, and the enormities of their pernicious Maximes. I askt him whether he did not at length believe, that if some one backt with the authority of a considerable delegation should in a fit manner speak against those exorbitances, it would not hinder many from following their passions with a servitude so blind as this, wherewith they embrac'd the protection of their interests; and that if such a delegation had not all the successe it deserv'd, it would not at least hinder them from proceeding further whilst they were grapled with, and serve to clear many things in order to a through regulation one day when it should please God to afford his Church so great a mercy. He acquiesc'd at length, approv'd it, and moreover desir'd to see it set on foot; and besides those foregoing reasons that which most prevail'd with him, was, that, at the worst, the Pope (who was conscious enough to himself of his little knowledge in these matters) seeing himself press'd by two contrary parties would remain undetermin'd and grant nothing to one side in prejudice to the other; that in this conflict every one would be stirr'd up to inquire in the subject of the contest, and so the truths which the Jesuites endevor to destroy might by this be meanes be maintain'd against their assaults, and rescu'd from the extream oppression under which those Fathers reduce them.

It was but in the end of *January* 1651. that I signifi'd all these things to my Friends at *Paris*, thereby to contribute all light I could possible to the consultation which was to be had thereupon. I have related the same here very exactly, having extracted them almost word for word (but sometimes abridging many things) out of the Letters which I writ then, and which were redeliver'd to my hands for that purpose after my return. I gave notice also that I should stay at *Rome* but till *Easter*, intending, assoon as that solemnity was over, to return for *France*; that so my LL. the Bishops might hasten to send those thither whom they designed, in case their Lordships desir'd, that they should find me there before my departure, to receive from me by word of mouth many little instructions, and such acquaintances as are always needfull to persons newly arriving in a strange Country.

CHAP. VII.

Newes from Paris *of a Check which M.* Hallier *receiv'd in the Assembly of the Faculty on the first of* February 1651. *Discourse with Cardinal* Lugo. *Propositions out of M.* Hersent's *Sermon accus'd and justifi'd. Strange secrecy concerning what passeth in the Inquisition.*

IN the progresse of time which pass'd till *Easter* I ceas'd not to play the spie, observe all that I could at *Rome*, and give intelligence of it at *Paris*; as also I was reciprocally advertis'd of all that pass'd there worthy of remark touching the contests which were on foot.

In the Assembly of the Faculty on the first of *February* 1651. M. *de Mincé* complain'd of M. *Hallier* who was Syndic; for having sign'd a Thesis (defended in *January* preceding) in which there

there were Propositions contrary to the doctrine of the Faculty; one whereof was, *That it is not lawfull to appeal from the Pope to any other*; and another, *That 'tis obstinacy, disobedience and rebellion to oppose his Decrees.* It was signifi'd me that M. *Hallier* defended himself so weakly and upon principles so sutable to his sentiments for the interests of the Court of *Rome*, that he expos'd himself open to, and gave all possible grounds for, his own condemnation. That nevertheless many of the Doctors who less consider'd what was just then what might gratifie those they call *Jansenists*, thought it enough to reprove M. *Hallier* in the Assembly, and to injoyne him to sign no more Theses in which such kind of Propositions were; but yet they hinder'd any thing concerning this Crime from being written in the Registers. That M. *Brousse* made notable opposition to such proceeding. That he requir'd the inserting of the Propositions into the Registers, with an expresse prohibition to the Synod of signing the like again; to the end the King and the Parliament might know how farre the Faculty was from approveing those new doctrines so contrary to its ancient Maximes. That hereupon he protested, and requir'd a Memorial of his Declaration and Demand; but was deny'd: which oblig'd him to insist and professe, that if all were not written in the *Conclusion* when it was to be read again in the Assembly of the first of *March*, he would oppose the same, and complain thereof to the King's learned Counsel. The Doctor that writ me this news, joyn'd with M. *Brousse*, and sent me word that they were resolv'd to drive this busines to the utmost, yet with all possible moderation. He certifi'd me also, that amongst the Doctors who gave this Check to M. *Hallier*, there was a Carmelite who so well acquitted himself therein that this touch alone ought to give him very much mortification.

On the dayes when the Pope holds a Chapter, the Cardinals repaire to his Palace at the usual houre and assemble in a great Hall, where he comes to put on his ornaments, and thence they go to Chappel in order, as in procession. All the Cardinals march two and two after the Crosse which is carri'd before them, and between each rank all persons of their Court which accompany them in this Ceremony go before every one of them. On *Candlemas* day I accompani'd thither Cardinal *d' Este* Protector of *France*, whose rank was to march with Cardinal *Lugo*. Cardinal *d' Este* took occasion to cause Cardinal *Lugo* and me to talk together, making me approach towards him, and telling him that I was a Doctor of *Sorbonne*. Cardinal *Lugo* having testifi'd to me in three words the esteem he had for our Faculty, ask'd me whether I was one of those who had approv'd M. *Arnauld's* book *Of frequent Communion*: I answer'd him, That I was not; but at the same instant a secret apprehension came into my mind that he might interpret my answer as a disavowing of that excellent Work: wherefore for fear of betraying the truth in any sort upon this occasion, by not explaining my self further, I added immediately, that I was not yet Doctor when it was Printed; but if I had been so, I should have willingly approv'd it, because having read it then and since again, I found nothing in it but what I judg'd conformable to the mind of the Church and the H. Fathers. Upon so ingenuous and free a confession, Cardinal *Lugo* replying to me began with these two words, *Pian, piano*, i. e. *Fair and soft*; and told me that this was not the judgment of all the world, that the book was not so esteemed of at *Rome*; and intimated something of a Proposition in the Preface, where speaking of S. *Peter* and S. *Paul* it saith, *Those two heads of the Church which make but one.* I made answer to the Cardinal, that this Proposition, whatever it was, did not concern the matter of Doctrine in that book, which I aim'd at in testifying my esteem of it; and that, as for this very Proposition, M. *Arnauld* had explain'd how he understood it. The Cardinal added some words touching matter of Doctrine, which indeed he did not rightly apprehend; but he spoke conformably to those remote objections which the Jesuites made against it. All this discourse pass'd upon the way, and before I further reply'd to him, we were arriv'd at the Chappel, and so the conference broke off.

On the fifth of the same month I made a visit, whereby I understood from a person sometimes sufficiently inform'd of things which passe in the Congregation of the H. Office, that they had there in good earnest set upon the examination of M. *Herseni's* Sermon, the memory of which I believ'd totally buried. He told me also the very Propositions extracted out of it by the prosecutors of its condemnation, to obtain the same. One of them was, *That Free-will is so weak, especially since the losse it suffer'd of innocence and righteousnesse in the First Man, that unlesse it be stay'd and supported by Gods Grace, it is no longer fit for any thing but to offend God*; these are the very terms contain'd in the 28. page of the printed Sermon. The second was, *That the Saints obey the motions of God's Grace with an obedience so much the more voluntary as it is free, and so much the more free as it is voluntary*: This is in the 23. page of the same Book. Those who persecuted these Propositions, oppos'd them at first absolutely in themselves; and he that maintain'd them did it with so great strength and successe, that he disarm'd his Adversaries, and convinc'd his Judges of the things which he undertook to prove to them. But I was told that it was not without great reluctancy; which was such in reference to the first Proposition, that he became engag'd to maintain a third, upon which he made a particular dissertation as well as upon the two other, though it was not extracted out of the Sermon, namely, *That all actions perform'd by the sole strength of nature are sins.* At length the Judges who examin'd the Apologies presented to them in defence of these three Propositions consider'd in themselves, became perfectly satisfi'd and convinc'd thereby, and the accusers of the Sermon were consequently forc'd to silence and a retreat. But being not of the humour to acquiesce so easily against their engagement, they devis'd to say, that though the Propositions might be maintain'd as they were explicated by him that defended them, nevertheless they are bad in that Sermon and Book, because it makes but one body with the

Epistle which is before it, with reference to which it is just and necessary to consider the two Propositions in question, that considering them in this manner, they would no doubt be found worthy of censure, for that in the said Epistle *Jansenius* is spoken of with an Elogium, being an Author condemn'd by the Bull of *Urban VIII.* and whose opinions this Preacher hath borrow'd and maintain'd, as is evident by the Epistle.

I was told that they who contriv'd this project, had the greater hope of successe, because they saw him who maintain'd the Propositions absolutely in themselves as they are in the Sermon, wholly out of the businesse; he being that Monastical person upon whose faith the Master of the Sacred Palace gave permission for printing it, and the Epistle not being mention'd in his License, but only the Sermon, and he professing openly, that he saw none but the Sermon, nor heard any thing of the Epistle, which was an addition made by M. *Hersent* purely of his own head, without speaking one single word to him of it, or his own having the least ground to suspect it. Whence they took for certain, that the Apologies of the Licenser having been very well receiv'd, and he seeing himself deliver'd from all the combustion, and honour'd also with the commendations of some of his Judges for the elegancy and solidity which they found in his writings, would not care to engage himself in a new labour, the successe of which was incertain, and not only more dangerous then the first, but likely to make him lose all the benefit thereof. But this Ecclesiastick deceiv'd them, because this new assault giving him the curiosity to search *Jansenius* upon the subject of these Propositions, and finding nothing there but the same Doctrine himself had lately defended, and the same Judges, before whom he was to maintain it again, approved; although his interest in no wise engag'd him to the defence of the Propositions, interpreted with relation to the said Epistle and the opinions of *Jansenius*; yet he thought himself oblig'd thereunto by the love of truth, and by gratitude towards his Judges. And for these reasons he became then actually imploy'd therein. It was told me that this Monastick was nam'd F. *du Four*, and that he was a very intimate friend of M. the Abbot *de Loiac*, Chamberlain of honour to the Pope, and nominated by his Holinesse to the Bishoprick of *Toul*, with whom it was known that I had great commerce; there was also some hope given me, that by his means I might have a sight of his Writings, which I was certifi'd were worthy to be read, and very compendious and determinative. I had a very great curiosity to see them, and to get a Copy of them, in regard of the nature of the businesse, and the commendations I receiv'd of them. Wherefore I had recourse immediately to the Abbot *de Loiac*, who very gladly and willingly brought me to the knowledge of the said Father. I found him of a great wit, a very agreeable and copious conversation, very clear in Doctrine, but as prudent too in management as a man of that quality could be after having pass'd almost sixty years in the world, whereof the twenty last were spent at *Rome*. I was alwayes very welcome to him when I visited him, and receiv'd with very great civility; but I found him so close, as often as I went to put him upon these matters, and he so constantly diverted the discourse thereof, that I could not without great rudeneſse make the least mention of his Writings; because indeed he had been utterly undone, should his Judges have known that he communicated them, so inviolable will they have the secrecy of all things which they handle. There was nothing but M. *Hersent* that he spoke freely of, when he was put upon this subject, because the fact was publick, and he could not forbear complaining of his not having told him so much as one word about his Epistle, having been treated with honour, as he was, for his Sermon. I excus'd M. *Hersent* a little by the custom in *France*, and likewise in our Faculty, of not shewing any thing but the Theses and the Books to the Approbators, but adding Epistles and Prefaces according to prudence and discretion. But he lik'd not these excuses, because the custom was otherwise at *Rome*, which ought to be understood and follow'd; and because (he said) if M. *Hersent* had shew'd him his Epistle, he would have put it in a condition (by changing and blotting out some words) for being printed, without being lyable to any exceptions or complaints more then the Sermon it self. But to return to his Writings, I believe he would not have granted the reading of them to M. *de Loiac*, though living with him in the closest friendship and correspondence that can be between two persons of parts, honour and piety: Such sacred things are secrecy, and the Excommunication under penalty whereof they are oblig'd to keep the same in that Congregation, in that Country.

I shall in due place mention what successe follow'd the generous resolution of the F. *du Four*, to defend those two Propositions, even considering them with reference to that Epistle, and the Doctrine of *Jansenius*: only this exquisiteneſse of secrecy call'd to my mind a thing told me by the Ambassador in one or two converses on purpose about M. *Hersent*'s businesse, namely, that secresie was so religiously observ'd, that himself often endeavouring to get some light from Cardinal *d' Este*, who was one of the Congregation, concerning the posture wherein that affair stood, and whither his Eminence judg'd it might tend, that so he might tell M. *Hersent* something of it, who was much in pain about it; he could never draw from him the least word or sign whereby to conjecture any thing, whatever industry he us'd to that purpose, whatever importunity he made to the said Cardinal, whatever perfect intelligence there was between them about all things else; and although the Cardinal would otherwise have been glad to oblige M. *Hersent* both for his own sake and that of his Nation. After which certainly I will never wonder that the mysteries of things which passe in that Congregation are so hidden and impenetrable; for there can scarce be imagin'd a person more industrious to penetrate into what he desires, then this Ambassador, nor one more beneficent and civil then that Cardinal, nor two persons more united together then they.

CHAP.

CHAP. VIII.

A visit of Cardinal Lugo. *The falsification of the Bull of* Urban VIII. *The eagerness of M.* Albizzi *against* S. Augustine. *The Censure of* Vallidolid.

THE favour done me by the abovesaid Cardinal, in putting me upon a discourse with Cardinal *Lugo*, caus'd me to conceive my self oblig'd after this conference with him, to go and wait upon him in his own house, lest I might be lyable either to be charg'd with disrespect to them both, or suspected of secret aversion against the said Cardinal *Lugo* for his being a Jesuit. So I went to visit him five or six dayes after, and found him at home: He receiv'd me very civilly, and after some discourse touching the studies of Divinity follow'd at *Paris*, he told me that there were some that studied too much there. I understood him well, but I was willing to oblige him to speak more clearly, and to put himself into the matter of his own accord. Wherefore I answer'd, That excesse was to be avoided in all things, and that though the profession of Literature requires great assiduity with Books, yet it was well enough known at *Paris* how to use moderation and due temper therein. At length he declar'd himself, and objected to me the Book *Of the Authority of S.* Peter *and S.* Paul, as a Rhapsodie of passages, quotations, the interpreting and applying of which proceeded from that excesse he spoke of, *&c.* That the Censure upon it had follow'd, *&c.* (these *&c. &c.* are usual in *Italy*, there is great use made of them in speaking, and that in the most polite discourses; and they are utter'd for the abridging and supplying of what might be added for a more large explication, it being suppos'd also that he who is spoken to understands well what is imply'd, and is able to supply it.) I answer'd, that as to the passages of that Book, M. *Bourgeois* at his being at *Rome* had shew'd his Eminence the strongest and cleerest of them, and that he might have judg'd thereof. As for the Censure, that we at *Paris* did not conceive it to touch that Book at all, it condemning only the Equality between those two Apostles, *sine ulla subjectione, without any subordination*; but there were Chapters in that Book, wherein several kinds of subordination were set down. He told me, that the Book spoke not of any besides that which concerns point of Time. I answer'd, that I had often heard those that had read it make account that there were several others; and that, as to the foundation of Equality of Power between those two Apostles, people not at all interessed for the Book, lookt upon it as a thing very honourable and advantageous to the H. See. He continu'd firm in this, that there was no other subordination mention'd in the said Book besides that of Time, and then pass'd to speak of Sufficient Grace, the ground of which he drew from *Jesus Christ* and S. *Paul*, with as much certainty as 'tis possible for that which is alwayes Victorious to be deduc'd from them. I told him, that the Disciples of S. *Augustine* made no difficulty to admit the same as those of S. *Thomas* do, namely, granting a certain *posse*, but never the *velle*, (to wit, perfect) nor the *facere*; besides which Graces there needs another Effectual one to produce the action; but as for Sufficient Grace subject to the Will, as that was which the first man receiv'd in the state of Original Righteousnesse; it could not be admitted, because it is conceiv'd contrary to the Doctrine of the Scripture and the Church. In fine, I told him that this was the thing in controversie amongst Divines; for the clearing and pacifying of whose divisions, it was to be wisht, that the reasons both of the one side and the other might be heard, that every thing might be examin'd, *&c.* He much dislik'd the Expedient, saying that there needed no examination of a businesse which was already judg'd; and for proof of his assertion, he brought me the Bull of *Pius V.* I told him, that I assented to the truth of that Bull, but that all the Propositions contained therein, were not thereby condemn'd; and upon my alledging the Exception, *Quanquam earum aliquæ possint aliquo modo sustineri in rigore & proprio verborum sensu ab autoribus intento*, he told me, that these last words ought to be referr'd to that which follows; and that the sense was, that, *Quamvis aliquo modo sustineri possent, tamen in proprio autorum sensu erant Hæreticæ, &c.* I answer'd, that this sense never came into my mind when I read the Bull, notwithstanding the different pointing us'd in the several impressions thereof; and that the words did not comply therewith. He reply'd, that he had consulted the Original of the Bull, and found the commaes thus placed. *Hoc dato non concesso*; I said, that the first words of the Exception were not put into the Bull without cause; and that there must needs be some sense at least in which those Propositions may be maintain'd in the rigour; and that this was it that was to be consider'd, *viz.* what that sense was. He could not gainsayit, but chang'd his battery, and recurr'd to the Scripture, the H. Fathers, and the Popes, upon whose Authority he pretended that Sufficient Grace was establisht. I answer'd him, that we judg'd the Scripture, Fathers, and Popes on our side; that if the case were as he said, if the opinions of S. *Augustin* were not such as were to be follow'd, the number of those who maintain them as well amongst the antient Doctors of our Faculty as among the younger, would not encrease every day as it did. Here he fell to mention pensions, benefices, and money given (as he said) to make those disciples; adding, that they were very well inform'd thereof, and had receiv'd certain intelligence of all those practices. I reply'd that this was so farr from being true, that the Court being averse from those Tenents, the way for any one to obstruct his own temporal advancement, was to maintain them; That a greater injury could not be done the Doctors, then to accuse them of adhering to the truth upon so low and servile conditions and interests, and that they who know and love truth, embrace the same only for it self. He betook himself to the infallibility of the H. See, and cited this passage, *Ego dixi tibi, Petre, non deficiet fides tua.* I told him that was the same which we follow'd,

Gratiam sufficientem habuit Adamus, quæ
in hoc consistebat, q d si vellet, mandata
integrè præstare poterat. Hæc gratia per
lapsum amisit pro se et posteris. 30. a lap-
su (gratiâ illa, et justitiâ Originali amis-
â) nulli conbrmit posse in bilit mo nec
velle, nisi ex gratia. Eph. 2.8. Phil. 2.13.

low'd; that without it there is no ſalvation; and that the gates of hell ſhould not prevail againſt it. This was the end of our Conference, which paſs'd with ſufficient moderation on both ſides and with all the reſpect which I ow'd to a perſon of that eminent dignity.

I have not related any thing as of this Conference beſides what was ſpoken by the Cardinal and my ſelf; but I cannot omit here a remarkable thing which I might have added when I was ſpeaking concerning one of the points of which we diſcours'd, had I ſeen that it would have been beneficial and ſeemly. It is concerning the different pointings which have been made in the ſeveral impreſſions of the Bull of *Pius* V. inſerted in that of *Urban* VIII. when it was printed the firſt time at the Apoſtolick Printing-houſe in the year 1643. it was thus pointed; *Quas quidem ſententias ſtricto coram nobis examine ponderatas, quanquam nonnullæ aliquo pacto ſuſtineri poſſent in rigore, & proprio verborum ſenſu ab aſſertoribus intento, Hæreticas, erroneas, ſuſpectas, temerarias, ſcandaloſas, & in pias aures offenſionem immittentes reſpectivè ..... præſentium autoritate damnamus.* Which ſhewes that the true ſenſe of that Bull is, that ſome of thoſe Propoſitions attributed to *Bavis* may be maintained in the rigor and the proper ſenſe of thoſe who advanc'd them. *Quanquam nonnullæ aliquo pacto ſuſtineri poſſent in rigore, & proprio verborum ſenſu ab aſſertoribus intento.* But this Exception not pleaſing the Jeſuites, they have indeavour'd to alter the ſenſe by cauſing a Comma to be added between the two words *poſſent*, and *in rigore*, thereby to joyn this laſt and the following words to the condemnations pronounc'd againſt theſe Propoſitions, and to frame this ſcheme and ſignification of the words of the Bull, namely, that although the Propoſitions it ſpeaks of may be ſome way maintain'd, yet taking them in the rigor and in the proper ſenſe of thoſe who advanc'd them, they are Heretical, ſcandalous, and ſo forth. This is a falſification which hath been committed in divers Editions ſince the firſt which was made, as I ſaid above, at the Apoſtolick Printing-houſe in the year 1643. of which I keep ſome Copies which I procur'd when I was at *Rome*, to evidence upon occaſion the falſeneſſe of thoſe which do not agree therewith. But it is further remarkable, and ſhewes how great an influence the Jeſuites have had in that alteration, as alſo what credit and prevalence they have with the Officers by whom things are ſway'd at *Rome*; namely, That the ſaid Bull hath been printed not only in remote Provinces with the addition of the Comma between the two words, *poſſent* and *in rigore*, but likewiſe once in the Apoſtolick Printing-houſe it ſelf ſince that edition of the year 1643. The attempt of this Falſification appear'd alſo once more plainly; for they who endeavour'd it before theſe Editions I ſpoke of, thought it not enough to adde a Comma between *poſſent* and *in rigore*, but alſo added a whole word, namely *tamen* after *in rigore*, to make the ſaid Bull better ſquare with their intentions. But for all this it ceaſed not to be evident, as I told Card. *Lugo* and he aſſented to it, *That the firſt words of the Exception not having been put there to no purpoſe, there muſt needs be at leaſt ſome ſenſe in which the Propoſitions may be maintained in the rigour, and that the thing to be looked after is, What that ſenſe is.*

Two or three dayes before this Viſit one of the Ambaſſador's Secretaries ſaid in a company where I was, that he ſpeaking to M. *Albizzi* touching the buſineſſe of M. *Herſent*, that Aſſeſſor anſwer'd him, that S. *Auguſtin* was indeed a great Doctor, but what he had deliver'd touching Grace was juſt the dreggs of his Works, and the point wherein he was to be gainſaid. I went the next day to advertiſe the General of the *Auguſtins* of this, thereby to diminiſh his confidence in the ſaid M. *Albizzi*, whom (as he profeſſ'd to me) he lookt upon as a man well affected to St. *Auguſtine*. That which oblig'd me to go ſo ſpeedily to advertiſe him of it, was, that in one of my viſits to that General a fortnight before, when I ſpoke much of the neceſſity there was of oppoſing without further delay the aſſaults and ambuſhes of the viſible and inviſible enemies of S. *Auguſtin*, he receiv'd it with liking and approv'd what I ſaid; but yet ſeem'd not ſo forward as I deſir'd, and thought a perſon devoted as he was to S. *Auguſtin*, ought to be upon the things which I repreſented to him; indeed he ſeem'd rather to become cold, and to reſt upon future hopes and ſatisfactions, which I judg'd contriv'd to hinder him from ſtirring, that ſo all things might be ruin'd with more facility; which being once attain'd to, then all the promiſes made him would vaniſh and be forgotten.

The Cenſure of *Vallidolid* againſt the 22. Propoſitions repugnant to the authority of S. *Auguſtins* doctrine, was either in part or wholly the occaſion of theſe promiſes. A Memorial was preſented to the Pope to obtain of his Holineſſe the confirmation of that Cenſure, which was alſo deſir'd of him by a Letter from the King of *Spaine* deliver'd to him together with that Memorial. Whereupon the ſaid Memorial was referr'd to a ſecret Congregation appointed for examination of affairs of that nature. Herein lay all the hope of the juſtice which ſeem'd to be intended: but yet at the ſame time it was given out that nothing ought to be too much haſtned in that point; becauſe it behoov'd firſt to ſecure the authority of the H. See, which could not be done but by a full and abſolute execution of all the Orders, Briefs, and Decrees in general which had iſſu'd from it. Wherefore this ought to be firſt ſeen to, and then the reſt ſhould be provided for in time, and care taken to give all the ſatisfaction that can be wiſh'd in a caſe wherein the H. See is the firſt concern'd. Of this we have ſince ſeen conſiderable effects; but before we proceed, let us hear in brief what was done at *Paris* in this time.

(a) Doctrina Auguſtini de gratiâ Romæ damnata, ſcil: a ſtrictis eorum diſcipulis. Ibid. pag. 57. Col. 1.

Bullæ Papales a Jeſuitis corruptæ

CHAP.

CHAP. IX.

Of what paſs'd at Paris *in this time. The* Iriſh *dealt withall. Complaints made by ſome Biſhops to the Nuntio concerning the practiſes of the* Jeſuites *in getting ſubſcriptions to the Letter of M. de* Vabres. *The ſaid Biſhops deliberate of ſending to* Rome. *A Propoſal of a Conference.*

ON one ſide there were perſons who went about to all the Monaſteries to get ſubſcriptions to the Declarations againſt the Five Propoſitions, and ſo to ſend the ſame to *Rome*, thereby to embolden the *Romans* to condemn them in confidence of the multitude of thoſe who would approve the Cenſure when it ſhould be paſs'd, they declaring themſelves thus for it beforehand. Even poor Prieſts and poor Iriſh ſtudents maintain'd by the charity of others were ſollicited to ſubſcribe thereunto. The Rector of the Univerſity who was advertis'd of the novelty and irregularity of this carriage, quaſh'd it, and reproved all the Complices for it by a Solemn Decree, which was afterwards the ground of great conteſts and diviſions in the Univerſity by the canvaſings which M. *Cornet* and his adherents made there, to ſtirre up againſt the Rectors decree a great number of Doctors, who impugn'd the ſame in every thing they could. The hiſtory of this muſt be reſerv'd for others who were witneſſes of it. This intimation may ſuffice in reference to my ſubject.

The care taken by the authors of this Attempt to prepoſſeſſe all people at *Rome* aſſoon as they reſolv'd to remove it thither upon its miſcarriage in the Faculty, began not to be underſtood at *Paris* till about this time; though the deſign was put in execution the year before. Of which I had a fair proof by a Letter which fell into my hands written by F. *Nicholaï* (a Dominican, Doctor of our Faculty, and one of the Deputies choſen by M. *Cornet*, on 1 *July* 1649.) to his General, dated *May* 23. 1650. He indeavor'd therein to avert him from undertaking the protection of *Janſenius*, telling him that he wonder'd his brethren were ſo eager to defend him, *Ut ita noſtri fratres ad defenſionem ejus exardeſcant.* The reaſons which he alledg'd to this end, were founded only upon the calumnies which that good Father being the Jeſuites friend had learnt of them, namely, that *Janſenius* teacheth not only an Effectual, but alſo a Neceſſitating Grace like to that of *Calvin*; *Neceſſitatem in voluntate infert qualem ipſe Calvinus.* The only truth in the Letter was, that F. *Nicholaï* confeſs'd in the beginning that he had not had time to read *Janſenius* well, neither would he ſo do; *Cenſere mihi univerſim non licet, quia nec percurrere totum libuit nec vacavit*; and that he acknowledg'd that when the Five Propoſitions were firſt propounded in *Sorbonne*, there was no deſign to attribute the ſame to *Janſenius*, but only to judge of them in general. *Nec Janſenii tamen vel nomen præfixum illis fuit, ſed univerſim tantum propoſitæ illæ ſunt, ut ſine ullo præjudicio cenſerentur.*

On the other ſide, the Aſſembly of the Clergy was held ſtill at *Paris*, and there was no ſpeech in it concerning M. *de Vabres*'s Letter; but the ſubſcriptions of ſuch as were likely to be gain'd, were ſtill ſecretly purſu'd. The Agents and their manner of proceeding cannot better be diſcover'd then by a Note written by F. *Dinet* the King's Confeſſor to M. *Hallier*, which fell from M. *Hallier's* pocket occaſionally as he was in *Sorbonne*, and was taken up by one of our Brethren who ſent it to me at *Rome*. The Superſcription of it was thus, *For M. Doctor* Hallier, *Syndic of the Faculty of Divinity at* Paris *at the Hoſtel of* Villeroy; the Contents thus; Sir, *My Lord of* Tarbe *ſent us his ſubſcription the other day. My Lord of* Troies *his brother is at preſent in this City, and promis'd yeſterday that he would do the like after he had taken advice of ſome Doctors of your Faculty about it. Have you no one of your friends who may go to viſit him? This is from Sir, Your moſt humble and obedient E. N. S. Signed* Dinet.

All theſe canvaſings and other like proceedings became at length diſpleaſing to other Prelates, who more and more ſaw a neceſſity of hindring the evil effects which that Letter might produce, and of taking another courſe in caſe the buſineſſe ſhould be brought to a diſcuſſion and judgement. M. the Archbiſhop of *Ambrun* one of the Preſidents of the Aſſembly, and the Biſhops of *Valence, Agen, Chalons, Cominge*, and *Orleans*, ſent to deſire acceſſe of the Nuntio on Monday *Feb.* 10. He attended them, and they went to wait upon him, and told him; That it was not by order of the Clergy that M. *de Vabres* and the reſt had written; that this proceeding was not at all liked by them; that they diſapprov'd it; that the quality of Biſhops empower'd them to judge of controverſies ariſing within their own Dioceſes; that this power was ſignally infring'd by the Letter which M. *de Vabres* had written; and that the buſineſſe more then any other deſerv'd extraordinary care and circumſpection. They told him further of the danger there was in judging thereof without having firſt examin'd it and ſummon'd the parties. They repreſented to him what a noiſe might be made by ſuch a Cenſure as the ſaid Letter demanded; and above all, what neceſſity there was that before any thing be done, the Propoſitions in queſtion ſhould be diſcuſs'd and ſcann'd according to the places from whence they were produc'd. Laſtly, they intreated him to advertiſe the Pope of this their Declaration; and inform his Holineſſe of the things which they had ſpoken to him.

The Archbiſhop of *Sens* was to have been at this viſit, but having been hinder'd by ſome other buſineſſe, he went eight dayes after accompanied by ſome other Biſhop to ſpeak with the Nuntio about the ſame matter, and to inculcate to him afreſh the neceſſity of the Popes proceeding in this affair with mature deliberation; and according both to the forms requir'd by the Canons, and to the order of Eccleſiaſtical Judgements.

But the Prelats were not perfectly ſatisfy'd with this their diligence; for having left nothing but words

words with the Nuntio, they fear'd lest he might forget some of them, or lest the Letter which he was to write thereof to the Pope not being immediately deliver'd to his Holinesse, might first fall into the hands of persons friends to the Jesuites, who in favour to them might either keep it as long as they pleas'd, or not present it to him but when it would be likely to be read in a perfunctory transient manner, or lastly wholly suppresse it if it might be done conveniently: Wherefore they now took up the first purpose of writing to the Pope that Letter which shall be mention'd hereafter. But for that the same could not be so soon got ready to be sent and subscrib'd by all those by whom it was requisite so to be, M. *de Valence* writ in the mean time to the Archbishop of *Tholouse* (last deceased) all that had been done hitherto, and there was sent to me at *Rome* from him a duplicate of his Letter signed by him, to the end I might shew it to all I thought fit, thereby to stop as much as possible the course of those practices, which were founded upon that of M. *de Vabres*. The Copy of M. *de Valence's* Letter to the Archbishop of *Tholouse* here followeth.

Paris 3. March 1651.

My Lord,

BY reading the Considerations which have been made upon a Letter sent to Our Holy Father by some of Our Lords the Prelates, you may have understood all that hath pass'd upon that businesse. I knew nothing of the said Letter, nor of the whole design, (which was kept very secret) till my comming to Paris, *and I have been extreamly displeas'd to see how many artifices are us'd by the* Molinists *to hinder a solemn examination of all the Questions about* Grace *which are in dispute, (the only way as I conceive to procure Peace, and to clear up the truth.) We have here amongst us inquir'd what means were fit to be us'd for remedying the mischief which that Letter may produce contrary to the intention of Our Lords the Prelates who subscrib'd it, and we thought expedient to speak with my Lord the Nuntio, and desire him to write to his Holinesse about it. Accordingly on Monday* 22 Febr. *my Lords, the Archbishop of* Ambrun, *the Bishops of* Agen, Chaalons, Orleans, Cominges, *and my self went to wait upon the Nuntio. We declar'd to him that it was not the Clergy of* France *which sign'd the said Letter, but only some of our Lords the Bishops did it by themselves, and in secret, without speaking thereof to the Assembly; although the Clergy being assembled at* Paris, *it is an unheard of thing to write to his Holinesse about an affair which concerns the whole Church, and particularly this of* France, *without acquainting the Assembly therewith.*

My Lord Archbishop of Ambrun *represented to him the importance of this businesse, and the danger there was in judging of these questions without summoning and hearing the parties; That many things were to be said concerning the Propositions presented to his Holinesse; and that for decision of the same it was requisite to examine and understand exactly all that hath pass'd here about that affair, to see in what sense the Disciples of* S. Augustin *maintain them; to distinguish* S. Augustin's *sense first of all, for fear of involving that Holy Teacher of Grace in a Censure, which would give occasion to our Hereticks of saying, That the H. See condemns that which it hath always approv'd, and that the antient Tradition of the Fathers touching the points of Grace is deserted in the* Roman *Church. The Nuntio promis'd to let his Holinesse know of our visit, and what we represented to him; he testify'd to us that he believ'd his Holinesse would not deliver any Judgement, seeing it was not the Body of the Clergy which writ to him, but only some Prelats by themselves: My L. Archbishop of Sens who was to have gone with us to the Nuntio, having been hindred then, went to him eight dayes after with some other Prelat, and declar'd (as I have understood) that if the proceeding at* Rome *in this affair were not with all the forms requir'd by the Canons, and according to the order of Ecclesiastical Judgements, neither himself nor many other Prelates of* France *would have any regard for what should be done. We have conceiv'd that besides this, it would be requisite that we writ to his Holinesse, to tell him our minds our selves. To morrow will be sent to you our Letter which hath been signed by eight or nine Prelats. Were there time enough to send into the Provinces (as the other Letter was carry'd about five months) we should undoubtedly have a great number of Prelats that would subscribe it. But being we are inform'd that the Businesse hastens at* Rome, *it will be requisite to send it thither when you with some others of your Province have sign'd it, and to be contented with the fewer subscriptions by reason of the little time we have. Although I cannot believe that the H. See will be led to pronounce in such a manner upon questions of so great importance, I conceiv'd it would be pleasing to you to understand all that we have done, and that having so great a zeal for sound doctrine, justice, and the dignity of our Function, you will approve all that we have acted only out of a spirit of peace and truth, and out of the duty of our Ministry. This is from,*

My Lord,
Your most humble and most obedient
Servant and Brother,

LEBERON *Bp. of* Valence *&* Die.

But before my receiving at *Rome* either M. *de Valence's* Letter or two others which inform'd me of what I have above recited touching the visits to the Nuntio, I received one which had been written ever since the 27. of *January*, in which several newes was signifi'd to me: first that there was talk at *Paris* of a Conference before my L. the Archbishop and some other Prelates and Magistrats. That it was demanded to have six persons there, and offer'd the Molinists to come in as great number as they would: That M. *de Rhodez* Tutor to the King had been sollicited by F. *Paulin* his Majestie's Confessour to subscribe the Letter of M. *de Vabres*, and that he refus'd it: That M. *de Saint Flour* did the like, though extraordinarily press'd to it by ths Jesuites: That M. *de Viviers* confess'd that he had signed it, but that he meant not to cast any blot upon *Jansenius* or the Propositions, but only desir'd a judgment for the sake of peace; and that the Pope was not intreated in that Letter to appoint a Conference, because it was not to be doubted but he would ac-

according to his wisdom call together the most able Divines on either side and make a solemn examination of the question (which cannot otherwise be well determin'd) before he pronounce any thing therein: In sum, that this was certainly the mind of most of the Bishops who subscrib'd the said Letter.

The same hand writ to me again on 17. *February* wherein speaking of the Congregations held under the Popes, *Clement* VIII. and *Paul* V. he hath these words; 'It must be incessantly inculcated to those of *Rome* that our disputes are 'wholly the same, and that the Question is solely 'about Effectual Grace, and sufficient Grace subject to Free will; and that neither *Jansenius* 'nor we further hold the said Propositions then as 'they are reduc'd to the point of Effectual Grace.

CHAP. X.

That the Hæreo fateor *is that which hath render'd* Jansenius *so odious at* Rome. *Several Declarations of Cardinal* Barberini *that the Bull of* Urban *VIII. is only provisional, and reacheth not the grounds of* Jansenius's *Doctrine. The Zeal of the Generals of the Dominicans and of the* Augustines, *in behalf of S.* Augustin *mix'd with fear of giving dissatisfaction thereby.*

IF it be true, as the abovemention'd Letters affirme together with many learned and judicious persons who have carefully read *Jansenius*'s book, that he holdeth no other doctrine but that of Effectual Grace which is wholly S. *Augustin*'s, and which (as we shall see in the sequel) hath alwayes been in general approbation and esteem at *Rome*; there is no little ground of wonder, how it could come passe that his name and his opinions have become so odious and suspected by the *Romans*. I observ'd about this time one of the capital causes thereof, if not the onely one; namely That place of his book where objecting to himself against S. *Augustin*'s doctrine the Bulls of *Pius* V. and *Gregory* XIII. he answers that truly he is surpris'd at those Bulls, *Hæreo fateor*; and that on the other side he seeth not what can be reply'd to S. *Augustin*'s doctrine which hath been so often approved by the H. See. This doubt and seeming combat in which he placeth on one side the Bulls of these two Popes, and on the other the doctrine of S. *Augustin* so often approv'd by the H. See, (though he really accords and reconciles together those Bulls and this Doctrine sufficiently, and with a very particular respect towards the H. See) hath given so great advantages to the Jesuites against him and his book; that it not onely facilitates any meanes which they will use to make him lookt upon as a declar'd enemy of the H. See by persons prepossess'd with the false zeal of those Fathers, but also they have thereby render'd him suspected by others, whom I found very intelligent, judicious, equitable, and likewise well affected towards this Prelate in all other things; so that expressing their dislike of this point alone they have testifi'd their sorrow that he expos'd himself to this disadvantage; so powerfull is the conceipt of the Pope's infallibility over the minds of the *Romans*, and so heynous a crime and mortal offence in their eyes is every thing that grates upon it more or lesse. But having seen how admirably the said Bishop is clear'd from it by *Aurelius Avitus* in the 22. Dissonance of his Molinomachie which was lent me by a Cardinal to whom it was sent by the Post, I as often wish'd I could dispel those suspicions and dislkes entertain'd at *Rome*, against that place of *Jansenius*'s book as I heard it spoken of, which was very frequently: but this was a work reserved for others. The Prejudices hereupon were so great and strong, that should I have said all I could in Apology for the Bishop of *Ipre* touching this matter, I should rather have made my self criminal then justifi'd him. And indeed 'twas a thing I abstain'd from the more willingly and necessarily for that not being at *Rome* for that purpose, nor otherwise engag'd in any thing that had affinity therewith, I contented my self with speaking of those which were recommended to me, or fell into discourse according as the visites I hapned to make permitted.

I made one to Cardinal *Barberin* on 27th. of *January*, in which he spoke among other things something largly of the great services which S. *Bernard* did to the H. See, and the ardent affection wherewith he was always animated towards it. Iacknowledg'd to the Cardinal the truth of those commendations, and withal beseech'd him to observe that that affection having been the *primum mobile* which set a going all his other motions and actions in behalf of the H. See, he used a notable liberty and frankness towards the same H. See, when he saw himself oblig'd to admonish the Popes that fill'd it of such things as might give cause to complain of their government and Decrees. I added also that all such as are zealous for the service of the H. See, ought to testifie the same cheifly in such occasions, wherein its interest lyes so much, in understanding the things in which it hath been or may be surprised; That the Popes themselves for remedying mischiefs possible to arise from surprises have ordain'd in the Cannon Law C. 5. *de rescriptis*, that their Decrees be not yeilded unto when there is difficulty in them, but that the same be represented to themselves, to the end they may use such order and remedy therein as is necessary. The Cardinal profess'd to like this discourse, and confirm'd it by a decision or Maxime which he said is follow'd in the Rota. Yet he added that the books of S. *Bernard De Consideratione* are not those of his works which are most in esteem at *Rome*, having sometimes been in danger of being, if not condemned, at least suppress'd or retrench'd; which possibly might have been done, had it not been for the consideration of his eminent Sanctity.

I gave him another visite on the 17. of *February*, and left with him the Observations made upon M. *de Vabres*'s Letter which he sent me back after two dayes seal'd, having read and

made his extract out of the ſame. Ten dayes after I gave him another, he then profeſſed to me that he approv'd thoſe obſervations, but made more account of the Reflections upon the Cenſure of the Catechiſme. He ſaid alſo that himſelf was made to ſpeak well therein (that is to ſay, that he was well pleas'd whith what was there related of him) but that the Letter of M. *Albizzi* which is produc'd there, and the other things ſpoken of that Aſſeſſor troubled him; and his Eminence gave me to underſtand that they were mutually concern'd for one another, and reputed the offence done to one of their Officers as done to their proper perſons. To which I anſwer'd that no doubt it was with unwillingneſs that M. *Albizzi* was reflected upon; and that it had not been done if he had not given ground for it, and the writer conceiv'd himſelf conſtrained ſo to do.

Happing to be in the company of the ſame Cardinal in the beginning of *March*, he told me plainly enough that when themſelves or their officers are not treated with the reſpect which they think their due, they are apt to become rigid and ſuſpicious, and to find fault with many things of which otherwiſe they ſhould take no great notice, &c. That it behooved ſo to order the matter in the preſent caſe as not directly to thwart Deciſions, and amongſt others the Bull of *Urban* VIII. of happy memory; but to ſhew that what the Adverſaries pretend to be contained therein, is not there indeed; and that the ſame is to be underſtood with this or that reſtriction, &c. That it is fit to allow ſomething to Popes great incumbrances which hinder them from being ſo exact in every point, &c. To which I anſwer'd two things. Firſt that ſometimes there is no way to deny the words which are expreſſe therein, nor to admit the ſame but by alledging a ſurpriſe. Secondly, That S. *Auguſtin's* diſciples are full of great love and ſincere reſpect towards the[illegible]. See and the Popes. That I doubted not but that they are alwayes ready to interpret their meanings and words in the moſt benigne ſenſe that is poſſible. That if his eminence would think thereon, and give me light of a fit expedient how to put a favorable expoſition upon that Bull at *Rome*, I doubted not but it would be accepted moſt willingly by all the diſciples of S. *Auguſtin*, provided it be not prejudicial to truth, which with them is abſolutely inviolable.

Our diſcourſe of this buſineſſe paſs'd ſo far, and the Cardinal profeſs'd himſelf ſo ſatisfi'd therewith, that I believ'd he would think in good earneſt of procuring a clear declaration from the H. See of the motives and extent of the Bull of *Urban* VIII. which he had explicated to me before on ſeveral occaſions; and alſo (of making uſe of my mediation to bring it about that they who found difficulties therein (with whom he conceiv'd I had ſome commerce) might acquieſce in the extent, and with the Gloſſes and paſſable conditions with which he told me the ſaid Bull was made, and which might be expreſs'd in ſuch Declaration. Which was certainly a thought worthy ſo great and renown'd a Cardinal, as well for the honour of the memory of *Urban* VIII. his Uncle and the execution of his intentions, as for avoiding provocation to wrath (according to the Scripture expreſſion) by the continuance of an obſcurity and a ſtudied ſilence, of the moſt humble children of the Catholick Church moſt zealous for her and the Holy See, and very capable of ſerving both againſt their common enemies.

I remember I accounted it a thing reſolv'd upon by the Cardinal, and ſo fully conceiv'd that he having undertaken it, the accompliſhment muſt needs follow, and they who profeſs'd ſome repugnance to the ſaid Bull being (as I was confident) very ready to imbrace all overtures of peace compatible with the preſervation of truth; that at my return from a ſmal journey taken with the abovementioned Gentleman to *Civita Vecchia*, the Alum mines, and *Caprarola*, finding a Citation fix'd up againſt M. *Herſent*, in which I obſerv'd ſuch words as might exaſperate minds affected to S. *Auguſtin*, I went ſpeedily to the ſaid Cardinal to make my complaint thereof to him, and teſtifie my grief in ſeeing this new obſtacle to the deſign which he had profeſs'd of bringing matters to a ſafe and permanent reconciliation by giving a favorable interpretation to the ſaid Bull. Now this Citation was decreed in the names of the Cardinals, *Roma*, *la Cueva*, *Spada*, *Ginetti*, S. *Clement*, *Panzirolo*, *Lugo*, *Colonna*, *d' Eſte*, and likewiſe in the name of Cardinal *Barberin*; and it mention'd the Doctrine of *Janſenius*, and of that whereof M. *Herſent* deſir'd the Pope's protection (which is no other then that of S. *Auguſtin*) as a doctrine purely and ſimply condemn'd; although as for that of S. *Auguſtin* all the world acknowledg'd it at *Rome*, as a doctrine confirm'd and approv'd by the general conſent of the Church in all Ages; and although, as for that of *Janſenius*, Cardinal *Barberin* had often told me, that ſuch as it was, it remain'd ſtill in its integrity, and had receiv'd no blow from the Bull of his Uncle. But this Citation which was likely to be carried everywhere to the remoteſt Provinces, and which gave a ſufficiently plauſible ground to all the enemies of S. *Auguſtin* and *Janſenius* to ſpeak otherwiſe of the ſaid Bull, gave alſo occaſion to ſuch as were concern'd for either or both, to become alienated and exaſperated; and brought into diſpute the honour of the H. See from whence it was lookt upon as proceeding, bearing the names and ſeals of their Eminences, the moſt conſiderable members officers and ſupports thereof.

The Cardinall ſeem'd aſtoniſht at what I ſaid to him, and anſwer'd me that he would conſider the matter and advertiſe the aforeſaid perſons thereof; That he remembred that he ſigned ſome thing, but it was without having had any hand in the buſineſſe: That he had been in the Country the week before, and indiſpoſed this; that all theſe things were tranſacted by the Office of the Rota which inſerts in theſe kind of Inſtruments what ſeemed good to them, and always interprets things to the worſt. After which he proceeded to ſpeak again of the Bull of *Urban* VIII. and told me that we ought to handle the ſame tenderly and not thwart it ſo directly; becauſe that this and others the like were ſet forth,

forth, and are to be understood, supposing that the books in question contain really the Propositions of which they are accus'd; which being matter of fact, the Popes may be surpris'd and deceiv'd therein: And that in case such Books do not contain the Propositions imputed to them, condemnations (or rather, prohibitions) as he told me, do not touch them nor lay any blot or prejudice upon them. And as for that of *Jansenius* in particular, he added that the Bull of *Urban* VIII. doth not condemn but only forbid it upon the report made thereof to his Holinesse. I testifi'd that I was very glad to learn from his Eminence the interpretation and extent which ought to be given to those Decrees and Bulls; but I told him that the Jesuites and their Adherents did not understand the same in this manner, nor confine them within these bounds. The Cardinal reply'd that herein we ought to be firme and hold them to it. I answer'd that that course was taken and is still endevor'd to the utmost; but his Eminence might extinguish many contests of no fruit nor edification, if in stead of leaving Divines to wrangle among themselves about such punctilio's he would procure some Decree or Bull from the H. See, wherein were made such an open and sincere declaration and explication of those hitherto set forth, as his Eminence did now make to me. But I could not urge this matter further; and the Cardinal haveing caused me to return to what I have above related of the visite given to the Nuntio by the Archbishop of *Ambrun* and the other Prelates; and to what had pass'd in the University touchching the Irish, he told me that it were good that the Pope had alwayes about him two or three persons of *France*, and as many of *Spaine*, to informe his Holinesse of the things which pass'd in those remote countries touching doctrine. I answer'd him that it would be very good; but that besides the difficulties which occurre herein, their manner of handling affairs in secret and covertly much discourag'd those that desir'd to send or come thither. He reply'd that it was the order which was exactly observ'd amongst them, not to reveale any thing of the affaires which they handle daily; but that in those which then divided mens minds, and whereof we had so often discours'd, nothing could be done publickly without reciprocal communication, and a Congregation established on purpose for that cause.

I had the honour to see Cardinal *Barberin* the *Saterday* before this conference; and to accompany him to the Celestines to a Thesis of Divinity dedicated to him on *Saturday* 19. *March* 1651. The Thesis amongst others was upon the matter of Grace and Predestination to Glory, which was defended there as done gratuitously and effectually before the Prevision of Merits: of which point that of effectual Grace and all the other Christian Truths maintain'd by us in the Five Propositions, being clear and infallible consequences, I this day took this occasion to make to his Eminence a short reduction thereof to grace effectual by it self, the sole thing for whose defence and establishment we were engag'd, in exclusion of sufficient Grace subject to Free-will. The Cardinal profes's'd himself satisfied with the reduction and declaration, and told me that he conceiv'd that this was the way to bring affairs to a speedy issue.

I remembred that at my departure from him when I shew'd his Eminence the Letter of M. *de Valence*, I went to see *Lucas Holstenius*, and shew'd the same also to him. He esteem'd it so good and so judicious, and withal so sutable to the inclinations which he had observ'd in the Pope in a familiar conference which he had with his Holinesse for a whole houre about these matters; that he desired me to translate it into Italian, and give him a Copy of it to shew the Pope, thereby to confirm him in the resolution which he had profes's'd to have, of hastening and hazarding nothing in their contests. The subjects of their discourse was this; the Pope opening himself to him concerning the trouble he receiv'd by continual sollicitations from *France* to make some decision of these matters which he understood not, and to the study of which he had never apply'd himself, M. *Holstenius* answered that his Holinesse would do well not to begin at that age to put himself to the trouble of understanding, and much lesse of deciding them; because that they were of themselves very difficult to comprehend, that they had not onely mov'd great disputes in all Ages of the Church amongst the faithfull since the birth of Jesus Christ, but also had divided all the greatest Philosophers of old in the difficulty they found of conciliating the Freedome of Man with the most clear and infallible knowledge which God hath of future things, and with the most immutable resolution of his eternal Decrees; some of them sticking to these opinions, and others to other, as men do also now adayes and will do as long as there be men in the world. Wherefore being no Decision can be made of these points which is likely to satisfy them, his Holinesse should do better not to think of making any, nor trouble himself about it, but let things slide along as they do till they become calme of themselves, as no doubt they would do, when either side or both become weary of disputing and of indevouring to perswade their Adversaries to their opinions. This was so well lik'd by the Pope, that he congratulated with M. *Holstenius* for the intimation which he gave him thereof, and told him that he would beware of proceeding after any other manner then according to this advice of his.

About the same time a person of honor came to visite me, and told me he had been two dayes before with the Master of the sacred Palace; and that this pious Ecclesiastick had spoken to him with great resentment for the principles of S. *Augustin* explicated by the Bishop of *Ipre*, and with a holy abhorrence of the persecution which they suffer'd, promising on his part to retard and obstruct to his power the evil designs which he found were in agitation against those Holy Maxims; and such as defended them; but that he was troubled that we acted so little on our patt for the information of people at *Rome*, and that whilst we wholly deserted the Field of Battle to our Adversaries, it was no wonder if they

prevail'd as much as they pleas'd.

I thought fit also to go and advertise the General of the *Augustines* of the Citation fix'd up against M. *Hersent*, and of the danger there was lest the Jesuites should make use of it in the remote Provinces, as a new Proof that S. *Augustin*'s doctrine was lookt upon and dealt with at *Rome* as a condemn'd doctrine: I intimated to him that the more he dissembled the outrages daily offer'd to the doctrine and authority of that great Saint, the lesse easie it would be to remedy the same. He assented to what I said, but propounded to me to make the complaints which I suggested to him: of which I making such excuses as he lik'd, and he acknowledging that himself might intermeddle therein with more reason, security, and successe then I, he lift up his eyes and his shoulders, and striking his hands upon the arms of his chair, expres'd his grief and his thoughts with these words, which he utter'd twice, *Non si può parlar, non si può parlar; There is no speaking, there is no liberty to speak.* To which I answering, That it was time now to do it, or never would be; (to the end he might consider what course were best to take) I left him a Copy of M. *Hersent*'s Citation, Epistle and Sermon. He accepted the same willingly, but withall askt me what he should answer in case it were demanded from whom he had them. I answer'd, that it was not fit to name me; which he promis'd me not to do. This I observe, to shew what restraint they are under at *Rome* in reference to these matters; since a man of his quality fear'd being ask'd and oblig'd to declare from whom he had receiv'd such publick pieces, which might have been found in every body's hands. Moreover he signify'd to me what just fear he had to make remonstrances so necessary and well-becomming him, by the example of a Cardinal who (he said) offering to make the like a little while ago about these matters, had fallen into great disgust and mortification for so doing.

CHAP. XI.

Notice of my being in danger to be put into the Inquisition. Of the Molinomachy of Aurelius Avitus. *The Explication of* Hæreo Fateor. *Such as were thought inclinable to defend* Jansenius, *remov'd from the Assemblies of the Inquisition. An Audience of the Pope.*

I WAS advertis'd about the same time that I was in danger of falling into the like my self, for that (as he affirm'd who gave the notice thereof to the Gentleman my companion) in the visits which I had made to the Cardinals I had spoken too freely of those sentiments which passe at *Rome* for Heretical, that in reference to these matters there needed no more then a single *Hear-say* to cause a man to be apprehended and put in a safe place, that is to say, in the Inquisition; that when any one is once there, it is not easie for him to get out; and therefore I had great reason to take heed to my self. He who came to give this notice was a Jesuite, and at this time perform'd the office of Secretary for *France* to his General, and with whom I being frequently in company together with that Gentleman who had been recommended to him by some Letters of his Confreres in *France* I had contracted some acquaintance and friendship; Which nevertheless I did not believe so great, as to be more prevalent with him then the interests of his Society, and I scarce doubted but that he came to give me this intelligence by contrivance of his Confreres, either to frighten me, or for some other reasons. However, this Father was thank'd for the kindnesse which he profes's'd to do me; but withall he was given to know, that finding my self culpable of nothing, I feared nothing; which yet did not hinder but that, there remaining not above three weeks to the time set down by us for our departure, I was more wary of my self then formerly, for fear of occasioning the crossing of our designs, by giving any hold against my self. We began to take our leaves, and to buy such little curiosities as we minded to carry from *Rome* into *France*: amongst divers fine Prints which I had from a Graver there, I bought also five sheets of Paper, upon which there were above a hundred pourtraicts of several Jesuites who were Canonis'd thus, as having shed their blood for the Christian Religion, amongst whom this was in its order, *Pater Henricus Garnettus Anglus Londini pro fide Catholica suspensus & sectus*, 3 *Maii* 1606. None in the world is ignorant that he suffer'd there the punishment of death for the Powder-plot, of which he was accus'd, convicted, and acknowledged himself guilty before he dy'd; insomuch that out of his resentment of his fault, upon some reproaches made to him as having pretended in committing it to attain to the glory of Martyrdom, He answerd, That it was a thing unheard of for Traytors and Parricides to be ranked amongst Martyrs, *Nunquam auditum fuit parricidam esse Martyrem*; as it is related in these words, if I remember aright, by a well known Author who writ the History. These Prints, which are alwayes sold at the Sign of the Eagle near the Church of S. *Marcellus*, with permission of the Superiors, I took with me to make use of, one day, against those who have thought fit that the *Houres* should be condemn'd, because in one of the Editions M. *de Rotule* is found in the Calendar with this Letter B. which signifies Blessed, a title which the Censors of that excellent Work affirm is not lawfull to be given to any person but by the authority and approbation of the Pope, whilst at the same time they suffer the title of Martyr to be given publickly and without contradiction for these forty yeares to persons dead in the greatest infamy, and for the most enormous crimes.

Cardinal *Barberin* did us the honour to visit us on the 25. day of *March*; amongst other things we talkt of the Molinomachie of *Aurelius Avitus*.

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The Cardinal ask'd me what was the subject of that Work. I answer'd him, that it was written concerning the Jesuits pretence that the Propositions condemn'd by the Bull of *Pius V.* agreed with the Doctrine of *Jansenius*; that it shew'd with wonderfull solidity, and invincible clearnesse; that such pretended agreement was indeed none at all but impertinent, and maliciously and falsly alledged by the Jesuits; that their artifices and horrible calumnies in all that businesse were laid open by the Author of the said Book. Amongst others I told him of the 22. pretended Agreement, in which the Jesuits recite this Proposition out of *Pius V*'s Bull; *Deus non potuisset ab initio talem creare hominem qualis nunc nascitur.* I told him, that I had found true what the Molinomachie said thereof; namely, that *Jansenius* having mention'd it in his Book as an Objection to be clear'd, and accordingly clear'd it very solidly, they have taken it out of that place, as if *Jansenius* had written and affirm'd it as of himself, without setting down the words foregoing, which shew that he mentions it as an Objection, but suppressing all that the Bishop alledgeth to shew that it hath been condemned in the sense wherein it is taken by *Pius V.* but that this sense makes nothing to that of S. *Augustine*, which he recites and explicates. The Cardinal profess'd himself surpriz'd at what I said, and could not imagine (though upon my affirming it, and engaging my self to shew it him, he believ'd it) that 'twas possible for men to resolve upon such black falsities. But for the better understanding of the businesse, he put to me the usual difficulty above mention'd, which the Jesuits make use of to discredit *Jansenius* upon all occasions; namely, that objecting the said Propositions to himself, he saith, *Haereo, fateor, sed quid ad Doctrinam S.* Augustini? as if *Jansenius* oppos'd the Authority of S. *Augustine* to *Pius V.* and *Gregory XIII.* And indeed he propos'd it, as thinking to presse me with this instance; but I told him, that this was also one of the cheats of that Bishops enemies, and was likewise laid open in the Molinomachie; that *Jansenius* did not thus close up his discourse; that it was an intolerable wickednesse to suppresse the remainder, by which he explicates this Proposition, and reconciles the H. See with it self, and that with very great care, esteem, and veneration; that the intire place ran thus, *sed quid ad Doctrinam S.* Augustini *clarissimam invectissimamq, quam toties probavit & sequitur, sequendamq, monuit Apostolica Sedes?* that he did not rest there, but a little after added and put to himself this question, as out of all likelihood, namely, Whether the H. See can be contrary and opposite to it self? to which he answereth, that this absurdity cannot be affirm'd; and then shews that the H. See really agrees with it self, and that the Doctrine of S. *Augustine*, approv'd by the Popes, hath nothing of affinity with the Propositions condemn'd by *Pius V.* and *Gregory XIII.* This reply clear'd and satisfi'd Cardinal *Barberin*, who rejoyn'd nothing further.

The minds of many in constant imployment at *Rome* about matters of Doctrine, were so possess'd with aversion against the Bishop of *Ipre*, that they would not admit of any thing that might contribute to the clearing of his intentions, or to his justification. M. *Albizzi* (as I have since understood) effected some time ago, that F. *Lucas Vadingo*, Superior, and in a manner Founder of the house of S. *Isidore*, in which are the Monks of S. *Francis* all Irish, one of the Consultors of the H. Office, a man of singular piety and very great parts, was fain to absent himself from the Assemblies of that Congregation, only for saying, That it was requisite to examine *Jansenius*'s Book, and to let it passe current after having retrencht out of it what was reprovable, if there were any thing which deserv'd such correction. And the F. Abbot *Hilarion*, of the Order of the *Bernardins*, some time after his composing the Book I mention'd above, in which he noted the different senses in which the Propositions might be taken, receiv'd an order from Cardinal *Spada* to repair no more to the Congregations where those matters were handled. The manner of it was thus: The Cardinal told him, That it was not necessary that he should be present any more at the Congregations held about this affair. F. *Hilarion* answer'd, That he was oblig'd to obey his Eminence. The Cardinal reply'd, That he did not say that, but only intreated him that he would think good to repair thither no more. When F. *Hilarion* gave me this relation, he told me, that the Cardinal spoke this to him because it had been his advice that the sense of *Jansenius* upon the Propositions might be examin'd and explicated. And as for F. *Lucas Vadingo*, that he receiv'd an expresse prohibition for it, by the intrigues and solicitations of M. *Albizzi*.

F. *Campana*, Procurator General of the *Dominicans*, preach'd this Lent at *Rome* in the Church of S. *Peter*, and it was the third or fourth Lent that he preach'd there, it being usual to be retain'd Preacher of a Church not for one year only, but for many, till some occasion obliges him to desist from that imployment. I went to hear him as often as I could: He was an excellent man, and I was much edify'd by him. I was there on Tuesday in the Passion week, and he gave notice of a Sermon about Predestination for the Wednesday following. But what? (said he) many will say 'tis a nice subject, and not meet to be preach'd of to the people. O, answer'd he, S. *Augustine* is not of that mind, who saith, That *Praedestinatio Sanctorum populo Christiano praedicanda est ut qui gloriantur in Domino glorientur.* I return'd thither on Wednesday, and he made a very good and solid Sermon upon that subject.

The Gentleman with whom I was, and my self, had resolv'd to depart immediately after the celebration and ceremonies of the Feast of Easter; and that we might not be delay'd by an audience which we wish'd to have of the Pope before our departure, we solicited for one at the end of Lent; which on H. Monday we obtain'd, and the Pope treated us with very much gentlenesse, courtesie and familiarity, for half an hour. I twice turn'd the discourse as much as I could to things bordering upon the contests of the times, to give his Holinesse occasion to enter upon them, but he handsomely kept off them, and we spoke not one word thereof far nor near.

I much wonder'd at this time at the Pope's closeness upon the two occasions which I gave him of speaking of things which belong'd to my profession;

feſſion, ſeeing in the audience I had had of him five years before, in the company of the Abbot *Baſſompiere* now Biſhop of *Xaintes*, the Marquis of *Marevil* Brother-in-Law to M. de *Angouleſme*, M. *Sanguin* the Son, firſt Maſter of the King's Houſhold, and the Abbot *Bontemps*, now firſt Vallet of his Majeſtie's Chamber, the Pope left none of the conteſts riſen amongſt Catholicks without ſpeaking ſomething to me of them, and giving me occaſion himſelf to tell his Holineſſe my thoughts thereof, though the company was then much more numerous, and he had leſſe cauſe and time to fix his diſcourſe with me then he had in this occaſion, being only with that Gentleman. So that I could not attribute his reſervedneſſe and ſilence in theſe matters to any thing but to the reſolution which it was told me he had ſo often made of not hearing any ſpeech thereof at all, for that they did only trouble him without any benefit; and perhaps this conſideration had ſome place at this time. But after I underſtood, as I am going to relate, that I had been accuſed to him for one of the moſt zealous of thoſe whom they call *Janſeniſts*, and that there had been found one who defended me from that reproach: I conceiv'd the principal reaſon of his ſilence was, to know who had ſpoken true, my accuſers or my defenders; and that he would let me go on alone without replying any thing on his part which might give me occaſion of ſpeaking, to ſee how far my zeal (of which complaints had been made to him, which I knew not of) would lead me. Since my underſtanding of which, I accounted it my great good fortune that I kept within the bounds of the reſpect and circumſpection which I owe to the head of the Church, and ſpoke nothing to him of the affaires which concern it, and are above my reach, without his giving me an invitation to tell him what I knew thereof, which I ſhould have done in this caſe in all Chriſtian ſincerity, and according to the meaſure whereof I am capable.

CHAP. XII.

Several confirmations of the notice given me of the danger wherein I was. A deſign of the Biſhops to write and ſend to Rome. *The difficulties of that ſo ſudden Delegation. An intire diſcovery of the deſign almoſt taken to ſtay me. My departure from* Rome.

THE firſt notice I receiv'd of the complaints made of me, was given me by the kindneſſe of the Jeſuit I ſpoke of; and though I attributed not ſo much to it as to believe or conclude any thing certain from it, yet I had not forgotten it. It ſerv'd me to underſtand a ſomewhat unuſual complement which was made me by the Cardinal of S. *Clement*, when I went to take leave of him, to thank him for the favourable reception he made me in my two or three viſits to him, and to offer him the little ſervice I was able to render him. For as ſoon as I had ſignifi'd the cauſe that brought me to him, the only anſwer he made, was, to tell me that he was glad of it, and to ask me if I departed ſuddenly; and I having told him that I believ'd it would be the next day after the Feſtivals of the 13. or 14. of *April*, which was then began, he reply'd, That it would be well done, and the ſooner the better. He paſs'd inſtantly, with the civility ſo common to their Eminences, to another diſcourſe, which yet he contracted according to his wont into few words; but I was more mindfull to what he ſaid to me at firſt, then to all the reſt. For that which the Jeſuit had told the Gentleman my friend, came into my memory, and I began to believe that there was ſomething in it.

For the ſame purpoſe I went to viſit Cardinal *Barberin*, from whom I had received ſo many obliging treatments during my whole abode at *Rome*. Amongſt other things which he ſaid to me, he askt me whether I knew the Cardinal of S. *Clement*. I anſwer'd, that I had viſited him twice or thrice, and found him of a very vigorous old age, and that there was ſeen in him as great teſtimonies of an eminent ſpirit, as there appear'd tokens of modeſty and piety in his countenance. Cardinal *Barberin* reply'd, that I had not loſt my time in thoſe viſits, and that I held a good place in his mind. Mine was full of his Complement, and the Jeſuit's intelligence, and this diſcourſe was a new item to me in confirmation of the apprehenſions I gather'd from the two other, and gave me the curioſity of ſearching further into it. I anſwer'd therefore to Cardinal *Barberin*, that it was purely an effect of the Cardinal of S. *Clement*'s goodneſſe; and that ſince himſelf (Cardinal *Barberin*) did me the favour to acquaint me with that happineſſe which I was before ignorant of, I beſeecht him to tell me how he underſtood it himſelf. Here there aroſe a little alteration in Cardinal *Barberin*'s countenance, which could not proceed but from his conceiving that he had told me too much, or from his being at a loſſe what anſwer to make me; ſo that I preſently perceiv'd, that from whenceſoever that alteration proceeded, there was more in the buſineſſe then his Eminence was willing to tell me; and after he had told me in general termes, that he had heard the Cardinal of S. *Clement* ſpeak advantageouſly of me, I durſt not preſſe him further. But I well ſaw that ſomething had been ſpoken in that way, in ſome place where they had been together, which they were not often, ſaving in the Congregations of the H. Office. This, with the Jeſuit's intelligence, was a certain evidence that it muſt needs have been in thoſe Congregations; and that if it was there, that the Cardinal of S. *Clement* had ſpoken of me with advantage, it muſt be gather'd from thence, that ſeeing complaints had been made of me, there had been ſome who ſpoke not of me in the ſame manner.

I began alſo to perceive that thoſe complaints muſt needs have been carri'd to the Pope, becauſe it is the order us'd by the Congregation of the H. Office; for the Cardinals of whom it conſiſts, to aſſemble at *la Minerva* the *Dominicans* houſe every Wedneſday morning: Then for the Secretary or Aſſeſſor of the ſaid Congregation to go to the Pope in the afternoon, to acquaint his Holineſſe with what was handled in the morning by the Aſ-

ſembly

ſembly of Cardinals, that his Holineſſe may be prepar'd for the determination which he is to make thereof the next day, and may have the night to reflect thereon: Then, for the ſame Cardinals to re-aſſemble on Thurſday morning at the Pope's Palace, where in his Holineſſe's preſence they ſpeak anew to all the things whereof they conſulted the day foregoing, and deliver their laſt ſentiments, which the Pope having heard, determines himſelf to that which ſeemeth good unto him.

In this conjuncture Letters of the 17. of *March* arriv'd to me from *Paris*, certifying me, that the Biſhops who went to the Nuntio, and ſome others with them, had at length reſolv'd to write to the Pope touching the Letter of M. *de Vabres*, to beſeech his Holineſſe, that if he intended to make any deciſion about thoſe matters, he would ſo do it as that it might put an end to the conteſts amongſt Catholick Divines, eſtabliſh peace amongſt them, clear up and ſettle the truth which both ſides ought to acknowledge; all which cannot be done but in a ſolemn Congregation, like that which was appointed by *Clement VIII.* and *Paul V.* eſpecially conſidering the ſpecioſity of theſe matters, which have been very much embroyl'd by the proceſſe of time, and the malice of men. Moreover, that they had reſolv'd, that ſeeing Letters are but dead remonſtrances, laſting ſometimes no longer then they are reading, to ſend alſo ſome Divines to be living ſolicitors for the procuring the effect of the Letters, and obtaining the erecting of ſuch a Congregation. It was ſignifi'd alſo, that the ſame Prelates pitcht upon me for one of the Delegates; and being I was already upon the place, they deſir'd me to ſtay there expecting the arrival of the reſt, who were to come to me, and would be the bearers of their Letters.

I was enjoyn'd further to double my vigilance in the mean time about this affair, becauſe it was likely that the Letter of M. *de Vabres* would be brought to effect; that all poſſible means would be us'd to bring it about; that there was lately a Letter obtain'd from the Queen, in which her Majeſty preſs'd his Holineſſe to have regard to that of ſo many Prelates, aud to the needs of her people, and for that purpoſe to paſſe a determination upon the conteſted Propoſitions, which were preſented to him for his deciſion.

It was now within four or five dayes to the time ſet for our departure: We had only ſome adieus to make, and were in the croud of Ceremonies of the Feſtivals, which we deſir'd to ſee, and other incumbrances which alwayes accompany the preparation for a Journey out of a great City. I did not omit to go ſee that man whom I had found ſo quick-ſighted in the temper of the *Roman* Court, and all other circumſtances of this affair, and who at length conſented to the Expedient of this Delegation, in regard of the extreme needs which I had alledg'd to him for it: I imparted to him all that was ſignifi'd to me by the Letters which I had receiv'd. He was ſurpriz'd to ſee things ſo forward from *France*: He told me, that he had yielded to the ſaid Delegation, but not to have it put in execution till things were in more forwardneſſe at *Rome*: That it was requiſite to allow time to thoſe who were buſi'd at *Rome* in drawing up ſome inſtructions touching theſe diſputes, for the information of ſome Cardinals (on whom the affair was likely to depend) concerning the true eſtate in which they are: That till a fit mothod were taken to make their Eminences underſtand what was intended to be repreſented to them, no good was to be expected therein. This excellent man alledg'd ſome other reaſons which I touch'd above, and repeat not here, whereunto I oppos'd the extreme needs of putting ſome obſtacle to the powerfull ſolicitations us'd by the Jeſuits for compaſſing the evil effect which they propos'd to themſelves from M. *de Vabres*'s Letter. He told me, that he was convinc'd more then I, what urgent neceſſity there was of applying ſome remedy to this miſchief, which encreas'd every day; but that it was not alwayes a fit time to apply remedies though neceſſary; and that it behoved to wait for circumſtances fit for the procuring that redreſſe which was hop'd for: That as for the evil effect which I fear'd, there was no probability of its coming to paſſe ſo ſoon; and beſides if it did, inaſmuch as it would be a thing againſt order and truth, and without hearing of parties, it could not be valid, but there would alwayes be room to recurre to this courſe. That he remain'd firm in this mind, and that it behoved to beſeech the Biſhops of *France* to ſuſpend the execution of their good intentions till things were more hopefully prepar'd at *Rome*. That inceſſant care ſhould be us'd to prepare them without noiſe; and that if it ſhould pleaſe God to bleſſe that care, I ſhould not fail of being timely advertis'd thereof, to the end the good purpoſes of thoſe Biſhops might not only be accompliſh'd as much as lay in them, but alſo follow'd by a ſucceſſe worthy of their patience and zeal.

This was the ſubſtance of the anſwers which I made on Eaſter Monday, *April* the 10th. though more at large then they are here recited, to the Letters which I mention'd. Namely, that conſidering all theſe reaſons, and that their Letter was not ſent to me, and poſſibly would not be ſuddenly, and being willing to accompany my friend in returning, as I had done in coming, I ſhould without fail depart from *Rome* on the enſuing Thurſday for *France*. I added, that nevertheleſſe, that I might not ſeem to abandon a cauſe ſo important and juſt, nor fail in correſponding to the hope which my LL. the Biſhops had of my ſubmiſſion to their Orders, nor wholly of my own motion overthrow the reſolution which they had taken; in expectation of a reply to the reaſons which I ſent them, I ſignifi'd what courſe I intended to take in my Journey, and how I might meet their Letters at the principal Cities through which I ſhould paſſe, that ſo, if they pleas'd to give me new Orders about what I repreſented to them, I might receive and obey the ſame.

All things were thus diſpos'd for our departure, and I was yet ignorant of what had particularly paſs'd touching the complaints made of me. There remain'd but two days more, and one of them was to be imploy'd in going to *Tivoli*, to take leave of M. the Embaſſador, who was ſtill retir'd there ſince his going out of *Rome*; which was accordingly done: The other was ſo taken up with other viſits active and paſſive, that there remain'd one yet to make in the morning of our departure to the Cardinal *d' Eſte*, to take leave of his Highneſs,

neſs, which we did likewiſe. But after I left him, I had the good fortune to light upon a perſon who was very well inform'd of that which troubled me, and who told me thereof with ſufficient freedom. For having profeſs'd his joy for ſeeing me depart in the good poſture wherein I ſtood, and told me tranſiently, that the Jeſuit often mention'd had reaſon for what he ſaid, and that I had eſcap'd fair: To put him upon a fuller diſcovery of what concern'd my departure, I anſwer'd, That I had not been ignorant of the clamour made to the Pope about me, though without cauſe given by me; but yet if I had been well aſſaulted, I was alſo well defended. My friend by this believed that I underſtood the whole ſecret, ſo that no longer ſcrupling to ſpeak plainly of it, he was much pleas'd to tell me all the circumſtances he knew thereof, and I to hear them. He told me that the buſineſs was come to an even lay; and had not a Cardinal pleaded hard for me, I was in danger of making a troubleſome reſidence at *Rome*. That the reaſon hereof was, for that in the diſcourſes I had had with ſome of the Cardinals, I had teſtifi'd ſome affection for *Janſenius*; (yet I ſaid nothing of him beſides what is related above) That upon the leaſt diſcovery of the inclinations of ones heart, eſpecially in matters ſo odious as theſe, the reſt would be preſumed; conſequently it was gather'd, that I had more of ſuch affection then I had made ſhow of: in a word, that I was a *Janſeniſte*, and that it was requiſite to arreſt me, and put me in the priſon of the Inquiſition. That upon this the Cardinal who ſpoke in my defence, declar'd that I had alſo viſited him two or three times, and had indeed teſtified to him ſome zeal for S. *Auguſtins* Doctrine, but ſaid not ſo much as one word to him of *Janſenius*. That he demanded what proof there was of the accuſation brought againſt me? Where were the books, or the Writings by which I might be convicted of that whereof I was accus'd? That he ſaid, Such haſte muſt not be us'd towatds a perſon belonging to ſo famous a Body as the Faculty of *Paris*, which might reſent the injury done to one of its Doctors for words ſpoken into the air, for ſingle hear-ſay, without proof under hand, without conviction. That were I guilty of what I was charged with, yet it would be neceſſary to have ſomething before them, whereof to inform the publick, and juſtifie the proceedings held againſt me. That ſhould ſuch a thing be done, it would be diſapprov'd by all the world, for that I was come to *Rome* only upon occaſion of the H. year or Jubile; and ſo little in order to treating any affair there, that all I waited for to return into *France*, was only till the ſolemnity of the Feſtivals of the approaching Eaſter were paſt; that therefore he did not ſee juſt ground enough to reſolve upon arreſting me. That in fine the Pope amidſt this variety of opinions finding himſelf amus'd by theſe reaſons, inclin'd to my ſide, and pronounc'd his ſentence upon my affair in theſe two words; *Laſciatelo andare, Let him go.*

I accounted my ſelf much beholding to the providence of God, the protection of that Cardinal, and the goodneſs of the Pope, for the rendring of this ſentence in my favour; very happy in knowing of it, and moſt oblig'd to this friend for having ſo clearly unfolded this myſtery which I diſcerned but very obſcurely before. Yet I took notice to him of but half my obligation; however being otherwiſe much my friend, congratulating my ſelf with him for Gods deliverance of me from the aforeſaid danger; I embraced him, and took my leave. After which it remain'd only to dine, and ſo to horſe, which we did about noon 13 *April* 1651. intending to lie at *Monteroſe*.

CHAP. XIII.

A Letter written from Florence *to excuſe my ſelf abſolutely from returning to* Rome, *notwithſtanding my promiſe. My moſt conſiderable Obſervations at* Milan.

WHen I ſaw my ſelf out of *Rome*, I had time upon the way to conſider more attentively the danger I had incurr'd, and was more aſtoniſht at the project againſt me, then I had been when the ſeveral notices were firſt given me thereof. I ſcarce believ'd what I ſaw, and admired how I had eſcaped the danger, having been ſo near falling into it. I reſolv'd poſitively not to put my ſelf into the like again, for that it would ſeem a tempting of God to hazard my ſelf anew to ſo evident peril. And whereas the reaſon which brought me off, was the Popes conſidering that I was ready to depart from *Rome* to return into *France*, I reſoiv'd to write by the firſt Poſt, to make my moſt humble excuſes to my LL. the Biſhops, from the promiſe made in my laſt of returning to *Rome* if they appointed me; that ſo if they perſiſted in the deſign of ſending ſome one thither, they might think, without delay, of ſome other then me.

Aſſoon as we arrived in *Florence*, I did ſo, and ſignified by thoſe Letters of the 20 of *April*, not only that I ſhould not return to *Rome* as I had promis'd to do, in caſe I ſhould by the way receive order for it of my LL. the Biſhops, and the Letters to the Pope; but that I ſhould write to a Father of the Oratory, a judicious, zealous and pious perſon, named *F. Petit.* (whom I had intreated to open in my abſence ſuch Patquets as were ſent to me, and to perform ſuch things in my behalf as required haſte, but could not ſee him after my receiving of that laſt intelligence) not to meddle with any thing, or do ought of what I had inſtructed him, becauſe conſidering the ſtate of things not fit to be told at this time, it would not be ſafe either for the cauſe or his perſon, for him (any more then for me) to do any thing whatever about this affair, without expreſs order and authentick power.

I ſignified by the ſaid Letters expreſly, that this reſolution was not to be alter'd; of which ſuch as I ſhouſd acquaint by word of mouth at *Paris* concerning the grounds thereof, would be convinc'd; that however I hop'd the Pope would not haſten to determine any thing for all the ſollicitations made to him; and I intimated among other reaſons I had for it, that dining with the Ambaſſador

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the day before our departure, and in the Converse after Dinner having read the Bishop of *Valence*'s Letter to the Archbishop of *Tholouse*, he heard it silenty till the place where M. *de Valence* expresses his fear, lest the affair were hastned at *Rome*, and the Pope determined it before it were well examin'd; at which place the Ambassador who had abundant experience of the Popes resolv'd silence touching these matters, said these words, *True indeed, 'tis well said; ha! he cares not; I have spoken to him about it a hundred times, and could never draw one word from him.*

I observ'd too both in these and my last letters from *Rome*, that if any Delegates came, it was absolutely necessary, that they wholly abstain from the name of *Jansenius*, how well perswaded soever they were of the truth of his opinions and fidelity in explicating those of St. *Augustine*, and how ardent soever they were for the interests of the particular cause of that Prelate; because if they should, there would not only be nothing gotten by it to his advantage, but they would also ruine the grand affair for which they were sent to *Rome*; That for certain, things were in such a posture there, since the *hæreo fateor*, &c. that assoon as the name of *Jansenius* were heard out of their mouths, they would be in an inevitable danger of rendring the rest of their most just and necessary Remonstrances altogether unprofitable.

We were at *Florence*, and the parts adjacent near three weeks, partly in expectation of a passeport for *Milan*, which was there sollicited for us by M. *Rinuccini* Resident in that City for the great Duke of *Tuscany*. Thence we went to *Bononia*, *Modena*, *Parma*, *Mantua*, and after staying so long in those places as was requisite to see them and salute the several Dukes of them, we came down to Venice, arriving thereon Ascension day, whereon that famous Ceremony of renewing the Republicks alliance with the Sea, is celebrated. We departed thence for *Genua* through the Dutchy of *Milan*; all which State we saw, together with that great and goodly City which gives name to it. We were led round the great cover'd Galleries on the top of the antient square Fortress in the middle, which commands all the Bastions of the new Citadel, which is so handsome, so regular and well fortifi'd. One afternoon we went to M. *Stella*, Canon of the Cathedral, who shew'd us his Closet so worthy to be reckon'd for a Rarity, not only in regard of the curiosities it contains, but also for the exquisite things made by his own hand belonging to the Mathematicks, the Opticks, and Musical instruments which are in so great number, that there is about fifty several kinds made by himself, and which he knows how to use very skilfully. He shew'd us the great Hospital, and the Seminaries built by S. *Charles*; and also the great Chrystal Shrine, in which his body still intire cloth'd with his Pontifical Ornaments, is so well preserv'd, notwithstanding the injuries of time, which hath begun to invade the eye-brows and the end of the nose, that he seem'd to me (by his left cheek, on which side he is seen) to have some aire of the pictures which passe about of him. But I cannot forget the particular courteousnesse of M. *Rinuccini*, who brought us to the knowledge of this Canon, and shew'd us many other civilities. He accompani'd us with the said Canon to the Cathedral Church; the design of which is so vast, and the structure so magnificent, as well for the Marble, of which it is all built without, as for the great number of exquisite statues about it in a thousand places. He conducted us into divers other places of the City. He invited us to dine with him a day or two after our Arrival, the Marquis of *Caracena* having sent him a very great fish on Thursday; we were desired to be at the eating of it the next day; but he season'd it, amongst many other delightful things which came into discourse, with a question he made, which is worth the setting down here, to shew many Ecclesiasticks, who shall read it one day, the just reproaches which we sometimes deserve to receive from the people of the world. He told me, he wonder'd that almost all the Writers of this age employed themselves chiefly in two things; the one, in amplifying more and more the Popes power, and extending every day his authority much beyond the bounds which our Lord gave him: The second, in making men go as near as is possible to criminal actions forbidden by the Laws of God and the Church, and exciting them to commit the same with impunity, and without any remorse of conscience, by using all sorts of subtilties to sever from them the sinfulness which blackens them, and inspires a horror of them. He askt me how it came to be so? And he was not ill satisfi'd with my answer, which imported, That I wonder'd at it as well as he, and that his asking me the reason of it, was a sign that he knew it no more then I.

CHAP. XIV.

A Letter from Paris *receiv'd at* Genua, *obliging me to return to* Rome. *It prevail'd above my resolution to the contrary. My return to* Rome.

WE arriv'd at *Genua* a day or two before the day of *Corpus Christi*. Ever since my departure from *Rome* I continu'd in the resolution not to return thither, at least not unlesse some motives almost irresistible should arrive to alter it. The more I reflected by the way upon the fortune I had incurr'd, and the reason which dissipated the purposes of retaining me there, the more this resolution was fortifi'd. I was still in this mind, when I went to visite Marquis *Giustiniani* Resident for the King with that Republick, to salute him, and desire the Letters which he had receiv'd for me, to the end I might know what my LL. the Bishops had determin'd upon my last from *Rome* of the 3. of *April*, and upon those from *Florence* of the 20th of the same moneth. I hop'd all the answers I should receive, at least those to my Letters from *Florence*, would be so many releases of my former promise of returning to *Rome* in case it were judg'd necessary; and I believe had it been throughly understood in *France* how narrowly I escap'd the nets which were lay'd for me, I had undoubtedly been dispens'd with. But looking upon affairs neer hand,

and discovering them afar off, are two several things; and so are speaking of things in general, and considering them particularly. By all the Letters which I receiv'd, both those of the 28th of *April* in answer to mine of the 3d. and those of the 5. and 12th of *May* to mine from *Florence*, it was signifi'd to me, that I must by all means return to *Rome* what reason soever I had to the contrary. That there were Letters sent both to the Pope and to some of the Cardinals (of which I shall speak afterwards) which were order'd to be deliver'd to none but to my self; that I should deliver them according to their directions, and beware of rendring them uneffectual by my negligence in an affair of so great importance as this in agitation, unlesse I would be responsible for all the evil sequels it might have, in case the Letters were not deliver'd through my fault or absence. None could write more expressely (speaking but in general) then I had done from *Florence*, to evince that I ought not to return to *Rome*, at least not all alone; nor could more strong and urging termes be us'd then those which obliged me to return without admitting of my deliberation thereon.

All which notwithstanding was no conviction to me that I ought to return to *Rome*. For how strong soever I had said my reasons were for not returning, yet I had not discover'd the main particular. I knew it could not be divined, and was perswaded that had it been known, I had been dealt with in another manner.

As I was alone upon the Port of *Genua*, ruminating upon these designes, that which was intended to be taken with me at *Rome*, and which kept me from returning thither more then any other consideration, brought a thought into my mind which suddenly chang'd my inclination and made me slight all other obstacles which might hinder me from so doing. I consider'd that God had perhaps preserv'd my liberty against their attempts and artifices who design'd to deprive me of it, only that I might employ it for his service for that of the H. See, for that of Truth, and for that of the whole Church in reference to this Affair; after which I concluded that I should be guilty before him of ingratitude and infidelity if I demurr'd longer. That seeing he had once protected me against those attempts, he could do the same against the like or greater; and if it pleas'd his Providence that I should miscarry in the next adventure, I ought cheerfully to consecrate to him my liberty and life, which I could not do in a better occasion, having herein ground to hope from his mercy that I should lose nothing in the sequel but what he would one day restore a hundred fold. Thus I resolv'd to return to *Rome*, for those purposes which I shall set down when I come to speak of my actions immediatly upon it; but I resolv'd to do it with such conditions and cautions as requir'd to be heeded in such tickliſh circumstances as I stood in, and expected all things to be at *Rome*.

The principal one was, not to appear at *Rome* when I arriv'd there, but to return directly back without delivering the Prelates Letters, if upon my imparting them and laying forth my commission to that excellent and judicious personage above mention'd (who did not approve the so soon beginning to stirre in this businesse) he should advise me to retire without appearing or doing any thing. As on the contrary, in case he consented to my performing what I was charg'd with, I conceiv'd I ought to do it with the greatest publickness and assurance that I could; that so they who contriv'd the former bad designes against my liberty during my stay there, might no more have the boldness to renew the same.

I cast my business accordingly, and projected to arrive at *Rome* a day or two after *Thursday* or on *Thursday* it self; that so before another *Thursday* (which is the day for ordinary consultations about things and persons relating to matters of doctrine) I might either be upon my way back if it were requisite, or make known my quality of Envoy from the Bishops of *France*, which would secure me from all kind of enterprises and violences, and render my person sacred and inviolable by the Maximes of the Law of Nations. For I consider'd that if on the contrary I should arrive at *Rome* only a day or too before *Thursday*, and my return should by mishap come to be discover'd before I could publish it with the solemnities requisite, I might fear least those who had before spoken to the Pope against me, would not let passe the following Assembly withour advertising his Holiness thereof, without convincing him that their accusations were well grounded, and that my departure from *Rome* had been onely a meer trick; without confounding the Cardinal whose goodness had defended me, by shewing him that he was mistaken in his judgment of me; and without causing him to look upon me from thence forward as a wilely and suspected person, and to consent with themselves to my restraint; and that whereas his former pleading had induc'd the Pope to say *Let him go*, his Holinesse after this seeing me return'd might say to M. *Albizzi*, *Cause him to be apprehended.* Which he would have been very glad to execute immediately, and to which for certain there would have been no want of his diligence.

And although the Letters found with me ought in good justice to procure my release the next day, yet it was to be fear'd lest they might be suppressed or kept (at least) til another time, the Officers employ'd to arrest me being perswaded that it was for the interest of the H. See, that M. *de Vabres*'s letter have its intire successe; and that three or four Bishops (as M. *Albizzi* slightingly said to me even after he had seen their Letters) by whom I was sent, ought no otherwise to be consider'd then enemies to the H. See as well as my self.

But, supposing all the justice I could desire were done me after such my Apprehending, and I were restor'd the next day to a full liberty of acting according to the commissions I had receiv'd, could I do it with any honour? could I have confidence enough to appear in *Rome* after having been disparag'd by such an ignominy? and would not the cause intrusted to me (already but too much decry'd) receive prejudice thereby? would it be fit to commit the same to others? who would undertake it after its being thus discredited?

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Theſe were the conſiderations which oblig'd me to retard my departure from *Genua* two or three dayes, that ſo I might take poſt with the Ordinary Courrier of *France*, and arrive together with him at *Rome* about the end of the week according to his cuſtome. But a Gally being to go almoſt empty from *Genuá* to *Civita Vecchia* to fetch home a Reſident of this Republick with the Pope after his accompliſhing his time, who waited onely for the ſaid Gally to carry him back, and it being ready to ſet ſail in the afternoon of the *Saturday* following; and experien'd people aſſuring me that it was morally impoſſible according to the quality of the time and ſeaſon for it to be more then two or three dayes in reaching to *Civitá Vecchia*; I took it as an opportunity offer'd me by divine Providence for the ſeconding of my reſolution and voyage: intending, in caſe it arriv'd at *Civitá Vecchia* ſome dayes before *Thurſday*, to ſtay there till its going from thence; and in caſe the fair weather continu'd not according to expectation, then to land and take horſe at the ſhore where it ſtaid, that ſo what ever happned I might arrive at *Rome* at the end of the week.

Saturday afternoon being come, I took leave of the Gentleman for whoſe ſake I undertook this journey, and of ſome others whom we were acquainted with at *Rome* and found at *Genua* as the little Rendes-vows appointed for the meeting of all our company, to paſſe together into *France*. There was alſo a Canon of *Noion* call'd M. *Wiar* a very accompliſht and prudent man; with whom we had been ever ſince our departure from *Rome*; they had all the goodneſs towards me (as well as the Gentleman my friend) to accompany me to the Gally, where was the place of our ſeparation.

Our voyage was, for my deſign, of juſt the length I wiſht. For we arriv'd at *Civitá Vecchia* on *Wedneſday* about three in the afternoon, with one man more then we were at *Genua*, who was as well pleaſed as my ſelf with being at *Civitá Vecchia*, though upon a very different ground. He was a Neapolitane, a goodly perſonage, of a ſprightly aſpect, and about 50. years old; we found him in the open Sea alone in a little ſkiffe which he row'd along as well as he could with two oars, and his ſhirt hois'd up inſtead of a ſail. We took him and his skiffe by the way into our Gally, he told us that the Spaniards had taken him by force from *Naples* to bear armes, and carry'd him to the garriſon of *Portolongone*, from whence he eſcaped in that manner.

Aſſon as we landed at *Civitá Vecchia* I gave order to have horſes ready to depart in the evening, intending, to travel all night, that ſo I might arrive (as I did accordingly) the next morning at *Rome* at the ſame time that the Aſſembly of the Inquiſition was holden before the Pope, whither no perſon was likely to carry them the news; and alſo might have a whole week free, wherein to order my affairs, and ſhew my ſelf publickly before they could any wiſe conſult about me.

THE THIRD PART.

Containing what pass'd at *Rome* from the time of my return thither as Delegate or Deputy from the Bishops, 15. *June* 1651. till the end of that year.

CHAP. I.

The Bishops Letter to the Pope. Deliberation whether it were fit to deliver it. Resolution to do so.

BEing arriv'd at *Rome* on 15. *June* 1651. about one after noon, I presently sent to inquire for such Letters as were sent to attend me there from my LL. the Bishops; and I writ a Note to him whom I saw last there before my departure, (from whom I learnt the particulars of what had pass'd about me before the Pope) advertising him of my return, and beseeching him to come and see me the soonest he could that afternoon.

Amongst those Letters, there were some for the Pope, others for MM. the Cardinals *d' Este*, *Spada*, and *Barberin*, and others for my self. Those for me contain'd the Orders laid upon me by my LL. the Bishops who writ them, to present theirs to his Holinesse and their Eminences, and to endeavour the effect of them, to wit, the establishment of a Solemn Congregation, like those held under *Clement VIII.* and *Paul V.* to which Catholick Divines of different judgements about the matters of Grace might be call'd, and fully heard on either side, both *vivâ voce* and by writing, according to the accustomed forms, and with intire Ecclesiastical liberty, before the Pope pronounce any Judgement upon the Five Equivocal Propositions which were presented to him; that so by this means that which he shall pronounce may be more signal, more satisfactory, more venerable to all the world, and more likely to dispel all difficulties, to confirm the truth, and to establish a sound peace amongst all Catholick Divines. The Letters directed to the Cardinals were sealed; it was signifi'd to me that they were from M. the Bishop of *Angiers*, who was particularly known to them, and that he therein beseecht them to further the effect of so just a request, and to favour me with their protection, wherein I should need it. Those for the Pope were yet open, of which take here the translation. They were directed, *To the most Holy Father Pope* Innocent X. *at* Rome. The contents follow.

Most Holy Father,

WE have understood that some of our Brethren Bishops of France, *have written to your Holinesse touching an affair of very great importance and difficulty, and requested you by their Letter to decide clearly and plainly certain Propositions, which last year rais'd great disturbance without any benefit in the Theologal Faculty of* Paris; *not could the issue be otherwise; for being contriv'd purposely in ambiguous termes, they could produce nothing of themselves but disputes full of animosity about the various senses put upon them, as it always happens in Equivocal Propositions. Wherefore our Brethren must give us leave to declare, that we cannot approve their design in this matter. For besides that the Questions about Divine Grace and Predestination are full of difficulties, and are not ordinarily handled without violent contests; there are other very considerable reasons which give us ground to conceive, that this present time is not fit for the terminating of so important a Difference, unlesse your Holinesse will please, in order to passing a solemn judgement upon it, (which seems not to be their intention) to proceed therein according to the forms practised by our Fore-fathers, to resume the affair from its original, and to examine it wholly and intirely, to that end summoning and hearing the reasons and arguments of either side, as was done not long since by the Popes* Clement VIII. *and* Paul V. *of Holy memory. For if your Holinesse do not take this course, the condemned party may with justice complain of having become so by the calumnies and artifices of their Adversaries, without having their own reasons heard.*

To

To which perhaps they may adde, that this cause was brought to your Holinesse, before it was judg'd in a Council of Bishops. And to strengthen the justnesse of their complaints by examples of the antient Discipline of the Church, they may alledge the Council of Alexandria *against* Arius, *that of* Constantinople *against* Eutyches, *those of* Carthage *and* Mileva *against* Pelagius, *those of* Valence *and* Langres *held in* Frante, *for the same matter now in Question, and other Councils against other Hereticks. And truly, most Holy Father, were it meet to examine and decide the said Propositions, the legal order of the Judgements of the Universal Church, together with the Custom observ'd in the* Gallicane *Church, requires that the greatest and most difficult Questions which arise in this Realm, be first examined by our selves. Which being so, Equity would oblige us to consider maturely, whether the Propositions complain'd of to your Holinesse have been made purposely to cast an odium upon some persons, and to excite a combustion; in what Books, by what Authors, and in what senses they have been advanced and maintained; to hear the pleadings and arguings of either side thereupon; to view all the Books written lately touching the said Propositions; to distinguish the true sence of them from the false and ambiguous; to inquire carefully into all that hath pass'd in the businesse since the beginning of the dispute; and after this, to give an account to your Holinesse of all things done and ordained by us in this affair, which concerneth matter of Faith; that so what were rightly pronounc'd by us about this matter, might be confirm'd by your Apostolical Authority. But how many artifices may there be to oppresse and overthrow the truth, by thus directly addressing to your See before our examining and judging of the cause? By what abundance of calumnies may the reputation of our Prelates and Doctors be blemish'd? And by how many fallacies may your Holinesse be circumvented and surpris'd in this great affair, which concerns points of Faith? For on the one side, it is visible that they in whose favour our Brethren the Bishops writ to your Holinesse, maintain firmly and obstinately that the greatest part of the new Schoole-men is of their opinion, and that their Doctrine is most consentaneous to the goodnesse of God, and the equity of natural reason. On the other side, they who adhere to S.* Augustin, *declare, not in secret but publickly, that the Questions contested about, are not now dubious and problematical, but that 'tis an affair ended and terminated long agoe; that they are the received Determinations of antient Councils and Popes, whose Decrees are most evident in this matter; and especially those of the Council of* Trent, *which they maintain consist almost wholly of the words and maximes of S.* Augustine, *as well as those of the second Council of* Orange *do. Wherefore they professe, that instead of fearing either our judgement or yours, they have rather reason to desire the same, having all ground to promise themselves, that your Holinesse, being assisted by the inspiration of the Holy Ghost, (who vouchsafes to guide you when you consult him, and to hear you when you pray to him) will not in the least thing depart from what hath been determin'd by the H. Fathers; that so it may not happen (which God forbid) that the reputation of the H. Apostolical See fall under the contempt of Hereticks, who narrowly observe the least of its actions and words. But we have ground to hope that this will never come to passe; especially, if for retrenching all contest for the future, your Holinesse will please, by treading in the footsteps of your Predecessors, to examine this affair from the bottome, and to hear the reasons and defences of either side according to custom. Vouchsafe therefore, most Holy Father, either to let this important dispute, which hath lasted divers ages without breach of the Catholick Unity, continue still a little longer, or to decide all the Questions by observing the legitimate forms of Ecclesiastical Judgements. And we beseech your Holinesse, that you will please to imploy all your care and zeal, that the interests of the Church intrusted to your Government, be not any wise injur'd in this Cause. God accumulate many years prosperity and happinesse upon your Holinesse. We are,*

Most Holy Father,

Your Holinesse's most humble

Sons and Servants in Christ Jesus.

[Signed thus in several Copies.]

In one.

Lewis Henry de Gondrin Archbishop of *Sens.*
B. Delbene Bishop of *Agen.*
Gilbert Bishop of *Comenge.*
Le Beron Bishop of *Valence* and *Die.*
A. Delbene Bishop of *Orleans.*
Bernard Bishop of S. *Papoul.*
J. Henry de Salette Bishop of *Lescar* in *Bearn.*
Felix Bishop and C. of *Châlons.*

In another.

Francis Bishop of *Amiens.*

In a third.

Henry Bishop of *Angiers.*

In a fourth.

Nicholas Bishop and C. of *Beauvais.*

The friend whom I intreated to come to me, accordingly repair'd to the lodging I had taken. We consider'd the above mention'd Letters, and having discours'd largely of all things, I desir'd him to go, and confer thereupon with the other person, (who could not so well come abroad, and who did not think meet the delegation should be hastened) and to assure him, that if the present posture of things at *Rome* would not bear the prosecution of my affair, I was for my own part ready to return back the next morning to *Civitá Vecchia*, and so to *Genua* by the Gally in which I came, and which was to return thither within a few days.

I entrusted my Letters to this friend, who accordingly carried them to that other person, and after having confer'd together upon them, came again to me the same day. I conceive that in case things had been still intire, and not yet medled with, we three should have agreed to leave them so for some time, and wait till mens minds were better prepar'd then at present to receive our Remonstrances, and consider the truths which we were to defend in the Sequel of this affair, if the first Justice desir'd by us were granted, of which there seem'd not to be any doubt, being su'd for by

by perſons ſo eminent among their brethren as thoſe Biſhops of *France*, who ſubſcrib'd the letter whereof I was bearer. But for that it was not abſolutely in our power to act ſo directly againſt their orders and intentions, without having reaſons evidently convincing, and perfectly indubitable for ſo doing; and alſo for that, although there were very ſtrong ones to perſwade it expedient not to haſten ſo much the producing of my Letters, and beginning the proſecution enjoyn'd me; yet there were others too no leſs powerfull, to evince ſuch proſecution both beneficial and neceſſary: We all three judg'd that it ought to be begun; we conſider'd that the buſineſs was in very evident danger whatſoever courſe were taken; and that unleſs I ſtir'd in it, the ill ſucceſs would infallibly be attributed to ſo irregular a managment as mine would be. That ſuch ill ſucceſs was almoſt inevitable, there being already a Congregation eſtabliſht, which ſecretly carri'd on the affair, and which receiving neither oppoſition nor information contrary to the conceptions begotten in them by M. *de Vabres*'s Letter (ſubſcribed by ſo many Biſhops and other perſons who conſpir'd and ſolicited the condemnation aim'd at in writing it) would not fail to follow thoſe prepoſſeſſions, and conclude upon the condemnation. That by the high credit and great authority of the perſons who intereſted themſelves in the proſecution of the ſame, and in whoſe power it would be to make ſuch application and uſe of it as they pleas'd, it would cauſe as much miſchief, and have as evil conſequences in what manner ſoever it were concluded, as if it were ſo, notwithſtanding the letters I ſhould deliver, and the remonſtrances I could make: Beſides, thoſe letters and remonſtrances in whatſoever manner they were received, and whatſoever regard were had of them, might always hinder ſome of thoſe ill effects and grievous conſequences. For either the condemnation would be proceeded to, notwithſtanding my letters and remonſtrances, and without granting the Congregation required by me; (in which caſe being an irregular, unheard-of Condemnation made againſt all form and equity, it would deſtroy it ſelf, and at leaſt in time to come, incur the indignation of all perſons any thing judicious or equitable:) Or the ſaid congregation would be granted at our requeſt, and the affair examin'd according to form; in which caſe it could not be but that at leaſt a great part of thoſe imploy'd therein, would underſtand which ſide Truth and Juſtice are of, in regard every one would be neceſſitated to apply himſelf to the examination of writings deliver'd him on either ſide, to the diſcuſſion of things alledged in conferences held between us in their preſence, and to the particular ſtudy of the matters which they ſaw in queſtion between us. It was not poſſible likewiſe but that there would be found in the great City many perſons who being awakened by the notoriouſneſs of this examination would have the curioſity and the good hap to inquire thereinto, leaving apart their other ſtudies and employments, which would be a good fruit of our pains. And laſtly, that it was not poſſible but the Pope (who though little vers'd and skilful in theſe matters, was nevertheleſs very prudent and circumſpect, as he lately ſhew'd when being prevail'd with by the common conſent of the Congregation of the H. Office to confirm the pretended cenſure of the faculty at *Paris*, he chang'd his mind, and was ſtaid from doing it by the diſſent of a ſingle Cardinal) would be more powerfully woo'd with the number of thoſe who ſhould declare to him their being undeceiv'd, and better inſtructed of the truth whereof they were formerly ignorant; that theſe reflections would move him either to abſtain from pronouncing upon this affair any judgement which might be unworthy of the Majeſty of the H. See, or to pronounce one worthy thereof. Whereupon we all three concluded, that theſe conſiderations oblig'd me to acquit my ſelf of my Commiſſion, to deliver my Letters, to begin my ſollicitations, and that the ſooneſt, and with the greateſt publikneſs I could.

I had time left the ſame day to ſend for a Tailor to make me a Gown and a turr'd Hood againſt the next Sunday, ſuch as we have in *Sorbonne*, and alſo for a Cap-maker to make me a Cap with four Corners, moſt of theſe at *Rome* having but three, and being far leſs then what we are accuſtomed to wear at *Paris*.

CHAP. II.

A viſit to Cardinal d' Eſte, *who gives me to underſtand, that it is not ſafe for me to tarry at* Rome. *My immobility at it, with divers Viſits concerning the cauſe of my Return. Diſcourſe with F.* Annat.

I continued without ſtirring out of my Chamber till Saturday evening following (17 *June*) when being aſſur'd all my Equipage would be ready by the next morning, I went to ſalute Cardinal *d' Eſte*; to whom I conceiv'd I ow'd that reſpect in the firſt place, both for that there was at that time no Ambaſſadour at *Rome*, and becauſe he was Protector of *France*, as alſo out of a deſign to make him *mine* as much as I could. I preſented to him *M. d' Angers*'s Letter ſent to me for his Highneſs, and I acquainted him with the occaſion of my Return: He ſeem'd much ſurpris'd to ſee me in that Country; and that partly out of his affection for the Nation and my ſelf, and partly out of the danger which he ſaw I incurr'd: for he was preſent at the Aſſembly of the H. Office, in which I was ſpoken of before the Pope, and knew what had paſs'd thereupon.

After he had read M. *d' Angers*'s letter, and, as he was reading, conſider'd what to ſay to me, he profeſs'd much affection and eſteem for M. *d' Angers*, and told me, he conceiv'd, I believ'd, he had ſome for me too; of either of which he could give no other aſſurance then by doing for me all that ſhould lie in his power: But he asked me, whether I had well conſider'd of the reſolution which I took when I determin'd to come back, and that about ſuch matters as theſe: He repreſented to me that I had ſpent the four or five months that I

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was at *Rome* with honour and success: that the affairs for which I return'd thither, were very odious and apt to render all persons suspected that meddle therewith; but as for me in particular, for reasons he had, and could not declare to me, he desired me to take it well that he told me, that there was no person less fit to meddle therewith then I: That to advise me as a friend, he conceiv'd himself oblig'd to advertise me that I must not appear again, but resolve to return back, and that with all speed.

Had I before understood the reason which mov'd Cardinal *d' Este* to speak in this manner, I should have been more surpris'd therewith then I was: yet I forbore not to testifie some astonishment to his Highness, because on the one side I was glad to find how far he would discover what had pass'd before the Pope; of which I still kept my self from seeming to have any hght: And on the other, I was not at all willing to acquiesce in his counsel: For though I was sure of the affection, sincerity and generosity of him that gave it, yet I was also sure that he gave it me without having examin'd things to the bottom, and only considering my interest and safety: wherefore I told the Cardinal that I had so great respect and yieldance to his sentiments, as to submit mine to them readily, were the affair occasioning my return particularly my own; but it concern'd the most illustrious Bishops of *France* who intrusted me with it, and promising themselves from my submission to their Orders, that I would punctually follow them when I had receiv'd them, rely'd upon me therein without looking out any other person more capable of discharging the same, as they would have done, had they not depended upon me, and therefore I could not fail in answering their expectation in a business so important as they accounted this which they had committed to me. To shew him in what terms they had treated me, I drew out of my Pocket the Letters which they writ to me: The Cardinal thereupon answer'd, That those Prelates in *France* did not so understand the state of things at *Rome* as they do who are there, and have a clearer insight into those affairs; that he would return M. *d' Angers* an answer, and would assure him, and desire him to assure all the other Bishops of my good will and forwardness, and that I had not desisted execuing the Commission they gave me, but upon reasons to which it was impossible not to yield: I reply'd to the Cardinal, That I did not know those reasons; that he would oblige me in telling me them, if there were any, as I doubted not; but I could not imagine there were any prevalent enough to countenance such a desisting as his Highness spoke of; being convinc'd as I was of the importance of the affair intrusted to me: That besides I did not fear being blam'd for it at *Rome*, when it was once consider'd; being certain that the H. See is more interested therein then any, and that in the prosecution I was to make, the service of that is more concern'd then of the Prelates who oblig'd me to return.

The Cardinal seeing me so firm, bid me do as I would; but he said, I had best take heed; That for his own part, he was convinc'd of the necessity of the advice he gave me; That he exhorted me again as a friend to follow it, and before my departure to speak with the Cardinals *Spada* and *Barberin*, whom he believ'd well affected towards me; and to see what their Eminencies would say to me. I answer'd, that I would wait upon my LL. the Cardinals *Spada* and *Barberin*, but not in order to change my purpose; for were I so minded, it should be upon what his Highness had said to me: wherefore intending not to fail to present to his Holiness the Letters which my LL. the Bishops had sent to him, I beseecht his Highness to procure for me assoon as possible an audience for that end.

I perceiv'd for certain that my remaining so firm in my resolution, troubled the Cardinal *d' Este*; that he lookt upon me as one that was going to sacrifice himself, that he heartily wisht he could prevent the unhappiness I was ready to fall into; and that he conceiv'd (as he told me) that did I know what mov'd him to give me such counsel, I would take it of my self without needing any reason to perswade me of its necessity. But the Excommunication under penalty of which he was oblig'd to such religious secrecy as he us'd to the H. Office, made him rather consent to my unhappiness which he believ'd inevitable (notwithstanding his affection to me) then to violate the same by telling me a word, though my deliverance depended thereupon. Wherefore he promis'd me that in case I met with the least difficulty or delay of the audience which I desir'd to have of his Holiness, he would recommend me to some Officers in whom he had an interest, who should accelerate the same; but he said, he did not believe the recommendation necessary, considering the acquaintance I had lately by his mediation with those very Officers which t'was likely they had not yet forgotten. As for the Prelates who sign'd the Letters which I had to present, he askt me what number there was of them: I avoided telling him, by answering, that their Letters were seal'd, as indeed they were all at that time. And this I did, because I had not yet receiv'd them from all that were to send them: I hop'd they would arrive before I could obtain audience of the Pope; and I was willing their names should be all known together, that so the first apprehension which would be had from their number, might not be disadvantageous to the business in a Country where I knew many things are measur'd by the outside and the show. At length I took my leave, more satisfied with this visit, in regard of the affection testified to me by this Cardinal, in his hearty endeavouring to perswade me from proceeding further in this business, then he was with my resolution which I signified to him of driving it on to the utmost, in regard of the danger which his Highness believ'd I incur'd.

On the Sunday morning (June 18) I presented my self in the Pope's Presence-Chamber in my Gown, Cap and Furr'd-hood, to have audience of him; I heard his Mass, and spent all the forenoon there; but audience there was none for me; Cardinal *Gueva* who took leave that day of his Holiness to go to his Bishoprick in *Spain*, ingross'd it all. Also all the Jesuites Assistants waited for it, to give the Pope notice of the decease of their General who dy'd the day before. When I saw audience desperate for me that day, I resolv'd to return

return home to my lodging; yet I thought fit before my going, to accoſt and ſalute F. *Annat.* who was with all thoſe other Aſſiſtants, and with whom I had contracted ſome ſlight acquaintance. I conceiv'd it fit to do ſo to that Father out of good manners and civility; and withal neceſſary too, to take from them all the thought of new Intrigues againſt me, by letting them ſee (yet without affectation) that I ſhew'd my ſelf boldly, and had no fear, being ſent as I was for a publick cauſe, and by perſons ſo conſiderable in the Church. I told F. *Annat.* after my ſaluting him, that he did not think at my departure of ſeeing me ſo ſoon, nor I him: but I had been ſtop'd by the way, and oblig'd to return, to preſent the Pope a Letter from ſome Biſhops of *France*, who knowing of my being in that Country, choſe rather to charge me therewith, then to ſend ſome other perſon thither on purpoſe. 'When he heard me 'ſpeak of a Letter from Biſhops, (they are the 'words of the Letter which I writ the next day 'touching the diſcourſe I had with him) he appre-'hended that it was concerning the *Five Propoſi-'tions*, and I did not at all diſſemble it. He anſwer'd, 'That it was very well done, that both the one 'ſide and the other had recourſe to the Oracle. He 'told me nothing could be more civil then what 'was deſired by thoſe who writ on the other ſide, '(as I remember, he us'd theſe words, *Who writ 'for us*) namely a plain judgement, without 'ſpeaking either *Pro* or *Con.* I reply'd, That they 'by whoſe Order I was return'd, deſir'd not much 'more, to wit, That the Divines be firſt heard, for 'the diſtinguiſhing of the ſeveral ſenſes of the 'Propoſitions, that ſo the cenſure may fall only 'upon that which is bad, and which all the world 'acknowledges ſuch; but the Catholick ſenſe may 'be ſafe, and exempted from the Cenſure; that 'ſo both ſides having been heard, each may receive 'his Holines's judgement with reſpect, without 'ſtir, and without having cauſe to complain of 'not having been heard, and to make new Re-'monſtrances, which would renew the Quarrel. 'He deemed all this juſt, and yet could not diſſem-'ble the deſign they had of getting the Propoſi-'tions condemn'd abſolutely. For he added, that 'notwithſtanding the Propoſitions were capable 'of a Catholick ſenſe, yet if abſolutely and in 'themſelves, they have an Heretical ſenſe, 'tis fit 'they be condemned in themſelves. Without ſeem-'ing to take notice of his meaning, and to avoid 'diſputing in that place, I only ſaid, That the He-'retical ſenſe ought to be abſolutely condemned, 'and the Catholick abſolutely ſav'd; after which 'I took leave of him, and ſeparated civilly.

In the afternoon I went to viſit Cardinal *Spada* in the ſame habit which I wore in the morning in the Popes-Preſence-Chamber. I told him that being at *Genua* upon the point to return into *France*, I receiv'd ſome Letters from my LL. the Biſhops of that kingdom, which oblig'd me to come back to *Rome* to preſent one to the Pope which they had writen to his Holineſs concerning an affair of high conſequence; the effect of which they charg'd me to ſolicite with all the care and diligence it deſer'vd. That it was touching the *Five Propoſitions* contriv'd and fram'd in obſcure, ambiguous, and equivocal words, ſo as to be capable of ſeveral very contrary ſenſes according to the different interpretations which may be put upon them. That ſome of thoſe ſenſes are evidently Heretical; others moſt certainly Catholick, and containing the chief Truths of Faith and Chriſtian Religion. That the Authors of thoſe Propoſitions fram'd them in this manner; that ſo under pretext of thoſe bad ſenſes; they may get a downright abſolute condemnation of them, and apply the ſame afterwards to the Catholick Senſes and Orthodox Truths which they include. That they did thus becauſe they are poſſeſs'd with Sentiments contrary to thoſe Truths; and ſeeing the ſame ſo firmly eſtabliſht, that there is no likelyhood of impeaching them with ſucceſs, ſhould they openly declare againſt them, they had deviſ'd and fram'd thoſe Propoſitions to overthrow the ſaid Truths by involving them in one and the ſame condemnation with the errors contain'd in the ſaid Propoſitions. That M. *Cornet* was the man that firſt broacht them, propoſing them to the Faculty almoſt two years ago to get them cenſur'd; but a great number of Doctors preſently underſtanding the Artifice, and diſcovering the dangerous conſequences thereof, both to the publick by ſome Books publiſht againſt that Attempt, and to the Court of Parliament by two Petitions which they were conſtrain'd to preſent for ſtopping its courſe, It incur'd the indignation of all ſincere and equitable perſons that heard of it, and was repreſs'd by an Arreſt of the Court, which prohibited M. *Cornet* and all others to purſue it. That having miſs'd of their deſign in the Faculty in the year 1649, M. *Cornet* and ſuch as joyn'd with him, conceiv'd the Aſſembly of the Clergy held the year after, might be a favourable opportunity to revive it; becauſe the Biſhop of *Vabres* who was ingag'd therein with them, and was to be of the Aſſembly, might uſe ſuch practices as were neceſſary for it with my Lords his brethren: But many of them which were alſo of the Aſſembly, having well underſtood the buſineſs, the memory of which was ſtill freſh and abhorr'd, and M. *de Vabres* (having apprehended, that if he made the leaſt opening of it, there would never be wanting ſome or other to repreſent to the Aſſembly, how great and fruitleſs a ſtir it caus'd the year preceding, how remote it was judg'd from ſincerity and honour, and conſequently how unworthy it would be of their company, and ſo his Propoſal would certainly have no effect;) he durſt not attempt to make it. Wherefore the buſineſs having fail'd in the Faculty, and being not thought fit to be ſet afoot amongſt the Clergy for fear of the ſame ſucceſs, they reſolv'd to venture it to the H. See, conceiving all the particularities of its odiouſneſs would not be repreſented there, and that no perſon would ſet forth to his Holineſs what a plot there was upon him to engage the Apoſtolical Authority in a Cenſure intended to ſerve for the upholding of error. That they were the more confident of drawing the H. See to ſuch a Determination (though it cannot but be ſhameful to it in the end, and beget confuſion and greater Diſputes in the Church, which yet is the only refuge they have in the miſerable cauſe wherein they are ingaged;) for that they preſume the H. See, not having any ſuſpition or diſtruſt of thoſe whi-

follicite it, being persons who have ever professed a singular devotion to its interests and service. But this, as I conceiv'd, would cause in the Pope and their Eminences, greater indignation against the Enterprise, when they should find that its Authors made use of that outside false zeal for the H. See, to circumvent it and bring it more easily into the Ambushes which they have prepared against it. That they cover'd the same with the authority of some Bishops which they have inveigled therein-to by sundry plausible motives and specious considerations fitted to every one's gust, thereby engaging each of them to subscribe a Letter address'd to the Pope for his Holiness's judgment upon the Propositions. That the fear of those by whose order I was return'd lest this authority and recommendation of their Brethern should prevail upon the Pope's mind, and lest the promoters of this Enterprise should abuse their Letter against their intentions, induc'd them to write another to his Holiness, by which they advertise him of the prejudicial consequences likely to insue upon his Decision, in case he make it before fully examining all the circumstances of the business, and throughly searching the bottom of the matter in question. Which they conceiving not to be done but in a solemn Congregation, in which all the Divines divided about these matters may be heard both *vivâ voce* and by writing, in presence of either side, to represent all their reasons and answer those of their Adversaries; their just care to prevent the troubles likely to arise in the Church, and their affection for the service and interests of the H. See, hath mov'd them to beseech the Pope to erect and establish such a Congregation. That they hop'd this Request would be well-pleasing to his Holinesse, because without such a Congregation it is not possible either to settle a firme peace amongst the Catholick Divines (whose concord is so necessary to the Edification of the whole Church) or to clear and maintain Truth, the defending and supporting of which are the prime duties and most essential obligations of the H. See, or to preserve the respect due to its Decrees, the authoriry of which ought to be render'd inviolable by using all circumspection and diligence possible in the making thereof.

I added that what I represented to his Eminence, was more largely and clearly set forth in the Letters which I had to deliver to the Pope from my LL. the Bishops who oblig'd me to return; and moreover because it was requisite to adde many things by word of mouth, for the more ample deducing both to his Holinesse and their Eminences, all the particulars and considerations fit to be represented in so great and important an affair, one man being not sufficient to performe the same fully and perfectly; they would likewise send at Autumne following some Doctors or other Divines, that so nothing might be omitted which they conceiv'd they owe to the H. See and the Church in this occasion. That nevertheless in the mean time their fear lest this affair might be too much hastned at *Rome*, before the arrival of those whom they intended to send thither, and lest his Holiness not being advertis'd of the danger there is in decreeing any thing in it before it be throughly examin'd, might grant some Decree upon the Instances made to him for it; understanding that I was still in those parts, and accustom'd to the heats which are oftimes so prejudicial to new-commers, they oblig'd me to come and give him this first advertisment thereof.

I deliver'd the Cardinal a Letter written particularly to himself, by M. *d' Angers* in recommendation of me to him and of the affair which I was to follow; and I beseecht him to countenance the prosecutions I should use, with his Authority; and to believe that next the service of God, of Truth and of the Church, which principally induc'd me to return to *Rome* in obedience to persons of so Eminent worth and dignity who oblig'd me thereto (notwithstanding my particular desire and interest to go home into *France*) I became ingaged to do so by the affection which I have for the service of the H. See, which his Eminence would at length find more concern'd in this affair then any other.

I found a great difference (as indeed there was reason) between Cardinal *Spada's* deportment in this visite, and in another which I made to him of civility in the Lent preceding; for he was as reserved in this, as he was communicative in the former; he heard all that I said to him (just as I have since experienc'd to be the usual way in *Italy* in all audiences) with great silence, attention and gravity. He receiv'd the Letters which I had for him; and after signifying some testimonies of his esteem of the Bishops of *France*, and particularly of him whose Letter I presented, he told me, He hop'd the Pope would not fail to take such course in this affair as was necessary for its succeeding to the honour of God and his Church; to which end, for his own part, should his Holinesse employ him in it, he should contribute his utmost care and endeavor.

I arose up from the chair set for me at my entrance right against that of his Eminence, in order to depart, and himself arose also to conduct me; which he did from the chamber wherein he receiv'd me till we came into the Dining room, where he left me; although between it and his chamber, there were two Anti-chambers to passe through. When he had quitted me, I was saluted by some of his Court who accompany'd me to the doore. This I take notice of, not as an extraordinary thing, but to intimate to such as know it not, in what manner these audiences use to be given; it being very civil and convenient; for the Visitant is receiv'd alone, and hath time to deduce at length and at his pleasure what he mindeth to represent.

At my departing from Cardinal *Spada*, I went to wait upon Cardinal *Barberin*, and I was likewise so fortunate as to find him at his Palace, and to declare my mind to him as much as I desir'd the same day. I shall not recite here or elsewhere what I then said to his Eminence touching my return. For in all the visites which I made to speak of this busines, it was nothing but a continual repetition (sometimes amplifi'd more or lesse according to occasion) both of I what I said to Cardinal *Spada* and of what I have formerly related to have been done ar *Paris* and at *Rome* about the Propositions. And as for what pass'd at *Rome*, sometimes I met with people, who hearing me speak thereof, and thereby conceiving me better inform'd then indeed I was, not onely confirmed

to

to me what I knew before, but alſo inſtructed me in ſome particulars of which I was ignorant; by which means I came to underſtand things ſo well as not to fear to aſſure the Pope even in Papers ſigned with our hands, of the truth of all thoſe which I have above related.

But to return to Cardinal *Barberin*, I told him all that I had ſaid to Cardinal *Spada*, though not altogether in the ſame order and without interruption. For the great familiarity wherewith Cardinal *Barberin* us'd me in all the entertainments which I had with him during my reſidence at *Rome* the foregoing winter, and his more exact knowledge of all the things and perſons of whom I ſpoke, caus'd him ſometimes to interpoſe anſwers and interrogations to me concerning what I ſaid; I was oblig'd to continue my diſcourſe according to the matter and leiſure which he afforded me; but I conſtantly reſum'd the ſeries of my affair, and omitted nothing at all in giving him account of what I had ſaid to Cardinal *Spada*.

Beſides which, I ſpoke ſomething concerning another buſineſs, namely about the *Houres*, touching which I formerly had ſome diſcourſe with him; and they were now recommended to me by the Biſhop of *Angers* to take care of, and maintain and juſtify as much as I could againſt the proſecutions and accuſations which he underſtood were made againſt them. Cardinal *Barberin* anſwer'd that it was a long while ſince he heard any ſpeech of them; that he conceiv'd, they were thought of no more; that the Biſhop of *Angers* had recommended them to him by a Letter which he receiv'd from him ſome dayes ago; and that he hop'd the anſwer which he intended to return thererunto the next day would give M. *d' Angers* content. I do not at preſent remember the particulars thereof which he was pleas'd to impart to me, nor can I find what I then writ down in my Notes; but I remember that according to what his Eminence then ſaid; I Judg'd the *Houres* out of danger and wholly ſecure from calumny.

CHAP. III.

Viſites made in the end of June *and beginning of the moneth of* July, *wherein I diſcover'd the objections made againſt the* Houres. *Notice of putting me into the Inquiſition.*

I ſpent *Monday* the 17th. of *June* in anſwering the Letters I receiv'd at my arrival, and I advertis'd the Prelates who writ the ſame to me of what had paſs'd ſince in the viſites which I made about the affair wherewith they did me the honour to charge me. I ſpent *Tueſday* the 18th. in providing me a Lodging in the ſociety of the French Prieſts which are at S. *Lewis*, that ſo I might be in a place more ſutable to my condition and employment then I could be in an ordinary Inne; ſuch perſons as it was requiſite for me to addreſſe to for the obtaining of the ſaid Lodging, I acquainted with the occaſion of my return; amongſt others, M. *du Noiſet* Dean of the Rota on whom it abſolutely depended as being the ſuperior of the ſaid Society. On *Wedneſday* I went to *Tivoly*, where M. *le Bailly de Valancey* the King's Ambaſſador to the Pope was ſtill retir'd, to ſalute him and inform him alſo (according as I was oblig'd) of the Commiſſion I had the honour to be charg'd with. He made me a very courteous reception, and promis'd to do what he could at that diſtance, to facilitate and haſten my audience of the Pope; whereunto I ſignifi'd to him my great deſire to be admitted without delay in regard of the importance there was in the Pope's being ſpeedily adverti'ſed of the nature of the affair whereof I was to ſpeak, that ſo ſurpriſals and circumventions might be prevented; which were otherwiſe much to be feared.

Returning at night from *Tivoli*, I underſtood Cardinal *Barberin* had ſent for me to come to him that evening; and hearing I was gone to *Tivoly*, ſent again to tell me I ſhould come to him the next day about ſeven a clock in *France*. I adde this word in *France*, becauſe in *Italy* they begin to count the houres from the time of ſun-ſet, and reckon twenty four till the next day at the ſame time. Upon this account it is not frequent to make an appointment at ſeven a clock in the morning becauſe when the dayes are longer, that would be about three in the morning; and therefore to intimate at our ſeven a clock, they ſay at eleven a clock. But for that I write in French and for the uſe of Frenchmen who for the moſt part would not underſtand the Italian reckoning, ſhould I uſe it, eſpecially when I mention'd thirteen a clock, eighteen a clock, and one and twenty a clock; I conceive it fitter to reduce their computation to ours as often as I have occaſion to mention it, as I have done above, without adding the two words in *France*; becauſe they are alwayes to be underſtood.

On *Thurſday* morning (*June* 20.) at ſeven a clock I went to Cardinal *Barberin* according to his order. He told me he ſent for me to tell me that it was requiſite that I went to viſite ſeveral perſons whom he nam'd, to acquaint them with what I had ſaid to him in favour of the *Houres*, either by anſwering the accuſations made againſt them, or informing them of what greaſt eſteem they were in *France* with perſons of underſtanding and honour who judg'd thereof impartially. The perſons he nam'd for me to viſite, were my LL. the Cardinals *Roma*, *Spada*, *Ginetti* and *Cechini*, my Lord *Albizzi* and the Maſter of the ſacred Palace.

After this I accompani'd Cardinal *Barberin* to the Pope's Palace, whether he repair'd to the Aſſembly of the H. Office, which is held, (as I ſaid above) every *Thurſday* in preſence of his Holineſſe; and having paſs'd into the Preſence chamber I there entertain'd as many perſons as I could with the buſineſſe which occaſion'd my return, during the time of the Aſſembly; which being ended, and M. *Albizzi* happning to be neer enough to me for me to acquaint him with my purpoſe of going to wait upon him, according to the direction of Cardinal *Barberin*, I would not loſe this opportunity of ſurmounting the difficulty there was in breaking our buſineſſe to a man openly declar'd in ſundry caſes againſt what ever I could pretend, and wholly engag'd in the wayes and intereſts of

the Jesuits. Nevertheless he very civilly receiv'd what I said to him concerning the design which brought me back, and told me I should always be welcome to him.

In the afternoon of the same day I went to Cardinal *Roma's* Palace, but I could not speak with him, because a Congregation of Cardinals was there, the very same persons whose names Cardinal *Barberin* had mention'd to me in the morning, and because I was not yet so well inform'd of things as to know that M. *Albizzi* were there too, I went likewise to visite him, but not finding him, and being in the quarter of Saint *Onuphrio*, I went to see M. *Holstenius* who was retir'd thither a little while before to take the aire and recover strength after a sickness. We were two houres together, and I inform'd him amply of my commission. He told me, I must fore-arme my self with patience; for without doubt the Pope would not grant the Congregation which I came to demand; and hereupon forgetting his having formerly related to me a conference which he had with the Pope touching this matter, he rehearsed all the same again as I have set it down in the 2. *Part*, *Chap.* 10. This oblig'd me to make an overture to M. *Holstenius* with which he might acquaint the Pope if he thought meet, namely, that there came into my mind a way by which his Holiness might disingage himself very handsomely of the business, and likewise oblige the Bishops of *France* according to that saying of Scripture, *honore invicem prævenientes*; and that was, by remitting to themselves the decision of the Propositions whereof his judgment was desired. And my meaning in this was not to decline the Congregation which I came to request, but that the overture being accepted, and the Bishops of *France* finding themselves oblig'd by such reference or remission to search throughly into the marters in question, the cause might be judg'd by persons better inform'd, and more solemnly then I conceiv'd it could be at *Rome* in the Congregation I desired, in case the Pope should grant it; or in case he should not, (as I had cause to fear by the averseness which M. *Holstenius* represented to me, his Holiness had against it) that at least in regard of such reference the Bishops of *France* might not be excluded from it. But M. *Holstenius* reply'd to my overture, that the Pope would not be willing to remit to the Tribunal of Bishops a cause brought to that of his Holiness, which is superior to theirs. But though I was somewhat earnest in shewing that the Pope doing this of his own accord after the submission of the Bishops to him, the rights of his Holiness would not be prejudic'd thereby, and there would be alwayes room to recur to him, in case any one found himself injur'd by the judgment passed by the Bishops; nevertheless M. *Holstenius* continu'd firm, that there was no ground to hope any successe of such overture.

On *Friday* the 24th. of *June* I went to salute M. *Gueffier* ancient Resident for the King at *Rome*, and after my coming from him I went to the Cardinal of S. *Clement*. In the afternoon I repair'd again to Cardinal *Roma*, with whom I spoke also: and all that I added in these three visites to the general intimation of the businesse for which I return'd, was, onely what I said touching the *Houres* to Cardinal *Roma*, who profess'd not to have lately heard any speech of them. He added that perhaps they would not be mention'd before them in the H. Office, but onely in the Congregation of the *Index*; and that the general prohibition of translating into the vulgar tongue any thing of the H. Scripture and the Offices of the Church was the principal cause of all the stir about them.

It is not impertinent to set down what hindred me from speaking thereof to the Cardinal of S. *Clement*, who is also one of the Congregation of the H. Office, where all matters of this nature use to be handled. The truth is he was excluded from the consultations held about these particular matters, and they were regulated without advising with him about them. This course was resolv'd upon for that in certain cases where some thing was propounded against those who spoke thereof according to S. *Augustin's* sentiments, and amongst others where M. *Jansenius* was impeach'd, He had explicated things too much, and so handsomly withstood those who struck at him, that what they endevor'd had neither issue nor successe. Wherefore, for the acting with more liberty and lesse contradiction, and for the more equitableness and sureness of resolutions, and for the easier dispatching them, it was pleaded requisite to exclude such as might have any interest therein, and for a pretext of excluding the Cardinal of S. *Clement* as a Dominican, Cardinal *Lugo* was also excluded as a Jesuite; and of seven or eight Cardinals that usually assist at the common consultations of the whole Congregation of the H. Office, the four abovemention'd, *Roma*, *Spada*, *Gineti* and *Cechini* were taken to make a particular Congregation, before which all matters any wise relating to these Controversies were to be propofed. For this reason without speaking to him of the *Houres*, I only inform'd him in general of the cause of my return, and how sensible I was of the testimonies of kindnesse which he had given me in my precedent visites to him.

Saturday morning being S. *John* Baptist's day was spent at Chappel, whether the Cardinals repair to celebrate that Festival in the Church of S. *John* of *Lateran*.

In the Afternoon I went to visite M. *Albizzi*, to whom I layd forth the most largely and sweetly I could the matter of my commission, and the order I had to request the Pope, that it would please his Holiness to erect a solemn Congregation in which all the Parties concern'd in the matters of the Propositions might be heard before his Holiness decreed any thing thereupon. M. *Albizzi* having heard me patiently, answer'd that he had not yet heard any speech of those Propositons; and he gave me some hope that in case of proceeding to do any thing about them or examine them, he would cause me to be advertis'd of it: but otherwise, I must know that in this businesse no parties were to be heard; because parties are not to be heard in matters of doctrine, but onely when the question is about persons; that in the busines of the Propositions, there was no question about any person, there not appearing any Author that had advanc'd them. That which mov'd M. *Albizzi* to answer me at first that he had heard no

speech

ſpeech of them, was no doubt a purpoſe not to open himſelf in any ſort unto me; and never-heleſs in the Sequel of his diſcourſe, he fell to ſpeak of them as one that had not been ignorant till then of what pertain'd to that Attempt. I reply'd, That though matters of doctrine do not directly, and of themſelves relate to perſons, but may be conſider'd apart; yet the Chriſtian Faith being as dear to Chriſtians as the apple of their eyes, there are no affairs more important to perſons then theſe, when there are perſons who will intereſſe themſelves therein, either to anſwer the calumnies and falſe accuſations made againſt the purity of their ſentiments, or to accuſe other perſons of pernicious Tenets againſt the purity of the Faith and Chriſtian Morality. That this held good in this caſe, if ever it did in any; and that the Biſhops in whoſe behalf I ſpoke, interpoſing to beſeech the Pope to do that Juſtice to the Catholick Divines at difference about theſe matters, as to examine who they are that defend the truth with ſimplicity, and who they are that aſſault it with Artifice; they well deſerv'd that the Pope ſhould have regard to their Addreſs which is ſo equitable, and that which his Holineſs will find in the end to have been made more for his intereſt then their own. M. *Albizzi* anſwer'd me, That the Pope was the Maſter, ann would take what courſe ſeem'd good unto him; that for making Articles of faith, he needed not to ſtand upon what may be repreſented to him, or conſider what ſentiments Divines are or are not of: but 'tis ſufficient that he make his deciſion as ſeemeth good to him, and as the H. Spirit (whoſe aſſiſtance cannot fail him in regard of the infallibility which God hath promis'd him) ſhall dictate to him: That this Deciſion being made, all Divines are oblig'd to conform and ſubmit thereunto. That nevertheleſs his Holineſs may, before he pronounce any thing, do the favour to thoſe who deſire it of him, and interpoſe in the judgement of the Propoſitions, as to hear or receive in writing what they will repreſent to him: that ſo all being conſider'd, he may decree what he ſhall think fit. I took heed as much as I could not to exaſperate this perſon whom I knew already prepoſſeſs'd in that behalf of the Jeſuites, and not to give him any hold againſt me; and therefore without inſiſting further upon the word *Party* which he would not admit, or upon what he ſaid the Pope might or might not obſerve in his Judgements, I contented my ſelf with what he gave me in this firſt Viſite, and ſaid, That all we deſir'd, was that the Pope would receive and hear what ſhould be repreſented to him touching this affair according to the Cuſtome and forms always obſerv'd in the Church: He anſwer'd, That if all of them were obſerv'd, and all that would be reply'd and rejoin'd on one ſide and the other were heard, there would be never an end; and the Pope in the mean time not condemning opinions that deſerv'd it, might be ſuſpected to favour them; as it hapned to *Honorius* who was accounted a Heretick by ſome that decry'd him, becauſe he had not ſpeedily enough condemned the Hereticks which aroſe in his time. M. *Albizzi* mention'd this ſtory in ſuch a manner as made me think it would be made uſe of to the Pope to induce him to condemn the Propoſitions, by telling him; That unleſs he condemn'd them, he would be accus'd of mantaining them. But not to infer any thing from what M. *Albizzi* ſaid which was not eſſential to my buſineſs; I thought it enough to tell him clearly and in expreſs terms; That I was not come to avert the Pope from condemning the bad ſenſe of which the Propoſitions are capable; but to beſeech him to examine that which is mantain'd to be Catholick, and to erect a Congregation in which all the Divines oppoſing or defending the ſame may be fully heard; that ſo it may be afterwards declar'd by him who of them mantain the Truth, and by ſupporting the ſame; a firm and laſting Peace may be eſtabliſh'd amongſt them. All this conference paſs'd between M. *Albizzi* and me very gently and civilly.

After this I put him upon the Subject of the *Hours*, in reference to which Cardinal *Barberin* advis'd me to viſit him. He ſpoke of them at firſt as a buſineſs forgotten and no more thought of. Afterwards he fell to declaim againſt them; and to let me ſee how worthy they were of Cenſure; he told me the tranſlation of the firſt Commandment, wherein Images are ſpoken of, was correſpondent to that of *Geneva*. He read out of the *Hours* thus; *Vous ne ferés point d' idole, ny D' IMAGE TAILLEE, ny aucune figure, pour les adorer; You ſhall not make any Idol or GRAVEN IMAGE, or any figure, to adore them:* Then he ſhew'd me a *Geneva* Bible wherein the Commandment is tranſlated, and there finding the words *Graven Image*, he pretended to have found the correſpondence of which he complain'd: But I told him, the words *Graven Image* are the ſenſe of the Scripture word *SCULPTILE*, and I repreſented to him, that the ill uſe made by Hereticks of this Commandment, conſiſted not in the words *Graven Image*, but in their not acknowledging that God forbids only the making graven Images for adoration, which is noted in expreſs terms by the Author of the *Hours*, and therefore he is ſo far from being juſtly accuſable of conformity with *Geneva*, that on the contrary it is viſible his Verſion is wholly different from it, and abſolutely ſutable to the ſentiment of Catholicks. M. *Albizzi* very well underſtood the reaſon of this difference; but he anſwer'd me, that it might ſerve for the learned, but not for the ſimple people, and that theſe words *To adore them*, added in the tranſlation of the *Hours*, were ſo far from rendring them more excuſable, that on the contrary they were thereby the more faulty, becauſe the Vulgar will take and underſtand them as if they ought not to fall upon their knees before Images: I anſwes'd him, that if his objection were good againſt this tranſlation, becauſe of the bad ſenſe which may be put upon thoſe words againſt the interpreters meaning, it would alſo be good againſt the very words of the Text of Scripture, of which the ſame abuſe and falſe interpretation may be made; but as nothing can be charg'd againſt the H. Scripture from them, ſo neither can any thing be concluded from the ſame to the prejudice of the Tranſlator, who had therein faithfully acquitted himſelf. M. *Albizzi* made to me ſome further objections againſt the *Hours*, but becauſe they are the ſubject of a memorial which

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I presented to the Cardinal of the H. Office, and is hereafter mention'd; I omit them at present, to avoid repetition. I shall only add, that after he had propos'd them to me, and I had answer'd him, he fell to declaim in general against the liberty of Writing and Printing which is taken in *France*; and drew out of his Pocket certain little French *Hours* for the *Cavaliers*, and shew'd me a little image of St. *Paul*, at the bottom of which were these words, *S. Paul Cavalier Prince of the Apostles*, and made great complaints thereof. But being unwilling to meddle with that matter, I told him, I was not concern'd in those little *Hours* which he shew'd me that I had not in charge to answer; but to the calumnies against those I spoke of before, and to clear the malicious suspitions endeavour'd to be cast upon Writers to whom the publick was indebted for so excellent a work. I intreated him again to deal with it favourably, and with Justice so far as lay in him, and so arose up to depart.

Cross the Dining-Rome there was a Screen cover'd with painted silk, which divided it in two. As we were going out of the Anti-Chamber, Father *Morel* an *Augustin*, Doctor of our Faculty, was entring in at the passage of the Screen: so soon as he perceiv'd me, he was started, drew back, and hid himself behind the Screen: But suddenly (as I conceiv'd) reflecting that this his fear of my having seen him come to visit M. *Albizzi* might make me presume there was more correspondence between them then he would have me believe there was, he came forth and shew'd himself, and as well as he could endeavour'd to compose the disorder of the sudden astonishment, into which the first appprehension of his surprise had put him.

The days following I continu'd such Visits as I could make, both to publish the principal Subject of my delegation touching the Propositions, to such as ought to be advertis'd of it, and to recommend to them the affair of the *Hours*. To both which purposes, on Suuday morning (June 25.) I visited Cardinal *Ginetti*, and in the evening the Master of the sacred Palace, having pass'd almost the whole afternoon at Cardinal *Panzirolo's* Palace in attending an opportunity to speak with him; which I could not obtain that day. On Thuesday the 27. I again visited the Cardinal *Spada* and *Barberin* touching the *Hours*, and in sum having employ'd the other days of the interval the most profitably I could in order to that business, and having been four times at Cardinal *Panziolo's* Palace without obtaining to speak with him, I was refer'd for that purpose to *Friday* morning, July the 7.

When I was come to his Palace, I found at the entrance of his Antichamber the Master of his Chamber, who told me he waited for me there to acquaint me that I needed not wear my gown to speak with his Eminence. I had alwayes worn it hitherto in my visites, and answer'd him that I had address'd to my LL. the other Cardinals in that habit, which I wore out of respect to their Eminences. He reply'd that Cardinal *Panzirolo* had signifi'd to him his pleasure to dispense with me for that subjection toward himself, because perhaps being likely to come often to him, it would be too troublesome for me always to change my habit. I answer'd that his Eminence had too great goodness for me, but nevertheless I should use the freedome which he gave me. So returning from his Palace, within a quarter of an houre I came back thither with my Cloke, and was presently introduc'd into his Chamber, where I found him sitting up, upon bed. I had scarce begun to declare to him the business in very few words, but he cutt me short, and told me, that if it was concerning any thing contain'd in the Bull of *Urban* VIII. the Pope would not hear any person before obedience were perform'd to it. That if it was any thing new, his Holiness would willingly hear both the one side and the other, and certainly would not precipitate or hasten any thing. I reply'd that none of the Five Propositions was contain'd in the Bull of *Urban* VIII. But without suffering me to enter further into the matter, he bid me go visite M. *Albizzi*, telling me, he was the man rely'd upon for the care of those affairs. He cutt me off so roundly that I had scarce added a word in assurance of our respect and affection to the H. See, but I was constrain'd to retire.

On Saturday (*July* 8.) I learn'd something very considerable touching the *Hours*; but that I may give an intire account of what I have to relate concerning them together, I shall forbear to mention it till I have set down what pass'd in the audience which I had of the Pope on Monday the tenth, touching the principal affair: before which I will nevertheless relate what pass'd in a Visite which an Ecclesiastick made to me, to give me notice of the danger wherein I was of being arrested, and what cause I had to provide for my safety.

I doubted for some time, out of what design the Eccleiastick, who came to give me this notice, had so great a charity for me; for I knew him not but very generally, and there was nothing but his being a French man and a Priest of the Mission that could induce him to it. I conceiv'd at first, it was to fright me, and to see what impression the fears he suggested in me would have upon me: but I have been assured since, that it was with a very sincere intention and affection.

It was the first day of July that he came to me, and he was very earnest to speak with me, though I was newly let blood for an indisposition which permitted not the deferring of that remedy to another more fit season. He told me, and enjoyned me secrecy (which I keep still in not nameing him) that a Doctor of our Faculty told him the day before, that I said, other Doctors were to come to *Rome* with me about the business which I had in charge; but there would come others thither too against me, and that neither I nor they which came after me about the same business, would be very welcome. That we were people, who besides the Propositions which were the ground of my journey, would introduce others far more pernitious. That this Doctor said there was fourteen extracted out of several Theses, presented to the Syndic by persons that defended the same opinions with us, which Propositions had been publisht and mantain'd in the Divinity Acts at *Paris*, had not the Syndic hinder'd it That he had Copies of them authetically com-

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par'd, and that the Originals themſelves ſigned by the chief Maſters and Directors of the Batchelors Study would ſhortly be brought to *Rome*. This Eccleſiaſtick repeated to me divers Propoſitions of thoſe fourteen whereof the ſaid Doctor complain'd to him; but I took notice only of five. The firſt was, That the Pope is amongſt the Biſhops, what *A* is amongſt the letters. The ſecond, That the Council of *Trent* was not a true Council, but a Politick Aſſembly. The third, That he who ſins after Baptiſm loſes the character of it. The fourth, That Prieſts who fall into any ſin, loſe likewiſe the character of their Prieſthood. And the fifth, That the Body of our Lord is not in the Euchariſt, but as God is in the ſoul of the righteous. This Eccleſiaſtick told me, that I was liable to be accus'd as one of thoſe who mantain theſe ſentiments; and that under that pretext it might come to paſs that I might be put into the Inquiſition. That it was a Priſon very dreadfull, that it was very hard coming out when one is once there; and that if there were ſuch a deſign againſt me, it would be put in execution without noiſe. That people would come to S. *Lewis* (where I lodg'd) at midnight, cauſe the Gates to be opened by the Popes order, carry me away without telling whither, and forbid all that knew of it, to ſpeak any thing of it under pain of excommunication. That I ought not ſo much to rely upon the innocence of my ſentiments, and the candour of my proceeding whereof I was confident, as to conſider the power and credit of thoſe who were not ſatisfi'd with my return. And though we are oblig'd to do many things, and hazard all ſort of diſgraces for the ſervice of God, yet that when we ſee we cannot ſucceed, and 'tis not our fault, it behooveth to give way to the time, and provide for our own ſecurity and preſervation.

I anſwer'd this Eccleſiaſtick that I believ'd the Law of Nations would not be violated upon vain ſuſpicions and extravagant calumnies of that nature; That I was a publick perſon, being ſent by conſiderable Prelates who would not endure that wrong ſhould be done to me, or that I ſhould diſappear without taking paines to know what were become of me: That I conceiv'd their Eminences and his Holineſs too advis'd to attempt ſuch a thing; that however, ſhould they attempt it upon conſiderations leading them thereto which could not enter into my mind, they would be more troubled then I when they had me in their hands; for the more they examin'd me, the leſſe would they finde cauſe for arreſting me. That for all this if contrary to my expectation it hapned, that they would treat me otherwiſe and exerciſe any violence and cruelty againſt me, I did not fear them; becauſe the more it ſhould pleaſe God to cauſe me to ſuffer in ſuch innocence, and for a cauſe ſo juſt and neceſſary as this for which I was return'd, the more I ſhould eſteem my ſelf beholding to his divine mercy. And therefore ſo long as I was in a condition to act for that cauſe, by God's help I ſhould not fail ſo to do. Whatever elſe this Eccleſiaſtick ſaid in the diſcourſe he had with me about this ſubject, during two whole hours which he held me, notwithſtanding my blood-letting, he could draw no other thing from me.

CHAP. IV.

An Audience of the Pope on the 10th. *of* July, *at my delivering to him the Biſhops* Letter, *and declaring to him the ſubject of it.*

THat which I had with the Pope on *Monday* the 10th. of *July* 1651. was very different, and much more pleaſing. After the three uſual kneelings, one at the entring into at the Pope's Chamber as ſoon as he is perceiv'd, the ſecond about the middle of the way towards the Chair where he ſits, and the third at the appraching neer him to kiſſe his feet according to the cuſtome; I told him (being upon my knees) that I was returning towards *France*, full of the reſentments which I ought to have of the kindneſſe wherewith his Holineſſe had treated me, and of the favours which I had received of him the foregoing Winter; but upon the way I receiv'd Letters written to him by ſome of my Lords the Biſhops of *France*, with others for my ſelf, by which they appointed me to return ſpeedily to deliver thoſe written to his Holineſſe, and procure the effect of the ſame from him, as being about matters very important and urgent. The Pope ſcarce ſtaid till I had done ſpeaking, but he told me, that if I conceiv'd I had receiv'd any teſtimonies of his kindneſſe in time paſt, I might hold my ſelf aſſured that I ſhould receive no leſſe for the future; and he ask'd me what was the ſubject of the Letters which I had to preſent to him? I anſwer'd, that they were upon occaſion of other Letters which other Biſhops of *France* had written to him, whereby they deſir'd of his Holineſſe a clear determination of five certain Propoſitions fram'd with artifice and in ambiguous terms, capable of very different and contrary ſenſes. That the ſame may admit an heretical ſenſe, but there was no perſon that maintain'd them in that ſenſe; that beſides, they may have a very Catholick ſenſe, and that his Holineſſe ought to obſerve that 'tis the Catholick ſenſe which is ſtruck at by thoſe who ſolicited the Letter which thoſe other Prelates had written to him, becauſe this ſenſe cannot comply with the novelty of their doctrines; and that under pretext of the heretical ſenſe they endeavour to obtain a Cenſure, that they may afterwards apply the ſame to the Catholick ſenſe; which would cauſe great diſturbances and have very dangerous conſequences. That the Biſhops by whoſe order I was return'd, beſeecht his Holineſſe, that in caſe it pleas'd him to make any new determination touching thoſe Propoſitions, it might not be without having firſt heard the perſons who were to follow me, and who would declare and manifeſt to his Holineſſe, that there was neither Biſhop, nor Doctor, nor Prieſt that maintained the ſaid Propoſitions in their bad ſenſe; and moreover, clearly ſhew him certain and invincible proofs upon which the Catholick ſenſe which they defend, and whereof the Propoſitions are capable, is founded. That this Requeſt was the moſt juſt that could be made to his Holineſs by Eccleſiaſtical perſons; and that if

if we are oblig'd in all things *providere bona non tantùm coram Deo sed etiam coram hominibus*, 'tis chiefly when the question is to shew the Church and the Vicar of *Jesus Christ* that the Faith is intire and sincere in our hearts, and that we are not infected with any thought contrary thereunto. As for his Holinesse, that he could not but have great satisfaction in finding the same, by the example of S. *John*, who saith in one of his Epistles, *Majorem horum non habeo gratiam quàm ut sciam filios meos in veritate ambulare.* [I durst not at that time speak more openly of the Congregation whose election I was to sollicit, nor use so much as the word Congregation at first, for fear of crossing the Pope's spirit in any thing, who I was assured, was very averse from entring into any discussion of these matters] Assoon as I had done speaking the passage newly mention'd, the Pope smil'd at the application which I made of it; and told me the Bishops of *France* needed not to be sollicitous about letting him know their devotednesse to the H. See, and the sincerity of their sentiments; that he had abundant proofs thereof in the voyage he made thither in the legation of Cardinal *Barberin*; and he recounted to me at length all the Civilities which they receiv'd from them in the Dioceses through which they pass'd, and that were shew'd by the Body of the Clergy to M. the Legat, comming to bid him adieu before his departure, and to wish him a good voyage, to the number of fifty six. As for the Propositions, if they were contain'd in the Bull of *Urban VIII.* or rather of *Pius V.* that the same was pass'd with too much knowledge of the cause to afford any thing that might be gainsaid or gloss'd upon. If they were any new thing, all should be examin'd with care and leisure; That he had nothing so much at his heart, as to do things with all the prudence and circumspection that can be desir'd; That this was all the answer he could make me at present, before having seen what the Letters imported which I had deliver'd to him. I told the Pope, that as for the Bull of *Urban VIII.* it had been receiv'd and publish'd by the Archbishop of *Paris*; and that of the Five Propositions in question, not any was contain'd therein; that four of them especially had no relation to the said Bull; that one of them indeed seem'd like one of those which are in the same, but yet was many wayes different from them; that his Holinesse knew well that there needs but one word to make great alterations. The Pope told me, that a point or a dash is enough for that. I added, that the Bishops who sent me had no design to invalidate that Bull, but only to keep his Holinesse from being possess'd or surpriz'd in reference to the Five Propositions, and from passing (in regard of the bad sense whereof they are capable) such a Censure as may be apply'd to the Catholick sense according to which they may be understood; That the inventors of them spoke in *France* of the Censure which they expected from *Rome*, as if they had his Holinesses Tongue in their mouthes, and his Pen in their hands. The Pope reply'd hereunto, by shewing me a Crucifix, which he said was his counsel in such affairs as these; and that having heard what would be represented to him by such as argued therein, he kneel'd down before that Crucifix to take at the feet thereof his resolution, according to the inspiration given to him by the H. Spirit, whose assistance was promised to him, and could not fail him.

In this addresse the Pope spoke to me several times to rise up; which I out of respect being unwilling to do, he commanded me to arise, and told me, he would thereby shew me what account he made of me. It was requisite to obey his Holinesse; and towards the end of his discourse he bid me repair to M. *Albizzi*. I durst not then tell the Pope how much we esteem'd M. *Albizzi* prepossess'd by the Jesuites, and opposite to all affairs not approv'd by those Fathers. But I took occasion to tell him, that I had a very humble sute to make to his Holinesse, namely, that he would not give credit to all the ill reports which might be made against me, and all those whom some endeavor'd to bring into ill esteem with him; because we had to do with people very full of artifice, and exceeding bold in forging calumnies. Amongst other testimonies which I might have given his Holinesse of the liberty of Detraction taken by our Adversaries, I instanc'd one to him which concerned my self in the time wherein I had the honour to be Rector of the University. I told him that the Jesuites in the end of the year 1642. attempting to invade its Priviledges, I became oblig'd to write thereof to Pope *Urban VIII.* to hinder them from obtaining of him by surprise some Brief which might favour their designes, unlesse he were preadvertis'd thereof: That the Letter which I writ to him being fram'd in such respectfull terms as the person to whom, and the subject of which I was to write, required; the Jesuites in an Apology which they caus'd to be printed a little while after in behalf of their Society, took occasion therein to complain of my Letter, as if I had injur'd the service of the King, and the interests of the State by writing it; and that they might have wherewith to triumph against me, they falsly alledg'd in their book such words of it, as were not contain'd in any place of my said Letter, either together or asunder. Wherefore I beseecht his Holinesse to consider to what exorbitance of calumnies they are likely to proceed in secret, since they are not asham'd, and make no scruple to divulge publickly such high things against a person who being in a Charge very considerable in *Paris*, was able to complain of the injury in all places, and so easily to convince them before all the world of the falseneſse of their accusation. The Pope answer'd that I had reason, and promis'd me that he would keep himself from being prepossess'd by any calumny. I beseecht him that he would vouchsafe to let me advertise his Holinesse upon occasion of all that I should find necessary to be represented to him in this affair, which I should always do with truth and moderation, yet with that Christian freedom which the justice of the cause for which I pleaded, and the service of the Church requir'd. He answer'd, That he would alwayes hear me very willingly. I held in my hand the Letters which I was to present to him. The Pope offer'd to take them, and lay them upon a low Stool near him, where he had already layd the

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Memorials which he had receiv'd that day; but I plac'd my Letters there my ſelf, which as I was doing, the Pope preſenting his hand to receive them, told me, the Biſhops who ſubſcrib'd the firſt Letter, were a very great number. I anſwer'd, that the Letters which I preſented to him would, as I conceiv'd, be as acceptable to his Holineſſe, and appear to him more neceſſary then thoſe which he had receiv'd. After which falling upon my knees and receiving his benediction, I withdrew.

It muſt be confeſſ'd that theſe audiences of the Pope are very pleaſing and agreeable. One is admitted to him alone, and ſo long as they continue, there is no perſon but the Pope preſent, or that can hear what is ſaid; ſo that a man may open his heart to him, and ſpeak to him about any buſineſſe with full liberty all that he conceives neceſſary to repreſent to him. There is no fear of being too long or tedious to him. For 'tis ſo far from being requiſite to offer to retire and make an end, that on the contrary it would be an incivility and a fault to do it before the Pope himſelf ſignifie his pleaſure to end the audience, by the benediction which he gives when he finds there is no need, or no time to hear more.

CHAP. V.

A Relation of all that paſs'd concerning the Houres. *An Anſwer to all Objections made by the* Jeſuites *againſt them. That they were put into the* Index *only becauſe of a Bull of* Pius *V. alledg'd to prohibit all Tranſlations of the Office of the B. Virgin into the Vulgar tongue. The Aſperities of M.* Albizzi.

IT was the tenth of *July* that I had the audience of which I have now given account. I would have gladly ſpoken to the Pope touching the buſineſſe of the *Houres*, by reaſon of what I learnt about them the day foregoing. But it not being the principal affair for which I was return'd, and I not being confident that it was needfull to ſpeak to his Holineſſe for remedy in it, I thought fit to forbear.

What I learnt concerning them, was thus: *viz.* That there was ſent about two moneths before to the Secretary of the Congregation of the *Index*, a Catalogue of Prohibited Books, amongſt which the *Houres* were; That M. *Albizzi* had for ſome time ſince much urg'd the ſaid Secretary to expedite the publiſhing of it; That it had been hindred from being ſo, among other impediments, by the ſollicitations us'd by the Jeſuites to get exempted a book of one of their Fathers nam'd *Amcinis*, who was Author of a Work wherein ſundry pernicious Maximes, eſpecially concerning Murther, are taught; but all they could obtain was, that the title of *Jeſuite* ſhould not be mention'd in the Decree, but this clauſe be added to the condemnation of his book, *donec corrigatur*; That the buſineſſe being made up thus, the Catalogue was at the Printing-houſe, and ready to be publiſh'd every day, and that the *Houres* were in it.

Then it was that I well underſtood what Card. *Roma* meant when he told me, that perhaps the *Houres* would be ſpoken of no more in the Congregation of the H. Office, but only in that of the *Index*; but I did not ſo eaſily underſtand to what purpoſe were the ſollicitations and general recommendations which Cardinal *Barberin* advis'd me to make to their Eminences in behalf of the ſaid Book. Wherefore I repair'd to his Palace; and not daring to tell him plainly my knowledge of the poſture in which the buſineſſe was (for I came to it by a very particular and ſecret way) after I had given him an account of the Viſit which I made to Card. *Panzirolo*, who cut me off ſo ſhort that he gave me not time to ſpeak to him about the *Houres*. I ask'd him whether it were yet time and fitting for me to ſpeak thereof to Card. *Cechini*, when I found him ſo little employ'd as to hear me; for his office of Datary oblig'd him to anſwer ſo many perſons; that as often as I went to him, I alwayes found him ſurrounded with a croud of people. Card. *Barberin* anſwering me hereunto neither *Yes* nor *No*. I proceeded and told him, that the Jeſuites continued to boaſt that they were confident of a Cenſure of the *Houres*, if not from the H. Office, at leaſt from the Congregation of the *Index*. I told him further, that I had heard ſay that M. *Albizzi* ſpeaking of a Catalogue of Prohibited Books which was to be publiſhed within ſome time, ſaid it ſhould be ſo before the following week were paſt. I alſo ſignify'd to him what Cardinal *Roma* ſaid to me; viz. that perhaps that affair would not paſſe before the Congregation of the H. Office, but before that of the *Index*: that all this put together made me fear, that the Service which he had intimated he would do the Biſhop of *Angers* would be unprofitable, if perchance the ſaid Book were amongſt thoſe contain'd in the Catalogue to be publiſh'd a few dayes after; that I was inform'd that the buſineſſe depended abſolutely upon Cardinal *Spada*, who was the head of that Congregation, who could produce the ſaid Catalogue, ſee whether the Book were in it, and blot it out, if it ſeem'd good to him. Cardinal *Barberin* anſwer'd me to all this, That he was not preſent at all the Congregations, and that it was requiſite for me to go to Cardinal *Spada*, to repreſent to him the ſame that I did to himſelf, and alſo to repeat all that could be ſaid for defence and juſtification of the *Houres*. I reply'd, that I would willingly wait upon Cardinal *Spada* to acquaint him with all that he pleas'd; but that if he would make this buſineſſe his own, as he had teſtify'd to me, it would be better for his Eminence to ſpeak with Cardinal *Spada* then for me; and that that Cardinal would more regard the leaſt thing ſpoken to him by his Eminence then all that I could repreſent to him. Nevertheleſſe I could not obtain of Cardinal *Barberin* to promiſe me to viſit Cardinal *Spada*, what ever importunity I us'd to him, but I was fain to depart without his giving me any aſſurance that he,

would speak to the said Cardinal; on the contrary he told me clearly that he remitted the whole business to my management.

This so unusual indifference which Cardinal *Barberin* shew'd for a business which he had testify'd to me he would make his own, giving me cause to believe that he would meddle with it no more, because he saw no likelihood of succeeding in it, depriv'd me also of all hope, and with hope of all courage to labour in it; which I had the more reason to give over, when I consider'd how it was fully concluded, and how all the instances and sollicitations which I could use for hindring it, were henceforth unprofitable and out of time; in as much as I certainly knew that the Printer had already carried the Secretary of the Congregation of the *Index* a proof of the said Catalogue, and that the *Houres* were in it, though I durst not plainly tell Card. *Barberin* so; the importance, necessity, and obligation of secrecy of the way by which I understood it, being more considerable to me then any other advantage which I could obtain in behalf of the *Houres* by divulging it. But besides, I was oblig'd to take heed of letting it be known that I understood how the business stood, even for the interest of the *Houres*; because I fear'd that if the Commissioners of the H. Office came to discover that I knew it so certainly, they would lose all the good will and inclination which they might otherwise have to do that excellent Work the Justice which I desired; and this in regard of the reputation of their Tribunal, which they would account impaired, should they suffer it to be thought subject to any vicissitudes, or capable of changing its determinations. Wherefore I was oblig'd to keep my self within these bounds with Cardinal *Barberin*, and to content my self with representing to him the most effectually I could the dangers wherein the *Houres* might be of receiving some doom as I presum'd, for the reasons wherewith I acquainted him, to oblige him to prevent the same, according to the affection which he had to defend them; but seeing he referr'd the matter wholly to my self, I could no longer look upon it as other then desperate and irremediable.

Hower, that I might not hereafter repent of having been able to make some remonstrance in behalf of the *Houres*, and not having done it, I resolv'd upon what Cardinal *Barberin* lately enjoyned me, viz. to go again and visit Cardinal *Spada*, and try my last endeavour with him. When I came to his Palace, he was receiving a visit from a person of Quality, with whom he was about an hour, at the end of which came a Gentleman from Cardinal *Barberin* to know whether Cardinal *Spada* were at home. I doubted presently whether Cardinal *Barberin* had not alter'd his resolution since my departure, and I imagin'd that it was about the affair whereof I had spoken to him, that he intended to come visit Cardinal *Spada*. I had some mind to withdraw without speaking to Cardinal *Spada* for fear of spoiling any thing by so doing, and that I might leave the business to Cardinal *Barberin* intire, to do what he should think fit for the successe of it. But the *Marquis* who was with Cardinal *Spada* coming forth almost as soon as the news of Cardinal *Barberin's* coming was brought, and it coming into my mind that Cardinal *Barberin* would perhaps be glad that I spoke some thing to Cardinal *Spada* before himself did, according to the order which he gave me, I spent the little interval of time which was between the *Marquis's* visit and Cardinal *Barberin's* comming, in representing to Cardinal *Spada* in few words and the greatest moderation I could, the same things which I had said to Cardinal *Barberin*. I told him of the absolute power which I was inform'd he had in this business, of the inconveniences and sad consequences which he might prevent by doing what I requested of him, and of the many obligations there would be to his Eminence for his good proceeding therein. Cardinal *Spada* answer'd me plainly, by acknowledging the Catalogue talk'd of to come forth in which the *Houres* were; but he spoke of it as a Prohibition little considerable, and not likely to do the *Houres* much prejudice, there being thirty or forty books compris'd together in the same Prohibition; That nevertheless, if I were minded to prevent it, I must have recourse to the H. Office to take order therein; but as for himself he could do nothing alone.

Cardinal *Barberin* arriv'd there *incognito* by the little Door. Cardinal *Spada* went to meet him, and I withdrew. Though it was already somewhat late, yet I went to Cardinal *Barberin's* Palace to wait for him at his return, and know what what he had done in this Visit. It lasted a long hour, and he came not home till night. He told me, when he was return'd, that I must again visit all the Cardinals whom I had visited before concerning the *Houres*. He took the pains to deduce particularly what I was to represent to them; and by all that he said he gave me very much ground to hope that they were dispos'd to have regard to my Remonstrances. He advis'd me to draw up a Memorial to present to them; and after it was finish'd, to let him see it, that he might tell me whether it were right. Moreover, touching the Gown and Cap which I had worn hitherto in the visits which I made to the Cardinals, he told me, that they did not like to see me in that habit, and that he conceiv'd they would be willing that I wore it no longer. I render'd thanks to his Eminence for all the care which he took of this business. And as for the habit, I answer'd him that I should be very glad to be dispens'd with from the subjection and trouble of wearing it, which I had not done hitherto with some inconvenience, but only out of respect to their Eminences; as himself had seen we use to do in *France* in occasions of honour and ceremony.

This Advertisement was the cause that before I presented my self in the Pope's presence chamber to have the Audience of him which I above mention'd, on Sunday morning (July 9) I went to the Master of the Pope's chamber to his Apartment to inquire of him in what habit he thought good I should present my self to have Audience of his Holinesse, and I offer'd him of my own accord to go with my Cassock and my Cloak. He answer'd, that this would be best, because of the novelty of the other, about which it would be requisite to speak to the Pope, to know whether his Holinesse lik'd my wearing of a Gown and Cap; seeing the other Doctors which were there before, presented themselves only in their

Cassock

Caſſock and Cloak. Whereupon I was not unwilling to accept the offer which he made me, to avoid deferring my Audience by the diſcuſſion of a ſcruple of this nature; ſeeing too, the principal cauſe of my wearing a Gown and Cap, (namely, to have it taken notice of at firſt that I was come back to *Rome* about a publick employment) was ceas'd at that time by all the viſits which I had made to ſhew the occaſion of my return.

The ſame Sunday (*July* 9.) I went in behalf of the *Houres* to viſite Cardinal *Ginetti* in the morning, and Cardinal *Roma* in the afternoon; which laſt made me new inſtances upon the ſcruple about the Tranſlation of the firſt Commandment touching Images. On Tueſday morning I finiſh'd the Memorial which I preſented to their Eminences about this matter; I caus'd copies to be made of it, and carry'd them in the afternoon to the Cardinals *Genetti*, S. *Clement*, *Spada* and *Barberin*. Which laſt further advis'd me to look a little into the Catechiſme of the Council of *Trent*, and ſee how it ſpeaks concerning Images. And becauſe the time for their Aſſembly was neer, it being to meet on Wedneſday morning, and there being no order as I knew of to ſuſpend the publiſhing of the abovemention'd Catalogue, I left my Memorial at the Palace of thoſe Cardinals whom I could not meet with to preſent the ſame perſonally. In the ſaid Memorial having ſaid ſomething about the drift of the *Houres*, I paſs'd thus to the anſwer of objections brought againſt it.

This Book having been receiv'd almoſt univerſally by all the world with ſo great applauſe that there have been ſix ſeveral Editions of it within leſſe then a year; it hath ſtirr'd the jealouſie of certain perſons, who not being able to find any thing conſiderable in it to gainſay, have been reduc'd only to blame it for three ſlight matters.

Firſt, of neglecting to tranſlate out of the Latine the word Redempteur de tous [*Redeemer of All*] *as if the tranſlator omitted it out of deſign and ſet purpoſe.*

But the Authors of this work know too well what S. Paul *ſaith in* 2 Cor. 5. that Jeſus Chriſt dyed for all; *and what alſo is ſaid in the firſt Epiſtle of S.* John, *chap.* 2. that he is the price and ranſome for our ſins, and not for ours only, but alſo for thoſe of the whole World. *They acknowledge too well, That* Jeſus Chriſt *our Lord is the Saviour of all, to retrench maliciouſly the word,* Redempteur de tous, *or conceal a truth which they own* de fide, *and for which they are ready to ſhed their blood.*

And indeed the ſaid Authors having been very diligent in the Work to tranſlate the Hymnes verſe for verſe (which is very difficult, conſidering the confinement of the French rimes) it may have hapned that it hath been put in the French verſe which correſponds to the Latin wherein the ſaid word is by reaſon of the rime, which would not fall right in the courſe of Poetry; but the ſaid word is reſtor'd in the following verſe, and hath likewiſe been inſerted in ſundry other places where the Latin wants it.

This is ſeen particularly in the Hymne Luſtris ſex qui jam peractis, *in which theſe ſix verſes* [Crux fidelis, inter omnes, Arbor una nobilis: Nulla ſylva talem profert, Fronde, flore germine: Dulce lignum dulces clavos, Dulce pondus ſuſtinet] *are thus tranſlated,*

O Croix arbre d'amour, de ſalut & de grace,
Arbre vraiment divin, qui tout arbre ſurpaſſe,

En miracles divers;

O bois plus ſacré per ce Corps adorable,
Tu portes le doux fruit, le fruit ineſtimable

QUI GUERIT L' UNIVERS.

In the Hymne Ad cœnam Agni providi, Et ſtolis albis candidi, Poſt tranſitum maris rubri, Chriſto canamus Principi, *The Tranſlation runs thus*

Vainceurs, de la mer rouge eſchappés de ſon onde,
Allons parés de blanc au feſtin de l' Agneau,
Publions dans nos chants du REDEMPTEUR DU (MONDE
Le triomphe nouveau.

In the Hymne Veni Creator Spiritus, *the laſt verſe*, Gloria Patri Domino, Natoque qui a mortuis ſurrexit, *is thus tranſlated.*

Gloire a Chriſt par ſa mort DES MORTS LE RE- (DEMPTEUR.

And in the Te Deum *this verſe*, Tu ad liberandum ſuſcepturus hominem non horruiſti virginis uterum, *is alſo tranſlated into theſe words,*

Tu n'as dedaigné pour SAUVER TOUT LE (MONDE
D' entrer dans l' humble ſein d' une vierge feconde.

Thus in divers places of the Hymnes ſpeaking indefinitely and generally, it is ſaid that our Lord Jeſus Chriſt is the hope of the whole Univerſe, the price of the world, the invaluable fruit hanging on the tree which heals the Univerſe, the Redeemer of the world, the ſalvation of men; and that he ſhed his precious blood for the infinite price of the guilty Univerſe; That he came to deliver man from his miſery, to heal all our evills, to ſave the guilty, to break the chaines of ſinners, to waſh the world, to purchaſe the Univerſe: that we are purchaſed by his blood; That he came to be born and to dye for us; That he dy'd for guilty man. And more ſuch manners of ſpeech there are in the French which are not found even in ſeveral places of the Latine.

The ſecond objection made againſt this Work is that the Cardinal de Berule *is put in the Calendar with the title of* Bien-heureux bleſſed. *To which it is anſwer'd that this is not the fault of the Author who well knows that it pertaines only to the H. See to declare the Saints and the Bleſſed; but a ſimple devotion which he who corrected the ſecond impreſſion of the ſaid Book had for that Cardinal. And accordingly the Author taking notice of the Corrector's fault, blotted out the tittle of Bleſſed from that Cardinal in the four other Editions which have been made ſince the ſecond.*

The third Objection conſiſts in that the Adverſaries pretend that the Tranſlator hath interpreted ac-

ording to the conceptions of Hereticks that passage of the fifth chapter of Deuteronomie; *Non facies tibi sculptile, neq; similitudinem omnium quæ in cælo sunt desuper*, &c. *But those Censors are greatly mistaken in this particular; because the Heretiks aime in that translation is to show that the Church do's ill in the laudable custome which it hath of making and having the Images of Saints; for which purpose they leave out the word* Idol, *and the* end, *which is,* to adore them. *But the Translator hath faithfully put both into this book, making expresse mention of the word* Idol *and of the* end, *for which it is forbidden to make any, namely* to adore them. *The Translation is thus,* Vous ne ferés point d' Idole ny d' Image taillee ny aucune figure pour les adorer. *You shall make no Idol nor graven Image, nor any figure, to adore the same, which version is not onely sutable to the text of H. Scripture, but also necessary for* France; *and it is found so in all the Catechismes printed for the instruction of children and plaine people: And all Curates, and such as teach the Catechisme to Children and the vulgar, have great care when they expound this commandment to recite it thus to them, and to make them take notice of it, that so they may know the reason for which God made that prohibition, and knowing it may also know that when the Church makes Images it doth nothing contrary to this commandment of God, because it makes them not to adore them, but onely to render to them the worship (*cultum*) which is due unto them. And by this means the Catholick people are deliver'd from the fallacies and false explications and reproaches of Hereticks; whereas if they were not thus instructed, Hereticks might circumvent and seduce them.*

That if these reasons be not accounted sufficient to take away all the suspitions, that may be rais'd against the good intentions of the Author of this Work, but your Eminences judge it necessary to adde to the Book some Preface or Explication or other like thing for greater assurance of this Authors sincerity and good purposes; what your Eminences shall in prudence please ta appoint therein shall be punctually perform'd, the book shall be brought to you within three moneths reprinted with such new declaration, and shall never be printed otherwise hereafter.

Moreover the book is of very great profit and edification to Christians containing nothing but the principal and most necessary Maximes of Christian life drawn out of the H. Scripture and the H. Fathers of the Church. It would be a sad and deplorable thing, if people should imagine that your Eminences condemn *them; as the enemies of the said book will endevor to perswade if it receive any impeachment, though it be not possible for their malice to hinder the great applause which it receives from all the world. Wherefore besides the good which your Eminences will do, and the scandal which you will prevent, you will also oblige very many pious and knowing persons who will endevour to acknowledge this favorable dealing by all means possible, and will pray to God for the long and happy preservation and exaltation of your Eminences, whom God blesse, &c.*

My purpose was to be on Wednesday morning (*July* 12.) at *la Minerve* half an hour before the time which I understood the Cardinals were to meet there for their Congregation that so I might salute them as they came, partly to excuse the necessity there was of my leaving the Memorial at their Houses the foregoing Evening, having not time to return thither to present the same to themselves, and partly to inform them of what I read the precedent night in the Catechisme of the Council of *Trent*. But they repaired thither much sooner this day then ordinary, by reason that Cardinal *Pamphilio*, who was to take his first sitting there that day, could not come thither later; and so they were all enter'd before my comming, except Cardinal *Roma* to whom I presented a Copy of the said Memorial, which I could not deliver to him in the evening.

I was afraid too lest M. *Albizzi* should think himself slighted, and be incens'd against us, if I did not present him one in particular; for which reason, I inquir'd whether there were no means to get him out of the Assembly for a moment, to present the same to him. I was answer'd No; but if I had a mind to speak any thing to the Assembly, I might enter in; for they would presently be call'd who had any thing to propose to it. I was something scruplous of resolving upon it, fearing lest by my presenting my self there, I might give the Congregation ground to pretend that a Frenchman and a Doctor of *Sorbonne* acknowledg'd its jurisdiction. However I determin'd to enter with the same mind and manner as I intended to addresse a Memorial to it, namely not as acknowledging any jurisdiction or superiority in the said Congregation either in respect of *France*, or of the book, or of the Author for whom I interceded; but onely for preventing (if possible) the scandals which might arise from the Decrees of a Company of persons who indeed held a very considerable rank in the Church in regard of the manner wherewith many Catholicks in *France* look upon those Decrees, the bad use which sundry particular persons make of them, and the false and pernicious consequences which they draw from them.

They were seated about the Table in this order. The Cardinals *Roma* and *Barberin* were at the upper end; on their right hand on one side of the table were the Cardinals *Ginetti*, S. *Clement*, *Lugo* and *Pamphilio*; over against these two last M. *Albizzi* and the F. Commissary of the H Office sat upon lower seats, and before them there was a barre joining to the Table: Along the wall opposite to the Cardinals sat seven or eight of their Consultors. I drew neer to speak at the end of the table which was empty, and I told them in Latin, *That to avoyd troubling them by repetition of what I had represented to them as well by word of mouth as by my Memorial, I should adde nothing thereto but that having the foregoing night read the Catechisme provided for Curates by order of the Council of* Trent, *translated into the vulgar tongue, and printed by the command of* Pius V. I observed that the Commandment touching Images was there express'd in the same words as in the *Houres*, and that in a higher and more dangerous manner, if the reasons of those who made the said Objection against the *Houres* deserved to be received. For the Catechisme hath these expresse word, *Non ti farai alcuna imagine sculpita, Thou shalt not make to thy self any graven image,* [Sculpita] *which seemed most*

most to offend the accusers of the Houres; *And whereas in the* Houres *it is onely said that they shall not make them* to adore *them, it is in the Catechisme* that they shall not adore them, yea (*which is more*) that they shall not honour them [Non le adorerai ne le honorerai] *Wherefore if the* Houres *deserv'd to be condemn'd for that translation, the Catechisme deserves it much more for this; and on the contrary if the Catechisme hath not been condemn'd in these hundred years since its printing, the* Houres *deserve it far lesse. I added that if there were any thing else to be objected against the* Houres *besides what I had already heard, I nve onely hop'd that it would not be harder for me to answer solidly thereunto then it had been to answer the objections made hitherto; but also that if their Eminences, desir'd any thing else from the Authors of the* Houres *for a more ample justification of their right Belief, honest management, and submission to their Eminences I assur'd them that they should give them full satisfaction within what time it pleased them to prescribe.*

Cardinal *Roma* speaking in the name of all answer'd that they would consider what I had represented to them by word of mouth and by writing, and then give me an answer [*& dubimus responsum*] As I retir'd I left a Copy of my Memorial to M. *Albizzi*, and layd upon the table before him the Catechisme translated into *Italian*, which I procur'd the day before, and lookt upon as a Piece that abundantly determin'd the capital difficulty brought against the *Houres*.

I waited for M. *Albizzi* at his comming out of the Assembly, partly to understand from him as secretary of that Congregation what he might have to tell me concerning what was resolv'd upon that which I represented; and partly to make an excuse to him that I could not present the Memorial to him sooner by bringing it to his house. He answer'd me nothing, but that 'twas enough that I inform'd the rest.

In the afternoon I went to wait upon Cardinal *Pamphilio* whom I had not yet saluted. I told him that I should come at the first opportunity to inform him of the principal motive of my return to *Rome*, besides what he might have already understood thereof by the Letters of the Bishops which I presented to the Pope; but in the mean time I came to acquaint him with the affair of the *Hours*. An account of which I accordingly gave him, but in few words, being oblig'd to be brief, in regard of the great number of persons who were at the door of his Antichamber, and desir'd audience of his Eminence.

The same afternoon I visited Cardinal *Barberin* again; I presented a Memoral to him; I told him of the *Hours* lately published by *F. Adam*, which he intitled *Catholick* in opposition to the former, as if they were Heretical, using much bitterness and calumny against those who had a hand in their translation. His answer imply'd as if all the Cardinals were sufficiently enlightned and satisfied as to the Objections which I remov'd, and as if there remain'd no other scruple concerning the *Hours* but their being in the vulgar tongue. I reply'd, That translation into the vulgar tongue was forbidden only of the whole intire Scripture, in regard of some particular places whereby the simple may be misled and ill edifi'd, but it was never prohibited to extract and translate such principal places of it as may serve for the edification of the people. That in particular the *Hours* of *F. Adam* were in the vulgar tongue as was as the other; upon which nothing could be charg'd but what might also be charg'd upon those of the said Father; which besides may be justly accus'd amongst other things of having alter'd and corrupted in the Translation all the Collects in which the power of the Effectualness of Grace is express'd in the Latine. Then we fell to speak of the audience which I had had of the Pope the day aforegoing, of which I related all the particularities to his Eminence. Upon which occation among other things which he said, I remember he repeated what he had formerly often told me, namely, That he wonderd the Pope laid so much stresse upon the Bull of *Urban* VIII. as if it were decisive of any thing, whereas for certain, it was only provisional, not for the condemning of the Doctrine of *Jansenius*, but barely for the forbidding or prohibiting it, till it should be examin'd and approv'd.

Neither Cardinal *Spada*, nor Catdinal *Panzirolo* were at *la Minerve* on Wednesday morning; nor could I meet with them in the afternoon. Wherefore holding my self assur'd that the affair of the *Hours* would be spoken of before the Pope on Thursday morning, and it having been told me that the sentiments of those two Cardinals were in great estimation with his Holiness, I went to their Palaces to wait upon them both before they repair'd to the Assembly which was to be held that day in the presence of his Holiness.

The first I went to was Cardinal *Spada*. I told him two things, whereof I had not spoken at my visiting him, nor said any thing in my Memorial. One was what *I* had represented the day before at *la Minerve* out of the Catechism of the Council of *Trent* about *Images*. The other, The information which *I* had receiv'd of the impression of the *Hours* of *F. Adam*. *I* added that word was sent me, that they were full of falsities & detractions which he mingled with the prayers of the Church; that he intitled them Catholick, as if the other were Heretical; that he had translated the Hymns into burlesque and ridiculous Verses; that though *I* receiv'd this News but the last Post, yet it was signifi'd to me that they had been publick three or four months; and that *I* pray'd him to consider what might be said, in case the other were compris'd in a Decree, because they were in *French*, and these latter exempted. The Cardinal answer'd me, That if *I* had the *Hours* of *F. Adam*, and complained thereof to their Tribunal, as others there accus'd those which *I* defended, they would not condemn the one, unless they condemn'd the other also. *I* reply'd, That *I* had them not; that if he desir'd to see them, *I* would procure them to shew him, that so by comparing them together, he might understand more clearly, and judge more certainly of the Justice of my Remonstrances: And for this purpose *I* beseecht him to procure time for it, by causing the intended Judgement upon the former to be suspended and defer'd: but as for bringing my Complaints against those of *F. Adam* to their Tribunal, *I* saw no benefit of so doing; that if the *Hours* which *I* defended must be impeached by a Decree wherein they

they were compris'd, *I* had as lieve they were so alone as in the company of those of F. *Adam*; because it was not fit to accustome those Fathers to make a bad Book assoon as they saw a good one which they lik'd not, upon hope to get both condemned, (under colour of holding the balance equal, and restoring Peace between both sides) nor to give their Eminences occasion to proceed in such a manner.

When I was come from Cardinal *Spada*, I went to the apartment of Cardinal *Panzirolo* which was down at *Monte Cavallo* where the Pope then resided. I could not be admitted to speak to him before he came forth of his apartment to go up to the Pope. He was encompass'd with many persons of quality, Bishops, Gentlemen and Prelates of *Rome*, who were with him to court him and accompany him from his own apartment to that of the Pope. I addres's'd to him in the midst of all that multitude, because I could not otherwise; and presenting my Memorial to him, I told him, according as the place permitted, that I came to implore his protection for a Book, whose Excellence and general approbation had drawn some Maligners upon it, who not being able to blame any thing considerable in it, were reduc'd to very weak objections, as he might find by the memorial which I presented to him, and as I hop'd, he would hear in the Assembly which was going to be held before his Holiness. I had no sooner done speaking, but the Cardinal instead of answering me, turn'd towards M. *Albizzi*, (who was one of those that accompany'd him) and askt him what was the business whereof I spoke to him: M. *Albizzi* answer'd with a very high and earnest tone, saying these words twice, *Si burla il signor Sant-Amor, si burla*, &c. *M. de Saint-Amor jests, he's in jest.* These offensive and disparaging words would not have much troubled me if M. *Albizzi* had spoke them in some private audience, where I might have reply'd to him before those that heard them; but in a place so publick as this was, before so great a multitude, and at a time when there was no room for much reply, (for it was in the middle of the way, and we were already almost at the foot of the stairs which leads up to the Pope) they were a sufficient rude taste of the haughty and imperious treatment which I was to look for when I should be oblig'd to visit M. *Albizzi*. But notwithstanding the just commotion which they caus'd in me, yet through a secret fear I had, lest he spoke them only to incense me and force me to some more vehement answer, (as indeed he deserv'd, but from which he might have taken advantage against me;) I did not address my answer to him, but to Cardinal *Panzirolo*, (though so loud, as to make it heard by most of those that took notice of the affront) telling him that his Eminence would see whether I jested or no, when he perus'd the Memorial which I presented to him. That I addres's'd my self to him to beseech him to acquaint his Holiness that some of the Bishops whose Letters I had presented to him, and who knew what the Book was, would account the treatment it received as done to themselves; and that I did not mention the same to the Pope when I presented him their Letters, because I did not then fore-see that it was fit to speak of it, at least so soon, to his Holiness.

Whilst I was speaking this to Cardinal *Panzirolo*, M. *Albizzi* was still behind him a little on one side, and having taken hold of a corner of the Book, he held it up very high, and shew'd it to all the company, shaking it and threatning, saying, I had spoken of it what seem'd good to me; but they were going to see above, whether I had reason or no. Leaving Cardinal *Panzirolo* to pass on, I answer'd M. *Albizzi*, That that was it which I waited for; but I wonder'd in the mean time at this his usage both of the Book and of my self. M. *Albizzi* angerly reply'd, That I thought I had done a great matter yesterday when I had spoke of the above mention'd Catechism, but I ought to have first lookt all along the place I cited, which is clearly expounded as the Catholick sense requireth, which the Author of the *Hours* hath not done. I answer'd, That the Catechism was more large, and extendeth it self further in the exposition of the said Commandment, then the Translation of the *Hours* doth; yet in the few words it containeth, it is well enough and clearly enough explicated without needing other comment to make it more intelligible. M. *Albizzi* reply'd, That the generality of the world could not well understand it being so compendious. I told him, That it was very easie for any person to understand, of how mean capacity soever. He reply'd, That women did not understand it. I said, That the meanest women understood it well; and that all such as teach the Catechism every day to little Girles and Children, were too carefull in expounding it to leave obscurity in it; and that in *France* there was no Catholick ignorant of it. He continu'd speaking to me in a muttering way, and as offended at the care I took for the defence of the *Hours*, as if I went about thereby to do some violence to Religion and to the H. See, and to oblige it to tolerate a thing which might not be. I answer'd, That it was not my intention nor thought to engage the H. See to any thing whatever against its inclinations and interests; but to serve it by letting the Pope know the ambushes prepar'd against it by the equivocal Propositions whose Decision is pursu'd, and by informing him the most carefully I could of the true state of all the things wherewith I was incharg'd. And as for himself, I beseecht him that he would vouchsafe to hear what I had to say to him with some kind of equitableness, and not reject the evident justification which I could make both of the purity of the Doctrines contain'd in the *Hours*, and of the purity of their intentions who publisht them; which is very easie to be judg'd, since even in the whole Book there can hardly be found any rational ground for the least suspition. M. *Albizzi* reply'd, That it was too manifestly seen how bad that Authors intention was, and that all that is reported of the evil designs of such people against the Holy See, whereof they are enemies, is but too true. Finding by this Answer that he was absolutely corrupted against us, and that the moderation and patience which I us'd in all this discourse, did only exasperate him, and make him break out the more against me, I fell into the just indignation which his carriage constrain'd me to, and told him with confidence, That what he said would not be found

found true, and that I would never endure that any perſon do ſuch a high Injury (as he had done) to the worthy perſons whoſe ſound Piety and ſincere intentions I was acquainted with, without proteſting againſt the Injuſtice, & ſhewing the wrong done them by ſo falſe and prejudicial a belief, which can have no other foundation but calumnies and frauds. M. *Albizzi* reply'd not to this diſcourſe but mutteringly between his teeth; ſo that hearing none of his words, and ſeeing mine very unprofitable with him, I ſtop'd there, which ſilence was more eaſie to me; for all that we ſpoke was upon the way going up to the Popes apartment, where we arriv'd when we ceas'd ſpeaking.

On *Friday* (*July* 14.) I was preſent at Maſſe with the Cardinals in the Chappel of the *Cordeliers* in the place *Colonna*, upon occaſion of the Feaſt of St. *Bonaventure*, and I heard an Oration in Latin made there by a young Cordelier at the end of Maſſe in praiſe of the aforeſaid Saint. In the afternoon I went to viſit three Cardinals, to whom I ſpoke about the affair of the *Houres*. The firſt was the Cardinal of S. *Clement*, in conference of whom I diſcover'd two remarkable things: Firſt, that what I ſaid & repreſened in the Congregation of the H. Office on *Wedneſday* was very well receiv'd there, yet that I had better not have appear'd in perſon in that Congregation, and that for keeping the greater circumſpection and gravity in my Conduct. And ſecondly, that the grand occaſion of complaints and proſecutions made againſt the *Houres* was not any ill obſerv'd in them, but the bad opinion taken up againſt thoſe people who put them forth. The ſecond Cardinal whom I viſited was *Roma*, who told me that my Memorial was not read in their Congregation on *Wedneſday*, but it ſhould be in a private one held in his Houſe for that purpoſe, to be reported afterwards to the General; but in the mean time I ſhould not trouble my ſelf; that nothing would be done but after mature and ſerious deliberation. And as I took occaſion to tell him what paſs'd on *Thurſday* between M. *Albizzi* and me, whoſe animoſity and power to hurt me I conſequently ought to fear, his Office of Secretary of their Congregation, affording him ſo many occaſions of ſpeaking to the Pope and their Eminences about affairs of that nature; the Cardinal acknowledged that he had done amiſſe, yet excus'd him with greater kindneſſe, bidding me not heed it, ſaying that it was his humour, that he acted very often with their Eminences ſo impetuouſly, and that I muſt not forbear to viſit him, as if what was paſt had never hapned. The third was Cardinal *Lugo*, to whom I omitted not to carry a Memorial, notwithſtanding his alliance wi h the Jeſuites.

Saturdayes, *Sundayes* and *Mondayes*, were not uſual dayes of much ſollicitation with me; becauſe the Courrier departing on *Saturdayes* for all the titles of *Italie*, almoſt all perſons whom I could go ſee were employ'd about their diſpatches; and the Courrier of *France* going away on *Monday*, I many times began the Letters in *Sunday* afternoon, which I was to write to give account of what paſs'd about the affaires wherewith I was encharged, Wherefore I could not before *Tueſday* (*July* 11.) continue the ſollicitations which I had began in the behalf of the *Houres*, having been oblig'd the foregoing dayes to ſend word exactly to the Biſhops and the other perſons who recommended the ſame to me how all paſs'd hitherto about that matter.

'I alſo drew a ſecond Memorial touching the '*Houres*, by which the Cardinals of the Congre-'gation of the H. Office were entreated to give 'way to the juſtification of the right faith and ſin-'cere intention of thoſe who put them forth, and 'for this end to cauſe the whole Book to be read, 'and an Extract to be given of all that could be 'found blameable in it; that ſo, if after the ob-'jected difficulties were explicated, they thought 'meet to correct any thing in the Book or add 'any explication to it, for taking away the ſlight-'eſt ſuſpitions, and clearing the leaſt doubts, per-'formance might be made of whatever their Emi-'nences ordain, within a ſet time, and that with 'all the diligence which their Eminences can ex-'pect from perſons perfectly full of ſubmiſſion 'and obedience.

The deſign of this ſecond Memorial I communicated on Tueſday (July 18.) to perſons very intelligent of the management, which ought to be us'd in that Country in thoſe kind of affaires. It was aſſur'd to me, that according to the Lawes and Cuſtomes of the Tribunal of the Inquiſition, they could not deny what I requeſted by this Memorial, nor proceed further before they do right to it. So I was counſel'd to deliver it; but told it would be ſufficient to carry it the next morning to Cardinal *Roma* for the whole Congregation, before he came forth of his Palace to repair thither. I had alſo time that day to viſit Cardinal *Barberin*, and he permitted me to read to him the Copy of the Letter which I told him I had writ the day before to the Biſhops concerning what had paſs'd hitherto touching the *Houres*; which I could not but think very advantageous for their defence, in that this Cardinal might conſider and tell the reſt what intereſt was taken in this Work by Perſons ſo Illuſtrous throughout all *France* for their dignity and merit; and how all that was done at *Rome* about this matter was punctually ſignify'd to them.

On Wedneſday morning I went to carry the ſecond Memorial to Cardinal *Roma*; He told me that it was not yet time to give it to him, becauſe my buſineſſe would not be ſpoken of that day; but that I ſhould bring it to him againſt the next day, that the private Congregation which he told me of before was to be holden. I learnt that it would be the next day in the afternoon, and ſo did not fail to carry the Memorial to him half an hour before the Congregation was aſſembled.

I waited patiently for juſtice to be done upon all that I had repreſented; but on Friday afternoon (July 21.) as I was going to Cardinal *Barberin* to fortifie what I had ſaid to him in favour of the *Houres* by undeniable examples of Books which I procur'd at *Rome*, I ſaw fixt up at the Apoſtolical Printing-houſe the new Decree of Books prohibited by the Inquiſition during the courſe of that year, the publiſhing of which I knew was defer'd only in expectation of what ſhould be ordain'd touching the *Houres*. At firſt I was very glad to ſee it fix'd up; in no wiſe imagi-

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ning that they were compris'd in it, but on the contrary perſwading my ſelf that they were wholly exempted, or that at leaſt the publiſhing of this Decree was reſolv'd upon, only for that it was foreſeen that the diſcuſſion of what concern'd the *Houres*, would take up more time then was fit according to their cuſtome to delay the publication: but my reading of the ſaid Catalogue of prohibited Books, inform'd me that the *Houres* were comprehended in it.

'Tis in vain to ſpeak of the extreme aſtoniſhment wherein I was at ſo unexpected an Event; but how great ſoever it was, it did not hinder me from preſently conſidering the uſe that I ought to make of it, and the benefit which I might draw from it in reference to the principal affair wherewith I was encharged. And whereas it is no little advantage to underſtand as wel as poſſible the people we are to deal with, I reſpited my intended viſit to Cardinal *Barberin*, and return'd back to Cardinal *Roma*. I ſpoke to him as if I knew nothing of the publiſhing of the Decree, and ask'd him plainly whether he had lookt upon my two Memorials, and whether I might hope for juſtice from what I had repreſented to him. The Cardinal anſwer'd me with perfect ſincerity, That the buſineſſe was order'd and concluded, nor would it be any more ſpoken of; and of his own accord he related to me how the matter paſt in the Conference which they had about it. He told me, that there was no more mention of the title B. given to M. *de Barule* in the Calender, nor of the Tranſlation of *Redemptor omnium*; but that the ſpeech was about Images, and that ſeven or eight French Catechiſms were produc'd, amongſt others that of Cardinal *Richelieu*, in which the Commandment is not tranſlated in the words that it is in the *Houres*; that on the other ſide an Heretical Catechiſm was lookt into, and there it was tranſlated juſt as in the *Houres*. But for all this, it was acknowledg'd that the verſion of the *Houres* in this point might have a good ſenſe, and be well underſtood. He told me in the ſecond place, that the bare Title of the *Hours* ſtyl'd *The Office of the Church*, taken in the rigour diſpleas'd, and was judg'd worthy of blame, becauſe the Office of the Church properly cannot be other then what is ordained by the Church it ſelf; and that a collection of Prayers, through all the Churches made by any one whatever without the order and allowance of the Church it ſelf cannot be call'd *The Office of the Church*. But yet it was ſeen well enough too in what ſenſe the Authors meant it; and though the words were in the rigor bad, yet they were not the principal ground of the Reſolution taken in their Congregation. In the third place he told me, That it was not lik'd that certain Prayers and Oraiſons (amongſt others ſome to be ſaid before and after Confeſſion and Communion) which uſe to be in other *Houres*, were omitted in theſe; that it was inconvenient for every one to take the liberty of making them after his own faſhion; and that this diverſity of Prayers was not for edification. That he perceiv'd well (nevertheleſſe) that this was not unanſwerable, and that he did not tell it me as ſuch, but only to inform me of what was ſpoken, and how the matter paſs'd, and alſo to let me know that it was well examin'd; that if the Concluſion was to the diſadvantage of the Book, it was not without having had regard to my Remonſtrances. In a word, that which at length abſolutely fix'd them, and oblig'd them not to ſuffer the *Houres* without condemning them, was the Bull of *Pius* V. which was recited and repreſented to their Eminences, by which that H. Pope made expreſs prohibition of printing in the vulgar Tongue in what manner ſoever the Office of the Virgin; that this Bull being to them an inviolable Rule which they ought to follow, and one of the principal parts of the ſaid Book conſiſting in the tranſlation of that Office, it was not poſſible for them to let it paſſe without condemnation.

This reaſon ſurpris'd me at firſt, and I imagin'd it convincing as well as the Cardinal; wherefore all that I could readily anſwer, having never had knowledge of that Bull of *Pius* V. was, that I wonder'd how, the caſe being thus, ſo many other *Houres* in which the ſaid Office is tranſlated into the vulgar Tongue, are not condemned. To which the Cardinal reply'd, that they had no knowledge of it, no perſon accuſing them and proſecuting their condemnation, as was done to theſe; which hinder'd not but that theſe deſerv'd it, though the other which are equally culpable, ſcape free; juſt as a thief (added he) is ſent to the puniſhment which he deſerves, though others much more guilty then he are free from it, becauſe they have not been proſecuted before the Judges, as he was whom they condemned; that as the Judges would likewiſe condemn thoſe Thieves whom they leave ſtill in liberty, were they once accus'd before them; ſo none of thoſe *Houres* in which the Office of the Virgin is in French, would eſcape condemning by their Tribunal, were they there accuſed.

This ſeem'd to me not to agree with what M. *Albizzi* ſaid to me, viz. That in matter of Doctrine there were no parties. I found alſo by this, that it was eaſie for the Jeſuites to get what Books they would condemned, they being alwayes at *Rome* to play the part of Accuſers; but on the contrary it was very difficult for their Books to be condemn'd, ſuch as might accuſe them not being at *Rome*. Laſtly, I underſtood how when the Queſtion is, Whether there be any particular thing bad in a Book, it is requiſite that ſome be found to advertiſe the Inquiſition of it: But in a thing ſo notorious as to know whether the *Houres* be tranſlated into French, I ſaw not wherefore an Accuſer is neceſſary; nor could I doubt but that the Inquiſition of its own accord condemn'd an infinite number of Books without any perſons medling therewith beſides its own Officers.

But I diſſembled all theſe thoughts, and thought it enough to teſtifie to Cardinal *Roma*, that I was beholding to the goodneſſe wherewith he enform'd me how the matter was carried about the *Houres*, which was no more to be thought of after its being thus determin'd. I took occaſion to put him in mind of what I had ſaid to him touching that of the five Propoſitions, which I told him was of other conſequence then that of the *Houres*, and could not be compos'd without a more exact and longer diſcuſſion. Wherefore I beſeecht him to employ his Authority to bring it to paſſe that there might be aſſign'd time and place to all the Catholick Divines that concern'd themſelves therein

therein, and minded to make their Remonſtrances to the H. See touching the matter in queſtion; to do it; and particularly to thoſe who were to come after me, and to be at *Rome* in *October* following. Cardinal *Roma* bid me not trouble my ſelf about this; telling me that this affair would certainly be drawn out in length, that it would not go as that of the *Houres*; that when a Determination is intended, there is care taken of not haſtening too much. That there needed other ſtudies and preparations for making a deciſion of Faith, then for making a Prohibition according to an Ordinance of a Pope. That ſuch as would repreſent to the H. See what ſeemed good to them either by word of mouth, or writing, it ſhould always be welcome, heard moſt willingly, and their ſervice acknowledg'd by the H. See, which cannot take too much evidence in a buſineſſe of ſuch importance. That belong'd to the H. See to judge and decide matters conteſted amongſt Chriſtians; but after they are decided by it, all Chriſtians and others take upon them to judge of its deciſions; and this obliges it to uſe all poſſible precaution to prevent being deceived. That for certain I ſhould have more time then I could wiſh; that I now fear'd leſt any thing might be precipitated, but the day would come that I ſhould complain of not haſtening enough: ſo that I ought to be at reſt in this buſineſſe, and ſignifie to the Divines that they might come with all aſſurance, and that they ſhould at their coming finde things in the ſame poſture in which I now beheld them.

I departed from Cardinal *Roma* well ſatisfied with my Viſit, eſpecially in reference to this Affair, and even to that of the *Houres* too, becauſe of the information he gave me, and the chief eſſential reaſon upon which he told me their Prohibition was grounded. Some time after I had the curioſity to be further inſtructed, and I confeſſed the *Bullarie*: There I found the Bull of *Pius* V. which forbids the Office of the Virgin in the vulgar Tongue; but after I had better examin'd it, I found not that the ſaid Prohibitions could be extended to the *Houres* which were in queſtion. That which gave occaſion to the ſaid Prohibition, was, that the Avarice of ſome Bookſellers, and the malice or brutiſhneſſe of ſome others leagued with them in that deſigne put them upon publiſhing (out of emulation one againſt another) ſeveral Offices of the Virgin, or rather little Books under that name, in which there were divers Prayers which they forg'd, and which were full of ſuperſtitions and other follies, to circumvent the ſimple and promote the ſale of their Books. *Pius* V. taking notice of this abuſe, and conſiderng how ſcandalous this exorbitant licenſe taken by ſome perſons in the venting ſuch Books was; and how deſtructive it might be to the conſciences and edification of the faithfull, he prohibited all thoſe pretended Offices of the Virgin, and not only thoſe which were already publiſh'd, but likewiſe all ſuch as might be publiſh'd for the future.

Certainly this Bull of *Pius* V. had reſpect only to ſuperſtitious and ſcandalous Offices, ſuch as thoſe of which it complains, and which gave occaſions for it; of which ſort ſurely that is not which is contained in the *Hours* for which I interceded. I ſhould not have fail'd to have repreſented as much very effectually and clearly to the Cardinals, if after it had been produc'd to them, they would have never ſo little ſuſpended their judgement; and if before publiſhing the ſame, they had acquainted me with the ſaid Bull as the Rule which they intended to follow, and which the Authors of the *Hours* ought not to have violated. But it made ſuch impreſſion upon their minds at the very inſtant of its propoſing, that from thence they without heſitating concluded upon the condemnation of the *Hours*; and aſſoon as they had concluded it, the Decree was publiſht and fix'd up diligently, that between their judgement and its execution there was no room either for reflexion or remonſtrance.

Although this buſineſs had ſuch diſadvantageous ſucceſs, yet I took care not to be mov'd at it, nor to ſeem abaſhed; yea I conceiv'd my ſelf oblig'd to go thank Cardinal *Barberin* for the care he teſtifi'd to me he would take of it. For which purpoſe I went to ſee him on Sunday (*July* 23.) in the forenoon with an aſpect ſufficiently free and pleaſant. This was the cauſe he ſcarce knew how to anſwer to the thanks which I rendred him, nor whether or no he ſhould tell me that the *Hours* were comprehended in the ſaid Decree; becauſe, as he told me afterwards, he knew not whether it were publiſht, and fear'd his conſcience would not permit him to tell me ſo; by reaſon of the ſecrecy whereunto they are oblig'd under penalty of excommuncation, and to which they take a ſolemn Oath at their Congregation. I teſtifi'd that I was fully inform'd of the buſineſs, that ever ſince the Friday before I knew that it was ended, nor was I ignorant how it was carry'd. The Cardinal reply'd, (as if to comfort me for the Doom laid upon the *Hours*) That thoſe decrees are not publiſh'd at *Paris* (he meant ſuch as iſſue out of the Inquiſition, as this againſt the *Hours* did.) I anſwer'd, That the *Jeſuits* would not forbear to triumph upon it in all places where they had partakers. He remain'd ſilent for ſome time without anſwering to this; and then changing the matter, he told me ſuddenly that it behooved him to think of obeying the Bull (meaning that of *Urban* VIII. his Uncle againſt *Janſenius*) and that till it were obey'd, no ſatisfaction was to be hoped for. I reply'd that the Bull had been publiſh'd at *Paris*, and moreover the Hours had no relation to that Bull. He told me that this was it in which I might ſee that it was requiſite to obey the Bull; and that a bad buſineſs did wrong to a good one; that nothing elſe was to be hop'd till obedience were yielded thereunto, that it behoov'd to begin there. I anſwer'd That I was ſorry the affair of the *Hours* had no better ſucceſs, eſpecially after the hope conceiv'd of the protection which his Eminence promis'd in it: but yet I was very glad to be deliver'd from the trouble and diſturbance which the difficulties fram'd againſt them gave me, they being on one ſide favourably voidable, and on the other there being ſome offers to blemiſh them by a cenſure; that the ſucceſs held in pain; but the determination being concluded as it was, I was now free from anxiety, and had no more to do but to reſt and ſtudy till the buſineſs of the Five Propoſitions were

ſtirr'd in, and I were advertis'd thereof according to the requeſt made to his Holineſs by the Biſhops of *France* whoſe Letters I preſented to him. The Cardinal reply'd, That I muſt not ſleep in it, that it would be requiſite for me to viſit the Cardinals *Roma*, *Spada*, *Ginetti* and *Cechini* to acquaint them with what I had to repreſent to them touching the matter of the Five Propoſitions. He told me alſo, that I ſhould do well to viſit ſome perſons skilfull in thoſe matters, and who had order to ſtudy them; he nam'd to me *F. Campanella* a reformed *Carmelite*, *F. Abbot Hilarion a Bernardin*, the General of the *Chierici minores* and a Jeſuit nam'd *Alziato* (as I think) who he told me was in the ballance with Cardinal *Lugo* to be promoted to the Cardinalſhip. I anſwer'd, That I was much oblig'd to his Eminence for the good advice he gave me; but I cared not to confer with any perſons about the grounds of the Doctrine concern'd in the Five Propoſitions, to give any information thereof, becauſe I had neither order nor purpoſe to handle the matter ſlightly, and without ſeeing how the things which I had to preſent, would be conſider'd, unleſs I might alſo be inform'd of thoſe which our Adverſaries alledg'd, thereby to diſcover and make known what is true and what falſe in their Writings; and unleſs I be aſſur'd that mine be alſo communicated to them, to oblige them to anſwer thereto either by refuting or acquieſcing in the ſame. M. Cardinal *Barberin* reply'd, That if I would not communicate what I had to ſay, it was to be fear'd there would be further proceeding; that there is ſome times very quick diſpatch at *Rome*; *That the Tiber moves ſometimes very ſwiftly*; that there was no perſon in particular engaged in this affair; that it was not a Law-ſute. That the Pope, if he thought good, might make a determination without needing to hear any perſon. I anſwer'd, That they might move as faſt as they pleas'd; that I ſhould not trouble my ſelf for that at all; that it was none of my buſineſs but the Popes and the Churches; that neither my ſelf, nor any other concern'd themſelves in it but out of this reſpect. That I was come to give the H. See the firſt notice of one of the moſt fraudulent deſigns that ever was projected to ſurpriſe and engage it againſt one of the principal and moſt important truths of Chriſtian Religion, till other perſons arriv'd more able then my ſelf to give it greater evidence of the Ambuſhes laid for it under the Five equivocal Propoſitions, the determination whereof was deſir'd of it for that end. That if they at *Rome* would admit the informations and remonſtrances which perhaps God had prepared to help the H. See in this occaſion by our means and the cares of the Biſhops who ſent us, they might; but it was requiſite to be done in ſuch order and manner, that we might be perſwaded that the ſame would be conſider'd; otherwiſe we had nothing to ſay. The Cardinal reply'd, That for this purpoſe it would be requiſite to erect a new Congregation *de Auxiliis*; and that the H. See was not at this time diſpos'd to decide that matter. I told him that then it could not pronounce any thing upon the ſaid Propoſitions, becauſe it was wholly comprehended and involved therein. He proceeded to ask me whether it were not our intention that nothing ſhould be done againſt the prevalence and efficacy of Grace. I anſwer'd, That provided that point were eſtabliſhed, we deſir'd nothing more, and that we reduc'd all our thoughts and pretenſions thereto, becauſe all the reſt of our ſentiments were dependant on and inſepareble from it. He told me, that perhaps the H. See was not diſpos'd to eſtabliſh any thing about it; and he askt me, whether it were not enough that nothing were done againſt it, and that too without deſtroying the ſufficient Grace of the *Jeſuits*. I anſwer'd, That the H. See could not preſerve or ſpare the ſufficient grace of the *Jeſuits*, without doing wrong to effectual Grace: That they are two things ſo oppoſite and contradictory, that the one or the other muſt needs fall to the ground, that there is no mean between them; and that we could not conſent that the H. See admit or ſuffer as probable a Maxime which it hath always condemned, and which is diametrically oppoſite to another which it hath always eſtabliſht and mantain'd as *de fide*, and as that of the whole Church. Then we fell upon St. *Auguſtin*, and the Cardinal ſpoke of him as if his ſentiments were difficult to be known, and as if ſome of his works were favourable to the Maximes of Grace which we defended, and in others there were principles conformable to the opinions of the *Jeſuites*. To which I anſwer'd, That the Doctrine of St. *Auguſtine* touching Grace was clear and uniform; That I was ſo certain of it, that if but one of his works, where he handles the ground of this matter, could be ſhew'd me, in which his ſenſe could be preſum'd conformable to the ſufficient grace of the *Jeſuites*, I offer'd to yield the cauſe: and on the contrary, if the effectual Grace, in behalf of which I was to ſpeak, was not generally receiv'd in all his works written upon this ſubject, and in every one of them particularly, I would renounce the proſecutions which I purpos'd to make for the eſtabliſhing of it. I know not how he fell to tell me of *Paludanus* who writ in *Flanders* very advantageouſly for the Bull, though he was not of the *Jeſuites* opinion; and he told me, that if ſuch a man as he ſhould write to his Holineſſe in behalf of the preſent affair of the Propoſitions, it would be of great moment and produce a good effect. At length I told the Cardinal what cauſe I had to complain of the treatment which M. *Albizzi* ſhew'd me, and what little confidence I could have that any thing offer'd by me was likely to make any impreſſion upon his mind; in as much as he looking upon us (as he did) as people of ill deſignes againſt the Church and the H. See, though we profeſſ'd none, he could not receive any thing whatever I ſhould ſay to him, but on the contrary muſt needs eſteem it ſuſpected, and ſlight it, through the belief which he will alwayes have that it is ſpoken unſincerely, and out of a bad deſign. Cardinal *Barberin* reply'd, that this was conſiderable, and that I might repreſent the ſame to the Pope, and to my LL. the Cardinals.

CHAP.

CHAP. VI.

Several Viſits in the end of July, *and the beginning of* Auguſt, *chiefly to the Cardinals* Spada, Roma, Barberini, *and M. the Ambaſſador, who was come back to* Rome *from* Tivoli.

After this Affair was thus ended, I apply'd all my cares to that for which I was ſent; for which I ſaw but two things that I could do; One was to viſit all perſons to whom I could have acceſſe, and who might upon occaſion contribute to the manifeſting of the Deſign of the framers of the Five Propoſitions, after my informing them of what had paſſ'd in *France* about them, and of the Contents of the Biſhops Letters which I deliver'd to his Holineſſe; The ſecond was, to renew from time to time my viſits to ſuch Cardinals as I perceiv'd capable of procuring in this buſineſſe ſuch delay as was requiſite for its thorough examination, by conſidering all that the Divines whom I expected, and others that might come, had to repreſent by word of mouth or by writing in this occaſion.

M. *le Bailly de Valencey* the King's Ambaſſador at *Rome*, having ſpent above Six Moneths at *Tivoli* return'd thither on Monday *July* 17. upon the inſtances made to him for that purpoſe from the Pope by the *Venetian* Ambaſſador who mediated for the accommoding of his difference with his Holineſſe. On Tueſday morning he went *incognito* to ſee the Pope, and I had the honour to accompany him in that viſit, at the end of which I recall'd to his memory all that I had ſaid to him at *Tivoli*, where he was at my comming to *Rome*, and I made him a ſummary recital of all that I had done ſince my laſt ſeeing him.

On the 25th. I viſited M. *Michel Angelo Ricci* a very wiſe and ſtudious Roman Gentleman, in whoſe converſe *I* obſerv'd this particularity; That having by him the works of *Petrus Aurelius* printed by order of the Clergy of *France*, he lent them to me, and told me, that as for himſelf, he durſt not read them, becauſe of a Decree of the *Inquiſition* made *March* 19. 1633. and publiſht at *Rome Febr.* 16. 1642. by which that Tribunal forbad all books made on either ſide in the conteſts ariſen concerning the Biſhop of *Calcedon*, and upon the buſineſſe of the books of the Engliſh Jeſuites which were cenſur'd by the Divinity Faculty of *Paris*, and by the Clergy of *France*. I thank'd this Gentleman for his favour in lending me that famous Author, though it was then uſeleſſe to him, not daring to read it; but I ſaid nothing to him how that Decree was receiv'd and treated in *France*, where the Biſhops in the year 1643. having renew'd their Cenſures againſt the books of *England*, with the true names of the Jeſuites who were the Authors of them, did alſo cenſure a new a book written in its defence by one of thoſe Fathers. What further concerns this matter, I ſhall not here relate, but *I* ſhall referr the principal Pieces about it to the choice ones plac'd at the end of this Journal.

On the 26th. I went to acquaint a perſon very illuſtrious both for dignity and knowledge, with what haſte Cardinal *Barberin* had given me cauſe to fear this affair would be terminated. This excellent Perſonage anſwer'd thereunto in theſe words; *Se fanno una definitione precipitoſa, ſo quel ch' ho da far: La Chieſa ſarà la mia regola; biſognerà veder chi havrà ragione, o di queſto Papa, o degli altri. If they make a precipitated definition, I know what I have to do; The Church ſhall be my rule; it will be needfull to ſee, who hath reaſon, either this Pope, or they that have been before him.*

On the 27th I went again to viſit Cardinal *Roma*, to teſtifie to him the ſame fear, by giving him aſſurance of the comming of the Doctors which were to follow me, and were preparing to ſet forth. The Cardinal anſwer'd that they might come with all confidence, that for certain there would be nothing done touching this affair before their arrival; That the Pope's never haſten'd to define any thing, and that the preſent Pope was more ſlow and circumſpect then any other. I intimated to him the diſtruſt I had of M. *Albizzi*. He told me that M. *Albizzi* was not the Maſter, and advis'd me to treat both with him and others the moſt peaceably I could. The next day one of this Cardinal's friends, who was alſo mine, told me, that his Eminence profeſt to him that he admir'd the modeſt and judicious deportment wherewith I had behav'd my ſelf to that time; becauſe he expected nothing leſſe from me, according to the bad characters given him of me; that he knew not whether I would continue to govern my ſelf in that manner; but if I did, the reports made of me to him were very falſe and calumnious.

During my reſidence at *Rome* the foregoing Winter, I fell into ſome correſpondence of particular friendſhip with F. *le Maire* a Jeſuite, and Secretary for *France* to his General. I conceiv'd my ſelf oblig'd to viſit him being return'd, which I did on the 28th of *July*, and amongſt other things which we diſcours'd of, he ask'd me why we went about to hinder the condemning of the Propoſitions in themſelves, which we confeſſe already heretical in one of the ſenſes whereof they are capable; ſeeing even in that which we account Catholick they are judg'd bad by many Catholicks, (he meant the Fathers of his Society and their followers) and for his reaſon, he told me that Faith was a thing ſo tender and precious, and Hereſie ſo hurtfull and pernicious, that there ought to be no ſcruple of rooting it up from the bottom, or of condemning and ſuppreſſing whatever may give the leaſt umbrage to it. I reply'd upon his very foundation, that Faith was a thing ſo dear, and Hereſie ſo deteſtable, that heed ought to be taken of confounding them, or uſing them both alike: Wherefore for fear of injuring the Faith, by going about to deſtroy Hereſie, all the world ought to wiſh and require that a diſtinction be made of the different ſenſes whereof the Propoſitions are capable, that ſo in condemning the bad, the good may be preſerv'd. Nevertheleſſe he perſiſted in his opinion, and to evince it equitable, he alledg'd for inſtance the Bull of *Pius V*, againſt *Bavis*, in which it cannot be doubted that amongſt thoſe condemned Propoſitions there are ſome *in terminis* S. *Auguſtin's*; which hinder'd not but

that all the world agreed that they were not thereby condemned in S. *Augustin's* sense. So when the five Propositions in question shall be condemned *in terminis*, it cannot be but in their bad sense, which will not hinder but that ever afterwards it will be lawfull to revindicate the Catholick sense out of them. I maintain'd very stedfastly that his Expedient was not very proper for the clearing of the truth, and procuring peace among the Catholick Divines, but on the contrary very apt to cover the truth with obscure clouds, and to excite most dismal divisions amongst Divines.

On the 29th. I went to visit Cardinal *Barberin*, to accompany him whither he was to go that day; and in attendance of the time to set forth, he joyned me with the Archbishop of *Beneventum*, and amongst other things that he said, shew'd me as a new thing the last chapter of the Letter of *Celestin* the first to the Bishops of *France*, copyed out in writing upon half a sheet of paper. The consequence that he meant to draw from it, was, That it was not necessary for the Pope to incline to the making of the decision of the matters contested between us and the Jesuits, founded upon these words contained in that chapter, *Profundiores verò difficilioresq; partes incurrentium quæstionum quas latiùs pertractarunt qui Hæreticis restiterunt, sicut non audemus contemnere, ita non necesse habemus astruere.* I told the Cardinal that *I* was very glad to see in his Eminences hands the extracts of a great Popes Letter which was so advantagious to us, and which alone suffic'd to decide all the differences which we had about these matters. He answer'd, that *I* ought not to fear that any thing would be done at *Rome*, contrary to the Letter of that Pope. I reply'd, that it was enough, and that I desir'd no more. He fell presently to speak of Sufficient Grace; to which seeing he invited me, *I* said that I had already several times intimated to his Eminence, and now repeated the same again in presence of the Archb. shop of *Beneventum*, that we did not at all dispute against that of the *Thomists*; but as for that of the Jesuites, it could not, according to *Celestin's* Letter whereof he newly shew'd me an extract, consist with the faith of the the Church. The time to go forth being come, the Cardinal told me as he separated us; that it was requisite to think of obeying the Bull, and then all would go well.

On the first of *August I* went to wait upon Cardinal *Spada*, and to beseech him to tell me whether *I* might write with full assurance to the Bishops who caus'd me to return, to cause the other Divines to set forth in *Septemb.* whom they determin'd to send in case things were at that time in their integrity; and whether I were not mistaken in my confidence that nothing would be done till the arrival of those Deputies. The Cardinal answer'd that I spoke of things to him, of which he was not the master, and besides being secrets, he could tell me nothing of them; but he believ'd I was not mistaken in my presumption. And on this occasion, himself put a question to me, namely, Whether there would come also Doctors of the contrary party, presupposing that for the discussing an affair before a Congregation, it is requisit that there be persons contesting on either side. To this I answer'd, that there needed not other Doctors to come beside us, because the Jesuites who are our principal adversaries, are all prepar'd, and alwayes present upon the place. In the second place I told him what pass'd between M. *Albizzi* and me, and that for the future I saw no likelihood of treating any thing with him whilst he presum'd that all our intentions tended only to the disservice and subversion of the H. See. The Cardinal reply'd, that he was but a Secretary, who had no deliberative voice in their Assemblies, and with whom we might have nothing to do or say, unless we pleas'd.

On the sixt of *August* F. *le Maire* came to repay the visite which I made to him; and I wonder (at the perusing of this Passage) that he was then so quicksighted in things that came to passe long after. He told me two of that kind; One that there would likewise come to *Rome* Doctors of the contrary parties; and the other, that the Pope would dispatch this affair after he had heard either side in one or two Congregations. Which inclines me the more willingly to believe a third which he told me of a thing then past, though I could get no more light of it since, viz. that their Letter (so he call'd that of the Bishop of *Vabres*) arrvi'd at *Rome* the first time subscrib'd by seventy two Bishops, and that several others had subscribed it since; so that the number amounted to fourescore and three.

After F. *le Maire* had left me, I went again to Cardinal *Barberin* and acquainted him with new Letters which I had receiv'd for the Pope, whereof one was from the Archbishop of *Tholouse* last deceas'd, and the other from the Bishop of *Grasse*, who join'd their prayers to those of the other Bishops who desir'd of the Pope a solemn Congregation for the affair of the five Propositions before decreeing any thing therein. This motion of a Congregation seem'd to this Cardinal so distant from the inclinations of the Pope and the Court of *Rome*, that the very thought of it seem'd to his Eminence altogether uncouth and unseasonable. But to shew him that it was not a thing so unreasonable, I told him that I conceiv'd the order which (as his Eminence inform'd me) the Pope gave to some Divines and likewise to some of the Cardinals to study the Propositions, was the beginning of one. The Cardinal then advisd me to go to those Cardinals whom he had nominated before to me, and tell them that they became insensibly engag'd in the business. I answer'd that there was no need for me to go to them again for that end till the arrival of the Divines that were to follow me. But, said he, take heed lest they be not staid for to determine it. I reply'd thar I had rather leave all to be done as it was now understood then presse it on to no purpose. After this he ask'd me whether I had acquainted Cardinal *Spada*, with what pass'd between M. *Albizzi* and me: I answer'd that I had, and that that Cardinal bid me not be troubled about it, for he had no voice in judging. But yet you see, said Cardinal *Barberin*, that the *Hours* are put into the Catalogue of prohibited books. I reply'd that that was of a little importance. Here the Cardinal instantly reflecting upon what he had said added, That he did not mean directly that M. *Albizzi*

bizzi was the cause of it; and though it were so, yet he was oblig'd to secrecy. After this discourse he carry'd me abroad to take the aire with him, where we discoursed of many things; amongst others touching M. *Hallier*, in whose praises he was very copious, and of whom he said, (as an excellence) that it could not be deny'd that he was very pliant and obedient; when our Promenade was done, his Eminence did me the honour to bring me back to S. *Lewis* where I lodg'd.

On Sunday morning (*August* 6.) I went to see a good French Fryer of the order of the Carmelites, who told me that he learnt the day before how M. *Hallier* had written several things against us, and the good Father mention'd them to me. But I remembred onely two, whereof one was, that if the Pope did not hasten to condemn the Jansenists (so he call'd us) the face of the Church would soon be wholly changed; for proof of which falsity he alledged most of the lying rumors spread abroad on purpose to calumniate us. The second thing was that he was confident that if the Pope sent any decree against us into *France*, which proceeded as from the person of his Holinesse, and not from the Tribunal of the Inquisition, that such decree would be receiv'd by the King, by the Bishops and by the Parliament.

After this I went to waite upon the Ambassador, and gave him notice of the new Letters which I had receiv'd from the Bishops of *Tholouse* and *Grasse* to deliver to the Pope, and other particular ones written to me by some other Bishops, by which they charged me anew to urge the erection of a Congregation as the only way which they judg'd convenient for the clearing of Truth and procuring peace in the Church. The Ambassador very well receiv'd what *I* said to him, and with great civility offer'd to get me audience of the Pope, that so I might make my remonstrances to him assoon as the posture of his affairs permitted. In the afternoon I visited Cardinal *Spada*, to whom I told in few words (besides some other things related above in the last conference which I had with Cardinal *Barberin*) that the Bishops who sent me enjoin'd me by their last Letters not to fail to send them an account in what condition the affair was wherewith I was encharg'd; but all things which concern'd the same were so obscure and secret, that all I could signifie to them was that a month a go I deliver'd their Letters to the Pope, and could discover nothing since of certainty to send them. That indeed I had some conjectures which made me think that there was a Congregation ordained, but I knew neither the the Cardinals nor the Consultors that were appointed to be of it; that I saw nothing at all to write to them, saving that I conceiv'd they might send the Divines whom they intended. In the sequel of my discourse I twice insinuated to his Eminence the extreme necessity of hearing both parties for the clearing of the truth and setling peace among Divines. But all that I could observe in the Cardinals answer was, that he told me with a very low voice that he would remember what I had said to him.

On Tuesday the 8. of *August* I went in the afternoon to visite Cardinal *Roma* upon the subject abovemention'd, and amongst other things which I said to him, I acquainted him with the extreme dispatch that a Jesuite who came to see me (viz. F. *le Maire*) made account that the Determination would be pass'd, to wit after giving us one or two Audiences. The Cardinal answer'd, that that Jesuite must needs be a Frenchman, for they did not move so fast at *Rome*; That I should not trouble my self; that our affaires should not want for time. That there was no person but saw how just and necessary it was to hear the Divines of different opinions as I required, before pronouncing any thing upon these matters. But should all the world neglect so just a demand, himself would prosecute it, and make it his own businesse. This he inculcated to me with so much care and certainty, that he seem'd to be somewhat troubled lest I should not be perfectly perswaded of the truth of it. So that I was oblig'd to tell his Eminence, that after the assurance which he gave me, I should for the future relye upon his authority and his care. We enter'd a little into the matter of the Propositions; and I took occasion to mention that proposition contain'd in the Book of *Petrus Aurelius* printed several times by order of the Assembly of the Clergy of *France*, viz. *That God willeth not the salvation of those whom he doth not save*; The Cardinal answer'd *And who can doubt of it?* And extending a little upon the proof of this truth, he cited among others those two passages of the Gospel, *Without me ye can do nothing*; and *No man can come to me unlesse my Father draw him.*

CHAP. VII.

Visites in August *to the Qualificators of the H. Office. Letters of M.* Hallier *full of falsities. Several discoveries of the false Censure sent to* Rome *in the name of the Faculty.*

CArdinal *Barberin* did me the favour to send me two manuscript volumes in folio to look upon, containing what F. *Lemos* (that renowned Dominican who so well defended the cause of God's grace against the Jesuites in the Congregations *de Auxiliis* held under *Clement* VIII. and *Paul* V.) had written upon that subject. On Wednesday (*August* 9th.) I went to thank the obliging Cardinal. And in my discourse with him having made reflection that in the Congregation which I hop'd his Holinesse would establish for discussion of the affair of the five Propositions, there would be many Consultors and Qualificators of the H. Office, that such as were chosen to be of it, might not want information of the nature of the businesse. I resolv'd to go visite them all. Which I did the more willingly, because it was the way to make it known the more, and consequently to draw the indignation of all good men upon the authors of the Enterprise.

The

The first that I visited that day was F. *Hilarion*, with whom I had a sufficiently ample conference. He presently appear'd to me a good man, and I found that he had very good sentiments concerning Grace; but he conceiv'd that for the benefit of peace, and in regard of the weakness and extravagance of many persons skill'd in that matter, it was necessary to be silent of many Truths belonging to it. However, he said, there were two that cannot be too much inculcated to Christians; First, that they have in themselves a stock of malignity capable enough to precipitate them into sin, and cause them justly to merit the punishment due to their offences. The other was for persons freed by Grace from the bondage of sin, *viz.* That all the good which they do comes from God who gives it to them; and that if the Grace wherewith he favours them happen to leave them, they return incontinently to sin. I agreed with him, that these are truths of which the faithful cannot be too much instructed; but I told him, that all those which concern Grace depending upon the same principle, and being linked together by an invincible connexion, the same consequences may be drawn from these two as from others: to which he assented.

I visited two more on Friday morning (August 11,) whereof one was F. *Fani*, Companion of the Master of the sacred Palace, whom I found sprightly, quick and clear-sighted in these matters, and full of very sincere and right intentions. The second was F. *Modeste*, procurator of the Conventual Cordeliers, whom I entertain'd largely enough, but found nothing in him besides Molinist opinions, and little or no reading of St. *Augustine*.

Some dayes before, the Pope was fallen into a disease which most people judg'd mortal, and divers already layd their contrivances for a new Papacy. By consequence I saw the business stopt till a future Conclave. Nevertheless I ceas'd not to continue the course of my Visits, as if he had been in the best health in the world. The same day in the afternoon I went to see M. *Albizzi*, though I lookt upon him as a man perfectly gain'd and prepossess'd against us; but the manner wherewith I purposed to deport my self towards him, made me hope that this Visit could not be otherwise then advantageous to me, though I got no more good by it but to see him answer to the things which I say'd to him. Accordingly within half an hour that our conference lasted, he corresponded to my expectation, and exceeded it too by much. I told him the most seriously I could, that when I had audience of the Pope to present him the Letters which he knew I deliver'd to his Holiness, he was very well pleas'd with the intentions and providence of the Bishops who writ them; That he promis'd me he would not make any determination upon the Propositions in question till the Divines, which those Bishops intended to send in *October* following were arriv'd, and had declar'd by word of mouth and by writing all that they had to represent in that matter; and that he bid me in the mean time repair to M. *Albizzi*. That it was in compliance with his Holiness's order that I was come to him that day, and to assure him that those Divines would not fail to be at *Rome* in the month of *October*; and also to know of him in the mean time, whether the Pope had appointed any particular Congregation for this matter, and whether he had given Commissions to any of the Cardinals, or of the Consultors and Qualificators or other Divines to study them. M. *Albizzi* answer'd me roughly and half jesting, that he knew nothing, that he had heard speak of nothing, and had nothing to tell me. He added that he told me from the beginning, That for the making a determination of any point of Doctrine or Faith whatsoever, the Pope was not oblig'd to hear any person. That it was good to do so in Lawsuits, where there are parties interessed; but in these matters there were no parties. I told him, that I did not stand upon desiring to be heard as a party; that I insisted not upon this formality, which he made so much of; that I disputed it not; that 'twas enough that the Pope had promis'd me to determine nothing in the business without hearing us; and that for this purpose till they came who were jointly with me to represent the things which we had to say, I was come to wait upon him in obedience to his Holiness, and to beseech him to tell me at the present whether there were a Congregation establisht for this Affair. He reply'd, that I must not think to draw any thing from his mouth; That I should not have any word from him; That he had receiv'd no order to tell me any thing; That when he had, he would not fail to let me know it. I answer'd, that nevertheless it would be good that I knew the persons design'd for that Congregation; because, though I should not give them the principal arguments in reference to the Propositions which were not to be produc'd till my Companions were arriv'd, and the Congregation were perfectly open, yet I might inform them of some accessories and dependances of this Affair; which they would be glad to understand and which it was profitable for them to know at this time; as for example, What the design was, for which the Propositions were fram'd, In what manner M. *Cornet* mov'd in the Faculty to have them debated: How the Faculty rejected the examination of them, and several other circumstances. M. *Albizzi* said that he was well inform'd of all this; and better then my self. And to shew me as much, he added that, Truly the Faculty was willing to make a decision of them; but the Jansenists who were in it made a tumult, and by their combustions hinder'd the good designes of the Faculty. I answer'd that for better information thereof, he must yield to me; since I was present in all the Assemblies of the Faculty about this matter; That I had a sufficient hand in all the resistance that was made to M. *Cornet's* designes; That I was he who first oppos'd that dangerous enterprise. That moreover, he was mistaken in saying that the hinderance was caus'd by the Jansenists, because there was none in the Faculty. That that name was the odious name of a sect, with which the adversaries of those who adher'd to St. *Augustin's* doctrine, projected to decry it. That indeed there was a sufficiently great number of Doctors of the Faculty who accounted themselves happy, and glory'd in following the doctrine of that great Saint, who conceiv'd they did service to the Church and the H. See by opposing M. *Cornet*, since they thereby kept a doctrine

ctrine which was hereditary to the Church and the H. See from being condemned, and a particular Faculty from deciding it to the prejudice of the H. See, which hath reserv'd the cognizance thereof to it self. M. *Albizzi* told me, that I might possibly deceive my self, if I conceiv'd I had serv'd the H. See by so doing. I answer'd that himself might be deceiv'd, if he conceiv'd that I did not serve it by procuring the execution of the Prohibitions publisht against deciding those matters. M. *Albizzi* reply'd that I did not apprehend the thing right: That those Prohibitions did not extend to this matter; that they were not intended to hinder the making of Doctrinal Censures, but only the establishing any Tenet by maintaining one of those two opinions as of faith. I answerd, that he put a difference between things where there was none; for that at the same time that a Proposition is condemn'd, its contradictory is of necessity establish'd. M. *Albizzi* seeing himself caught, & not knowing what to answer me hereunto, sought an evasion, and told me, that Faculties have no right to make an Article of faith; that this pertain'd only to the H. See; that they have indeed a coercive power to oblige those that depend on them, as the Rector lately us'd it unjustly against the poor Irish, whom he declar'd depriv'd of their degrees only for having obey'd the Pope. I let passe this incidental Discourse to follow him elsewhere; and told him, that though Faculties cannot make Articles of Faith by their Censures, yet such Censures many times bring great sequels when the Faculties that make them are in esteem for knowledge and integrity, as that of *Paris* is, whose sentiments have always been in singular veneration through all *France*. He told me that they have always been much esteem'd at *Rome* too, and had it been suffer'd to make the Censure of the Five propositions, it would have been well; becaus the same had not anywise thwarted the intentions of the Bull issu'd upon occasion of the book of *Jansenius*. For to tell you the Truth, added he, that Bull was not pass'd to determine any thing of Doctrine, nor to hinder the decisions which they who have authority may make thereof, but only to remedy the stirr which was rais'd, and the devision which was broken forth amongst Catholicks upon the impression of that posthumous Book, which perhaps would not have been printed, had not its Author been dead. That also nothing was decided either on one side or other for Doctrine, but only silence impos'd to keep both parties from writing *pro* or *con*, for fear things might grow to a heat, and the divisions increase more and more. I reply'd, That they would grow to a heat much otherwise by a Censure *pro* or *con*, (which carries a great stroke) then by all the Books imaginable of particular persons, who on whatever side they be, have no considerable authority. He told me that nevertheless the *Jesuites* held themselves greatly offended by that of *Jansenius*. That if it were true that I had not read it, as I told him, he counsel'd me not to read it; but if ever I should read it, to take heed in the third book, which I should find was nothing but a continued detraction against *Vasquez*, *Suarez*, *Gregorius a Valentia*, *Card. Bellarmin*, &c. I told M. *Albizzi* that I wondred that Bishop should undertake against *Bellarmine*, who certainly deserved respect for his quality and his learning. This conformity of sentiments into which I entred with M. *Albizzi*, pleas'd him in some sort, and put him into the humour to tell me more. He added, That that Bishop was full of venome against those Fathers and the whole Society, that he broke out into unimaginable exorbitances against them; that this greatly provok'd and incens'd them against his book, and oblig'd them to sollicite *Urban* VIII. for the prohibition which he made of it. That had not he first assaulted them, perhaps they would not have thought fit of so doing; but after he set upon and outraged them as he did, it is no wonder that they have endeavour'd to be reveng'd on him. That I knew, Defence is natural to every one, when he is assaulted either in his own person, or that of his friends; and that it ought to be more so to a great and renown'd society, as that of the *Jesuites*, which saw it self reproach'd and offended unworthily by a single person. He continued to exaggerate to me the exorbitances of that Author, who not only fell foul upon that Society, but even broke forth against Popes, as among other places of his book that shews where he saith, *Hæreo fateor*, &c.

After I left M. *Albizzi*, I visited the Procurator Fiscal of the H. Office, whom I found very civil; and the Commissary of the H. Office, who told me he would maintain the truth with the hazard of his life, both as a disciple of S. *Augustin*, and as a Dominican. He pray'd me also that we might see one another once a week, to confer together; that for that purpose he would come first to my lodging, and then I should go to his; which yet could by no means be perform'd.

At my comming from the H. Office, I went again to the Carmelites to see F. *Campanella*, who told me that he believ'd that there was made above a year ago a secret Censure of the Propositions which I mention'd to him. But before he could assure me of it, he must see them in writing; and therefore pray'd me to bring them to him.

On Sunday the 13th. I met with a person who assur'd me, that a friend of his saw and read a Letter of six pages which M. *Hallier* writ to M. *Albizzi*, the whole design and result whereof was, That the *Jansenists* were people that lov'd novelties, and tended only to make a schism in the Church. He added, That the contents of the Letter were either read or reported to the Pope; and that it was accompany'd with a Letter from the Nuntio, which was nothing but a Panegyrick upon M. *Hallier*, and spoke of him as the most eminent and zealous servant that the H. See had. That moreover in this conjuncture a Benefice which he desir'd, about which there was some competitor or difficulty, was given him immediately.

On Thursday (August 17.) I went to Cardinal *Barberin*, to accompany him to the Pope. The Cardinal made me a Complement, and congratulated me for the Visit which the Commissary of the H. Office told his Eminence I made to him. I gave his Eminence Intelligence of a Latin Explication newly printed in *France*, and sent to me touching the sense in which alone we mantain the Propositions. The writing was intitled, *Quinque propositionum de gratia quas Facultati Theologicæ Parisiensi*

M.

M. Nicolaus Cornet subdolè exhibuit primâ Julii ann. 1649. *vera & Catholica Expositio juxta mentem discipulorum Sancti Augustini.* It began with these words, *Beati Augustini doctrina adversariorum suorum calumniis semper appetita est ac sub alienis & fictis ad libitum assertionibus*, &c. It ended with these, *Sancti Augustini discipuli suam sententiam hanc de quinq; Propositionibus istis subdolè concinnatis ad fraudem, omnibus Episcopis, Archiepiscopis, Romanæ sedi, universæ Ecclesiæ palàm faciunt, ne quid jam subsit calumniæ, triumphatisq; malis artibus discat aliquando silere livor, & victricis Christi gratiæ vindicem Augustinum cum universa Ecclesia colere.* It was dated *Parisiis Kal. Jul. anno salutis per gratiam reparatæ* MDCLI. I shall place a Copy of it at the end of this work among other pieces, to preserve them to posterity. I shew'd it at *Rome* to several persons, and gave many Copies of it; when I shall have occasion to mention it hereafter, I shall call it our Latin *Manifesto*.

When I had summarily told Cardinal *Barberin* what it was, he ask'me, Why, seeing we had really no other sentiments then the *Thomists*, we we became so alienated from their antient manner of speaking? I answer'd, That we do not gainsay their sentiments of sufficient Grace as to the thing signifi'd, but we cannot think fit to use that equivocal and captious word which St. *Augustin* and St. *Thomas* never us'd. But as for that sufficient Grace of the *Jesuites* subject to free Will, we are oblig'd to encounter it, and cannot admit it because 'tis contrary to the Doctrine of the Church. That indeed we should be glad that their sentiments were conformable thereto, that we might have nothing to quarrel with them; but so long as they persist in them, our duty obliges us to oppose them as much as we can. The Cardinal added that since we were not averse from the doctrine of the *Thomists*, we should do well not to separate from those antient termes of the School. Here one intervening that diverted us, the Cardinal told me we should meet again.

When I had accompany'd him to the Pope, I staid in his Holinesses Presence-Chamber till the breaking up of the Congregation which lasted not long; and then I went to see Cardinal *Cechini*, whom I could not hitherto speak with, because as often as I went to him, he was either gone abroad or so surrounded with a multitude which had businesse with him about the affairs of the Datary, that I thought not fit to addresse to him in that incumbrance. At last I found him this day in some fitnesse to give me audience, but yet so taken up too, that he scarce gave me time to lay open to him the businesse of my legation. After which he askt me whether the five Propositions I spoke of were in the Bull of *Urban VIII.* against *Jansenius*. I answer'd that they were not there at all, and that I was come to tell his Eminence that they were forg'd at pleasure by M. *Cornet* to deceive the Pope, and circumvent the H. See; and this was it that I came to advertise his Holinesse and their Eminences of, to the end no decision might be made of them before discussing the whole matter, and hearing the Divines which interess'd themselves on either side. He told me the Pope needed not hear any person in order to make a determination when there is no author that advanc'd a doctrine; that the Pope defines as seemes good to him, and that assoon as the definition is made, it ought to be obey'd and submitted to. I reply'd something to him; to let him understand what necessity and benefit there was in a solemn Congregation before defining any thing: but perceiving that he did not receive it well, I told him (to make short) that the Pope promis'd me to do it, and that I beseecht his Eminence most humbly, that he would please to contribute on his part to keep the Pope in that good disposition. He told me that things must be done as his Holinesse should appoint. I answer'd, that himself would find of what great importance it is to hear the parties in such a Congregation as I requested of the Pope, if he pleas'd but to weigh the reasons which I had to deduce to him; but here hearing a little noise behind me, I turn'd my head, and seeing the Tapestry at the door of his Chamber lifted up by a croud of people that were in haste to speak with him, I rise up to take leave of him, and told him that if he pleas'd I would come another time to represent the same to him. He askt me whether I was come in behalf of the Letter which was signed by so many Bishops. I answer'd No, but neither was I come against it, because undoubtedly most of the Bishops that sign'd it, conceiv'd that the Determination which they desir'd would not fail to be preceded by a solem examination, and so tacitely requested what they who sent me sued for more expressely.

At my coming from Cardinal *Cechini* I went to see the Procurator General of the order of the *Servi*. Who having heard patiently and attentively what I had to unfold to him, answer'd that for his own part he had not yet heard speak of the affair of the five Propositions; but perhaps it was about that subject that the Pope had appointed a Congregation which assembled every Thursday in the afternoon at Cardinal *Roma's* Palace, and at which were present with himself who was the Dean of it, the Cardinal *Spada*, *Genetti* and *Cechini*. That really, for his own part, he judg'd the demand which I made very equitable, very consentaneous to the custome of the H. See, and such as could not but be well receiv'd by the Pope and all the Cardinals. That he could not imagine their Eminences would end any thing without taking Divines into the businesse; and that if himself hapned to be one of those to whom it were referred, he would do his duty. That he conceiv'd the Fathers, *Hillarion* a Bernardin, and *Lucas Vadingo* a Cordelier would be interessed in it; and that I ought not to fear lest the Jesuites with all their strength of credit, which is undoubtedly very great at *Rome*, could cause any great haste in this businesse, hasting in such a case as this being so perfectly contrary to the mind of the Pope and Cardinals; but that which I ought to fear, was lest they did not cunningly and underhand get such Divines nam'd for the said Congregation, as were of the sentiments of their society. Perceiving this Qualificator so correspond with mine touching the motion which I made for a Congregation, I thought fit to mention to him the

the difficulty which some made of it, alledging that the Pope is not obliged to hear any person in order to make a Decision, when there appears no Author that broacht a doctine or made a book, and sollicited to have his defence heard and his reasons consider'd; and that out of this hypothesis, there is no Party interessed therein, or who may oblige to enter into the cognisance of the cause for the discussion and preservation of his interests. He answer'd me that every person that would interpose therein, is really and truly a Party. That so the Jesuites defended as far as seem'd good to them, the book of one of their Fathers nam'd *Amicus* who was dead, and who taught Homicide to be lawfull in point of Conscience. That they deliver'd writings in his behalf four fingers thick, and that particularly four or five dayes before that Jesuite was condemn'd, himself was oblig'd by a Cardinal to receive a new writing in favour of that Jesuite, which contain'd forty six leaves of paper.

The same day I visited *il Signor Camillo Piazza* Procurator for the accused persons; *Monsignor Palucci* the most antient of the Prelates of *Rome*, who had still fresh in memory what pass'd under *Clement VIII.* and *Paul V.* in the Congregation *de Auxiliis*, and since that time had spent a great part of his time in reading of S. *Augustin*; as also the Procurator General of the Capucines; in the visites of whom I remarke nothing worthy particular observation, no more then in that of Cardinal *Ginetti* whom I visited on Fryday afternoon, though I entertain'd him very long and very commodiously, and spoke about almost all the things which I have above related; excepting certain particularities which were not proper for the conference which I had with him.

On Saturday morning I visited F. *Delbene*, who having heard the whole relation which I made to him of this businesse, told me that I mention'd onely five Propositions, but he thought there were seven, which he said were deliver'd to them to examin almost two years before, though after a new forme; for that he and his Collegues never spoke together of them saving once, but every one in particular deliver'd his sense to the Pope sign'd and seal'd. That for his own part, he had in his Paper distinguisht the senses, and adjoin'd to each of those senses its sutable qualification. That he never heard word of it since. His frankness gave me the boldness to ask him (or rather to tell him as a certain thing of which I was otherwise inform'd) whether when the seven Propositions he mention'd were deliver'd to them, they receiv'd not together the Censures which the Faculty of *Paris* had made of them? He was sometime without answering me, fearing no doubt, to sin against the secrecy which he had sworn to that Tribunal, if he told me, and against the truth if he deny'd it. Seeing him in this perplexity I repeated to him the same discourse so as urg'd him more to answer me. At length he answer'd that it was so; but a colour which arose in his countenance was testimony enough to me that the thing was so, and I had this new proof, That the first time of the Propositions being presented to the Pope, besides the bad senses they were made capable of in themselves, they were render'd odiours by a Censure of an Eminent Faculty, wherewith they were suppos'd already blemish'd. But when I told F. *Delbene* that that pretended Censure was never made by the Faculty; and that it was a work of the same men that contriv'd the Propositions, he was extraordniarily surpris'd at it, and could not forbear telling me, that they always took it for a true Censure, and advising me to advertise all such of its falsity as I should speak with about this affair.

I return'd after this to the F. Procurator General of the *Servi* to carry him a Paper which I promis'd to shew him when I visited him. He spoke this day of the businesse, as having had some light since I saw him, and told me, He was confident no decision would be made without referring it, not onely to the most able Divines of *Rome*, but also to some of forreign Countries, who should be sent to for that purpose; That for the present the Cardinals were still consulting whether it were fit to make a decision or no; That the Assistant of the Jesuites of *France* who was well acquainted with what pass'd in *France* about this matter, proclaim'd that the decision was marvellously wisht for there by all good men, and almost generally by all the world; That unlesse it were speedily made, all would be in a general disorder there; because the Propositions were maintain'd there in their bad sense, at least by such as being capable of resting there when they hear the same propos'd by others, and ignorant of distinguishing the senses which they may admit, accounted them true and maintain'd them according to the natural senses which they include. I answer'd this Qualificator, that he went a little too far, and that if F. *Armat*, who was then Assistant for *France* at *Rome*, affirm'd this for true, the intelligence which he receiv'd from *France* touching this matter, was not so, for that in reality there was no Catholick in *France* of whatever condition so unhappy as to be of such belief. But those good Fathers and their Associates in the Cabal about the five Propositions, publisht this for the more easy obtaining of their condemnation.

On Sunday the 20th I went abroad with Cardinal *Barberin* to take the aire, where among other things I told him of a Cardinal one of his creatures (so they speak at *Rome*) with whom I confer'd about the five Propositions, and who told me that having examin'd the doctrine of *Jansenius* touching them; he found all his sentiments very Catholick, though in some other particular points, (as, touching the works of Infidels, he found him differing from his own and consequently contrary to the true; which suffis'd (said that Cardinal) to give ground for the Bull of *Urban VIII.* against him. Cardinal *Barberin* answer'd me, that though *Jansenius's* sentiments were true not onely in these points but also generally in all the other parts of his book, yet the Bull was well made for that it was not in any wise for the condemnation or establishment of any Maxime, but onely a bare provisional prohibition of the book till it were clear'd, and mens minds heated by its publication were return'd to such calme as they ought to have. He added that if the Bull were taken thus, and submitted to with-

out scruple as it ought to be, all things might be compos'd, and such as had withstood it hitherto might receive the contentment which they ought not to hope for without so doing.

On Tuesday morning I visited *Monsignor Spada* Patriarch of *Constantinople*, who having heard my story, ask'd whether Divines would come to *Rome* of the Party contrary to that which I was; I answer'd him that I knew nothing of that, but there were alwayes enough upon the place (viz. at *Rome*) for that the Jesuites are our true Adversaries.

This did not hinder me from visiting F. *le Maire* the next day; who being askt whether he knew really that some of our Doctors would come against us, as I was told in several places, and himself had not long since testifi'd his belief; He answer'd me, that he conceiv'd there ought none to come; That the reasons of such as were of this opinion, were, that as for themselves they were as in possession, of the doctrine of the Church (to what a height ariseth by little and little the presumption of people after having escap'd a condemnation which they so justly deserv'd!) and consequently needed not plead any thing to maintain it; and that they needed not trouble themselves about a thing which all the world consented to; that for any ones appearing here for defence of his sentiments, it became onely such as had suspected or condemned ones; That the sole reason of others who were of advise for the comming of Doctors against us, was, That no Cause is so good, but needs help: But the former said, that if the Pope thought fit for any of their part to be heard, they might either be sent for or taken upon the place. Moreover he mention'd a very remarkable distinction which they made of the five Propositions, viz. that they must be consider'd and examin'd two wayes, first with respect to the people, and secondly with respect to the Learned; and that if taken with respect to the Learned, they have senses capable of being admitted and maintain'd amongst them, and nevertheless taken with respect to the people, they be apt to excite a stirre in the Church, and cast scandal or scruple into simple soules, they ought not to be spar'd but to be condemned. Because that indeed in *France* there were evidently seen two opposite parties (as 'twere) perfectly fram'd, and two different Religions; That there were seen different *Houres*; that there was made a new Catechisme concerning Grace, that the Ecclesiastical and also the secular families were divided, &c. That it behooved to remedy these disorders and cut off the cause; which cause he ascrib'd to the Propositions. In the third place, The manner which he imagin'd was to be observed in the conferences which I was come to prosecute, was very remarkable. He spoke as if the whole businesse was to be reduc'd to certain Interrogations, which he said would be put to us about the senses in which we understood the Propositions; and after our answers and distinctions, if need were, new Interrogations to be put to us, till our sense were well apprehended; after which (according to his conjecture) we were to be remitted home, and then Judgment to be pronounc'd at the convenience of the Pope, and of such whose ministry his Holinesse pleases to use in this affaire; which Judgment according to the Jesuites account ought to be an inviolable rule of our faith. For in the fourth place he spoke of the infallibility of all that the Pope doth, either in the judgments of the Inquisition, or in any others in what matter soever, and in his bed too, where his Holinesse then was very indispos'd, as of certain and indubitable things, and as if the H. Spirit and his assistance were not more annex'd to General Councils, then to these sorts of determinations: which he extended likewise for examples sake to all that was done and should be done in the affair of M. *Hersent*.

The same day I visited the General of the Dominicans, who told me of the new order which he sent a little while since to all the Religious of his Order to preach and teach the doctrine of S. *Augustin*; and he spoke of it with much esteem and zeal, telling me that he did so, in conformity to the duty which he ow'd to God and the Church in this point. At my coming from this visite I made one to F. *Bordonne*, a Fryer of the third Order of S *Francis*, in whom I found a great sincerity and much esteem and affection for the doctrine of S. *Augustin*.

I visited likewise the same day the General of another Order, namely of the *Sommaschi*, nam'd F. *Ubaldino*. He told me, that as to the ground of doctrine, few persons were better inform'd of the sentiments of the Jesuites then himself, because he had made two or three courses in Divinity, in which he taught the same as he had formerly learnt them himself; but at length the mercy of God, and the reading of St. *Augustine* shew'd him his errours. That he wonder'd how he came to adhere to them formerly, and how he maintain'd them stedfastly for sound truths; that he bless'd God for undeceiving him, and beg'd the same grace of him for them who were still in love with their own darknesse. As for the Account of things which I told him were pass'd upon occasion of the Propositions, he pray'd me to make a little History thereof, for that he conceiv'd there needed no more to dissipate the whole Conspiracy, notwithstanding the great credit of the Jesuites. And as for the Congregations of the H. Office, of which he was a Qualificator, that 'twas a good while since he in a manner wholly withdrew from thence, and repair'd not thither since the intelligences and practices which he found the Jesuites held there, that so he might avoid quarrelling with them, &c.

On Thursday the 24. I shew'd F. *Campanella* the Propositions in writing, and he acknowledg'd that they were the same upon which their opinions were required in writing two yeares ago; but he told me that then there were two others, and that they were the last in the false Censure that was presented to the Pope, as made by the Faculty.

On the day of St. *Lewis*, the Cardinals were at the Masse which is said in the Church of that name. When Cardinal *Barberin* arriv'd there, the Master of his Chamber told me, that his Eminence came *incognito* the foregoing Wednesday to take me abroad with him. When Masse was ended I testi-

fied

fied to his Eminence my regret for not being at my Lodging when he did me the honour to come thither. He answer'd, that he had but one word to say to me, which he would tell me another time: and when I reply'd that I would come to wait upon him for that purpose, he told it me immediately upon the place. It was, that complaints were made of me that I made Conventicles with the Fathers of the Oratory at *Rome*, lodg'd in the house of S. *Lewis*, where also I for the present lodg'd till I could take a House fit for us. The Cardinal added, that I should do better to wait till the Doctors design'd to follow me were come, and then to sollicite our Affair jointly with such as it was fit to treat with; in the mean time to remain quiet, and not to incur distaste by my eagerness to tell it to all the world, and draw people into my sentiments and interests. I answer'd the Cardinal *Barberin*, that since my being at *Rome*, I usually saw no Father of the Oratory but F. *Petit* who was their Superiour, and came frequently after repasts ended to visit me with M. *Chibert*, who was also the Superior of the Priests of that House; that in the familiar conferences we had together I mention'd my Affair the least I could, because being oblig'd to speak of it so much elswhere to the other persons whom I visited for that purpose, the discourse of it was become tedious and troublesome to me out of those necessary occasions; that I saw not hitherto how the Fathers of the Oratory at *Rome* could further the effect of my business, and that the least thought of drawing them over to me, never came into my mind. The Cardinal reply'd, that he knew I acted with circumspection and prudence; but he gave me this notice, that I might take heed of giving ground for complaints against me. I thankt the Cardinal for the affection which he testified to me, and answer'd, that I acted with as much clearness and simplicity as prudence, that I was come to manifest to the H. See and all such as were concern'd for its interests, one of the blackest Enterprizes that ever was fram'd to circumvent it; that I would endeavour to acquit my self of my Commission, whatever was said of it; and that the complaints that might be made against me should not much trouble me, while they are so ill grounded as this which he mention'd touching the Fathers, which was no better then another which I learnt by my last Letters that the Doctors, M. *Cornet's* complices spread of me at *Paris*, namely, that I styl'd my self at *Rome*, The Deputy of the Faculty, for which I appeal'd to his Eminence, who presently acknowledg'd it a ridiculous Calumny, and without reason.

It was not only at coming forth of the Church of S. *Lewis*, that all these things were spoken between Cardinal *Barberin* and me; but we discours'd together in the afternoon upon the same principles on either side, in a visit which I thought my self oblig'd to give him in thankfulness for his care in giving me that notice which he had done; and after that which we spoke of it, the matter rested so. But this did not hinder but that the Jesuites who knew the business, took occasion thence to decry me in several places in *Rome*, as one already accus'd to the Inquisition for infecting with my Doctrine divers Priests of S. *Lewis*, and especially the Fathers of the Oratory which were there. It was an aspersion so much the more grievous, in that it was made with some probability of foundation, but it behoov'd me to wear it off as well as others without being troubled at it, and not to cease carrying on the principal business which was the subject of my legation.

I forgot, that for rendring the ceremony of the Festival of S. *Lewis* more remarkable, and the Excommunication decreed by the H. Office against M. *Herſent*, (because of his non-appearance notwithstanding the citations publish'd against him,) more notorious, Thursday the Eve of that Feast was chosen to publish and fix it up printed. Which choice was remarkable also, because it was the end of the Year that he preacht his Sermon in that Church, in which nevertheless (as I said elsewhere) there could not be found any Proposition condemnable, either absolutely or in relation of *Jansenius*, whatever exquisite search was made, and whatever disadvantageous application and interpretation was striven to be put upon it.

But when I consider that the same M. *Herſent* being at *Rome* in the Year 1645. there distributed himself a Memorial signed with his own hand in justification of *Jansenius*, whom he maintain'd to have taught nothing but the doctrine of S. *Augustine* and S. *Paul*, and wherein he speaks with strange vehemence against the Bull of *Urban* VIII. without any trouble then rais'd against him, I cannot sufficiently wonder at the inequality of this proceeding. However, I have that Memorial in my hands, which hath this title; *Super Bulla* Urbani VIII. *adversus Jansenium, & libro Antonii Arnaldi, admonitiones quædam* SS. D. *Pontifici Innocentio* X. *pro Memoriali offerenda:* It begins with these words; *Magnum & pernicioſum in doctrina Theologica incendium.* And ends with these; *Hoc Memoriale ſummo Pontifici offerendum curavit* Carolus Herſent *Doctor Theologus, & Regis Chriſtianiſſimi Concionator ordinarius, pro ſuo ſummo in ſedem Apoſtolicam & SS. Patrem Innocentium ſtudio & amore, ſalvâ in omnibus Apoſtolicæ ſedis & ſummi Pontificis reverentia. Signed,* Carolus Herſent.

On Tuesday morning the 29th. I went to visit the Church of St. *John* beheaded, and after I had ended my prayers there, I found under the Cloister M. *Fernier* Doctor of our Faculty, who came to me. He fell to speak of the great credit of M. *Albizzi* in the affaires about which I came, and of his intimate league with the Jesuites, and of the esteem wherein he was with the Pope and Cardinals for a knowing and intelligent personage. He was so prolixe in this kind intelligence, that I was fain to answer him, That I dreaded neither M. *Albizzi*'s person nor his power when he went about to employ it to the disadvantage of truth; because God its protector would not suffer M. *Albizzi*, nor others to do mischief against it further then it pleas'd his unsearchable and invincible Providence.

CHAP. VIII.

Visits in September. *A writing full of falsities by an Augustine Doctor of the Faculty which was secretly dispers'd in* Rome. *Of the Bull of* Urban. *Of F.* Lemos, *and of the zeal of* Clement VIII. *for the doctrine of Grace. Advice several times not to speak of* Jansenius.

ON the third of *September*, an Eccleſiaſtick of the ſociety of the Prieſts of S. *Hierom de la Charitè*, a man pious, learned, and full of zeal, whom I viſited that day for the ſecond or third time, having heard the Account which I gave him of this Affair, he told me freely, That he had been hitherto inform'd of thoſe matters after another manner, and ſhew'd me a writing which he had formerly mention'd to me, and was entitl'd *De Controverſia inter Janſeniſtas, & Anti-Janſeniſtas*, which he told me (as ſince too I have had certain proofs) was made by F. *Morel* an *Auguſtin* Doctor of our Faculty at the requeſt of M. *Albizzi*, who deſir'd him to draw up a Memoire for him of the ſtate of the Controverſies.

In that writing he repreſents us under the name of *Janſeniſts*, as people ſpirited with nothing but paſſion and hatred againſt the H. See, and who have no other aime but to overthrow and ruine its Authority. That this Averſion is the original of all the Diſputes ariſen about all the conteſted points of Doctrine. That they have not ventur'd to write concerning Grace, frequent Communion, and the like, but to have occaſion thereby to diſcredit the moſt zealous Defenders of the H. See, by cauſing them to paſſe with the people for Ignorants, who have corrupted the Sentiments of the H. Fathers, and are tainted only with Semipelagian and Pelagian errours; that ſo they may afterwards ſecurely ſay what they pleaſe of that ſacred Authority, to deſtroy it when its Defenders are become without credit and eſteem: That for this it was, that there was ſuch endeavours us'd to exclude them (the Religious or Fryers Mendicants) from the Aſſembly of the Faculty, by reſtraining them to the number of two of each Order. That for the ſame end there were purchas'd with ready mony Doctors, Preachers, Batchelors, Students in all the Univerſities and Cities of *France*; that ſo, not only in publick occaſions, but alſo in familiar Conferences they might gain the multitude, and inſpire into them, not only their ſentiments touching Grace and Predeſtination, but alſo the hideous Maximes which they maintain againſt the Sacraments of the Altar and Pennance, and againſt the Authority of the Council of *Trent*. *That we were poſſeſs'd of the hearts of ſeveraol perſons of quality, rich and potent, who liberally furniſht vaſt ſums of mony to ſupply the expences neceſſary to be made for the carrying on of ſuch pernicious deſignes. That we have in ſundry places Seminaries and Aſſemblies of Sectators, who wholly apply themſelves to contrive meanes to bring the ſame to paſſe. That 'twas for this end that we complotted right or wrong to maintain the Tenets of* Janſenius, *becauſe they are very proper thereto. That nevertheleſſe, finding we did not advance ſo much as we wiſht in this affair by the works compos'd touching Grace, we could no longer retain the venom which we had conceal'd a great while againſt the H. See and the Church, but at length vomited it forth by publiſhing the books* of frequent Communion *and of* Tradition concerning Pennance, *in which we accus'd the Church of being corrupted, and pretended our ſelves to be its Phyſitians and Reformers. That we alwayes hinder'd by all ſort of ways the Bulls of Popes from being received into the Diocæſes, or by the Faculties; and that when the ſleights us'd for that end ſucceeded not, we had recourſe to other wayes, ſo far as to ſtir up ſeditions, when we were able to do it, and judg'd the ſame neceſſary. That in fine all this being unprofitable, Rage and Fury led us to revive and maintain by all wayes all the ancient Errors and ſcandalous Principles concerning Grace and the Sacraments which the Popes have heretofore condemned. That 'twas for this reaſon that thoſe of the Faculty whoſe hearts were firm to maintain the authority of the H. See, and to ſtop the Current of calamities and diſorders, (theſe beginnings of which threatned the whole Church) ſeeing themſelves without compariſon the greater number, in reſpect of thoſe who were enemies of the ſaid Authority, choſe out as the moſt ſcandalous amongſt many others Propoſitions which we diſpers'd among the people, thoſe which M.* Cornet *produc'd in the Faculty to get them cenſur'd in the general, and without having regard whether they were advanc'd by* Janſenius, *by M.* Arnauld, *by the Jeſuites, or by any other whatſoever. That moreover, the H. See ought extremely to take heed of giving ear to thoſe Janſeniſts, becauſe they are mingled and united with the Richeriſts (that is, with the ſectators of the Doctor nam'd* Richer, *who writ ſo much againſt the Eccleſiaſtical Monarchy) and becauſe their whole faction ſtrives after, and endeavours nothing with more ardor then to debaſe the Authority of the H. See.* Wherefore this zealous Intelligencer and faithful Counſellor having in the ſame Paper, noted in particular the names of ſome of thoſe whom he ſuppos'd culpable of theſe factions and deſignes, and the names alſo of ſome others of the principal ſervants of the H. See, who withſtood the ſame, concludes at length with his advice which he propoſes with ſome ſeeming moderation, ſaying, that the readieſt Expedient in this affair would be to impoſe ſilence to every one; *Yet really perſiſting in the good characters which he gave of us, and perſwading the Pope to treat us with all the diſtruſt and caution that can be us'd with an open enemy, and to overwhelm us every day with new Bulls and Decrees to reduce us to obedience; but to deal with the others as with his well-beloved Children and moſt faithful ſervants, and to provide as much as poſſible for their intereſt and ſatisfaction.*

But though this be extracted out of the ſaid writing word for word, yet it is hard to apprehend it for ſuch as it is without reading it. And therefore though it be ſomething long, I have thought good to place it among the Pieces which I ſhall add to this Journal, therein to ſhew a Model of the

the disadvantageous Characters of us and our intentions inculcated to the Pope and his principal Officers, thereby to render us suspected and odious, and to incense them against us. And by this example it may be seen, how the Popes are sometimes very ill-inform'd of the truth of the things which are related to them. 'Twas a good Religious Fryer, Doctor of *Paris*, of the order of St. *Augustin*, of whom a sincere account of those Disputes in *France* was desired. This Writing thus pen'd by him was imparted about as coming from him, and as a work rare, faithful and secret; and this rais'd a curiosity in every body to see it.

All that read it gave perfect belief to it; there was no body at *Rome* to contradict it; and when I was arriv'd there, though I was nam'd particularly in the said Writing, yet they for whom he drew it were oblig'd to such secrecy as would have kept them from telling me any thing of it, though they had otherwise desir'd it. So that it had its course freely through *Rome*, as no doubt many others had, of which I could never discover any thing; and this had remain'd unknown to me as well as the rest of like nature, had it not been for the cordial kindnesse of this good Priest who gave it to me, having by chance got it himself.

It was confirm'd to me that it came from F. *Morel*, by M. the Archbishop.....the Pope's Sacristan, who was chosen out of the Order of St. *Augustin*, according to the custome, to be rais'd to that dignity and Office. But I must render this testimony to F. *Morel*, that being blam'd by the said *Signor Sacrista* for the sharpnesse wherewith he spoke in that Writing against people who not without reason made profession of inviolably adhering to the doctrine of S. *Augustin*, whereof they stile themselves Defenders, and being advis'd by him to correct it, F. *Morel* thinking he did enough for satisfaction of the said *Signor Sacrista* if he added something to sweeten it, therefore added the two last Sections which are after these words, [*quod omen avertat Deus*] with which he concluded at first: and besides those two Paragraphs, he added also to what is there said of M. *Loysel* Cure of S. *John's*, and Chancellor of the University, at the end of the Paragraph, *Debet sancta sedes summè cavere.* The whole Writing is to be found at the Journal, both as it was at first, and with the alterations.

The Prayers of Forty Houres, which are alwayes at *Rome* in several Churches in different quarters, were begun at S. *Lewis*, as usually on the day of the Feast; and they retain'd me there till they were ended, namely till the 28th. of *August*, the Feast of S. *Augustin*, when I left my residence at S. *Lewis* to go take possession of the lodging which I had procur'd for my self and the other Divines who were to come to me, it being ready some dayes before.

Assoon as I was setled there, the King's birth day being come which is *September* 5. I took occasion that day (which ought to be dear and in veneration to all Frenchmen) to invite to Dinner some Priests of S. *Lewis*, whom I had seen most familiarly during my stay there, and F. *Guerin* Canon Regular of S. *Augustin*, and Procurator of the Order at *Rome*, whose neighbourhood I got by this new lodging, which was also near to that of the Priests of the Mission in the *Gregorian* street.

We had scarce done Dinner but I receiv'd a new visite from F. *le Maire* the Jesuite who entertain'd me very copiously with the sentiments of his Society touching Grace, which he said, never failes the Will when it is oblig'd to do well, but the Will rejects or accepts it according as it liketh or liketh not to make use of it. He spoke also of the Censure which was made at *Vallidolid* of 22 Propositions contrary to the doctrine of S. *Augustin*, as of a Chimera or Romance made at pleasure; although it was very certain, and printed authentical Copies of it were brought from *Vallidolid* to *Rome*. In fine, he spoke of the manner how he was confident the Pope would judge this whole Controversie, telling me as he had done formerly, that we must deliver our memoires, withdraw, and leave the Church to do the rest.

The death of Cardinal *Panzirolo* hapned the day aforegoing, and he was inter'd this day with the ceremonies accustomed at the Funerals of their Eminences.

Cardinal *Barberin* carried me again to his Library on *Wednesday* afternoon being the 6th. I restor'd to him that day some manuscript Quires of an Author nam'd *Paludanus*, which he oblig'd me to read. I told him, that I found therein an Expedient sufficiently favourable to remove all scruples of receiving the Bull of *Urban* VIII. namely in the place where he examines the greatest reason brought against it, which is, because it saith that there are in *Jansenius's* Book Propositions condemned by the Bull of *Pius* V. But, saith this Author, speaking to those that make this difficulty, You are agreed, and *Jansenius* too; for he and you trouble your selves to explicate the diversity of senses of your Propositions and of those of *Bavis*; which needed not to be done, unless the words were alike. Now saith he, the Bull of *Urban* VIII. doth not say that those Propositions which are in *Jansenius*, contain the same sense with those of *Bavis*, 'tis enough therefore for the validity and reception of it, that they are correspondent in words, though the senses of them be different; and this suffic'd for a just ground to *Urban* VIII. to make his Bull assoon as that Book appear'd out of the apprehension he might have that they agreed also in sense, with a *Salvo* to discharge it from this condemnation when upon exact examination the truth and sincerity of his sense and the difference between the same and those condemn'd in the person of *Bavis*, were made evident. Cardinal *Barberin* was so well-pleas'd with this discourse that he answer'd pleasantly, *Quando riceverela la Bolla; laglierete le gambe alli Giesuiti*, That the way to ham-string the Jesuites was to receive the Bull. I told him that this was the principal thing that I had read in the Papers which he gave me of that book; and he return'd me an answer which denotes his nimblenesse and great diligence in reading books, viz. That he read it almost throughout in his Coach as he went to the seven Churches.

During this interval of time which pass'd between my settlement in my new lodging and

Sunday

Sunday the 10th of *September*, beſides thoſe two viſites of which I have now given account, I made ſundry others, wherein there occur'd nothing remarkable. I viſited the Biſhop of *Cavaillon*, a Gentleman of *Avignon* of good quality and parts; the Marquis *Del Buffalo* General of the Pope's Artillery, with whom I had contracted in my firſt voyages a particular acquaintance and friendſhip; M. *Michel Angelo Rici*, and F. *Mariana* his intimate friend; M. *Paolo di Roſſi* a great Civilian, and who heretofore knew M. *Pegna* Dean of the Rota; *Monſignor Sacriſta*; M. *Ricciardo de Alcoltis* Curé of S. *Saviours* at *Rome*, a Florentine Gentleman by birth, Qualificator of the Congregation of the *Index* a great Divine, well ſeen in the Hierarchy and Eccleſiaſtical Diſcipline, which he learnt, (he ſaid) in S. *Cyprian* and not in our flattering Doctors, who have wholly disfigur'd it in their writings; but eminent above all things for his knowledge and hatred of the whole politick menagery of the Jeſuites, and of their pernicious maximes in Morality and Religion; M. *Dorigny* ſuperior of the Prieſts of the Miſſion at *Rome*; F. *Barelier* French Aſſiſtant to the General of the *Dominicans*; the F. Commiſſary of the H. Office: ſuch of theſe Perſonages as I had not before ſaluted, I acquainted with the ground of my Return and Negotiation at *Rome*; and as for ſuch as knew it before, to them I lent or gave of our Latin Manifeſtoes, and the Antitheſes or Differences between the Doctrines of *Calvin* and St. *Auguſtin*, which is ours, they being newly ſent me from *France*. This I did after long debating in my ſelf, but always with reluctance, becauſe the name of *Janſenius* was inſerted in the firſt of thoſe Writings, which name alone was enough to make them ſuſpected or deſpiſed. But I conſidered the neceſſity there was to make known our ſentiments at *Rome* the ſooneſt, and to the greateſt number of perſons that I could; as alſo that if any one blam'd me for this fault, I might render it in ſome meaſure excuſable by pleading that what concern'd the above mention'd Author, is but very lightly touch'd therein, and promiſing to do my utmoſt, that there be no more medling therewith.

Moreover I aim'd by giving them about to prevent that blame, according as I ſaw fit, having regard to ſuch as I preſented them to; and if perchance there was any one whom I fear'd, leſt receiving them from my hand, he ſhould take them as an information which I had to deliver touching the Propoſitions, I roundly explain'd my ſelf before giving them, by ſaying expreſly that I did not give them for that cauſe; and that which I gave, was not that which we had to ſay before the Congregation which I deſir'd, when it ſhould be eſtabliſht, but only a ſlight draught of our ſentiments publiſht in *France* to diſabuſe the world of the Calumnies ſpread abroad againſt us; and I deſir'd preciſly that it might not be received from me, but upon this condition. The F. Commiſſary of the H. Office receiving from me the Latin Manifeſto, and having heard what I propoſed, to ſignifie to me in two words that he underſtood my meaning, told me, that I gave it him, and he receiv'd it *amicè, non juridicè*.

I had already contracted ſo much friendſhip and good correſpondence with the whole order, of which this Father was, and they accounted all that I propounded to them touching this affair ſo judicious and juſt, that upon a naked overture which I made to them of what importance it was for the preſervation of the Doctrine of St. *Auguſtin* and St. *Thomas* in our Faculty to chooſe in October following a Syndic well affected to this Doctrine, the General writ expreſly thereupon to the Religious of his order who were Doctors of our Faculty. He ſent the Letter to me aſſoon as it was written on the ninth of September, for me to diſpoſe of, and cauſe to be delivered to the hands of ſuch of his Fryers as I ſhould think fit when the time of the Election came.

I went to thank him for it the ſame day, and by the ſame means I ſaw one of his moſt eminent and commendable Fryers; in whoſe Conference I learn'd, that a Gentleman (who came heretofore frequently to viſit *F. Lemos*, and one day brought him a Breviary which *Clement* VIII. preſented to him as a ſmall pledge of his good Will, and the value he had of his Ability and Vigour to defend againſt the *Jeſuites* the ſentiments of S. *Auguſtin*, S. *Thomas* and the Church touching Grace) teſtifi'd after the death of that Pope, which hapned in *March*, that his deſign and reſolution was to publiſh on the Eve of *Pentecoſt* following at the end of *Veſpers* his Bull againſt *Molina*, and then to create *F. Lemos* Cardinal in preſence of the *Jeſuites* and the *Dominicans*. That the Cardinal *Monopoli* to whom *Clement* VIII. open'd his mind alſo about this particular, in like manner declar'd the ſame after the Popes death. That during the time that he labor'd and caus'd others to labour in the examination of theſe matters, beſides the care he took to be inform'd thereof by ſolid ſtudy and the reading of St. *Auguſtins* works as well the Writings preſented to him both in behalf of the *Jeſuites*, and of the *Dominicans*, which he weighed with ſingular diligence; he was ſometimes found early in the morning goeing a foot without followers cloth'd in Penitents ſaccloth from *Monte Cavallo* to S. *Maria Maggiore*; and that many times too he ſpent two or three hours in the night at Prayers upon his knees *ad limina Apoſtolorum*. Theſe particularities this learn'd and zealous *Dominican* had told Cardinal *Roma* before he told them to me; and the Cardinal was much affected and edifi'd therewith, and preſently out of the ſatisfaction which he had with the ſame, cry'd out with his ordinary plainneſs in theſe words, *O Santi ſenſi & digni d' un Papa! ſarebbe ſtato queſto un Santo, ſe non haveſſe laſciato tanti bien a' ſui parenti*; O holy thoughts worthy of a Pope! this man might have been a Saint, if he had not left ſo much wealth to his kindred.

On Sunday morning (Sept. 10.) I went to Cardinal *Barberin* to ſhew him a Letter written to me from *Paris* Auguſt 25. and brought to *Rome* by an extraordinary Courier who came thither upon a vacancy. This Letter was written to me from the Prelates, by whoſe order I was return'd, and contain'd amongſt others a thing which I conceiv'd would be well pleaſing to this Cardinal. It was, that thoſe Prelates were reſolv'd to admit the Bull of *Urban* VIII. but never to conſider it as other then proviſional, and as an act of policy by which

which the Pope upon the first complaints made to him of that Book, without having examined or judged of it, but having regard to those complaints, and to prevent the ill Consequences which they caused to be fear'd from that book, stopt the course of it, and forbad the reading of it till after mature examination of it, it were otherwise ordain'd, which is in effect the same thing that Cardinal *Barberin* had said to me twenty times. And indeed he was very glad of this good News; and as I added, that it was requisite also if it were possible, to oblige the *Jesuites* to keep themselves within these bounds, and to cease from pretending (as they had done hitherto) that that Bull prohibited the said Book, not only upon a political account, but condemned the Doctrine of it as evil and pernitious; the Cardinal answer'd, that we ought not to trouble our selves about what the *Jesuites* say, but rest upon and hold to what the Bull saith, *Lasciateli dire, voi stiate à quello che dice la Bolla. Let them talk*, &c. That we ought to be satisfi'd, since we knew that it was made only of that extent and for such effect, that no person knew better then himself what intentions his Uncle had in making, and his Eminence likewise in procuring it: that indeed it might be a little more clear then it is; but all things are not always done with so great circumspection, and in the perfection that they ought to be. Cardinal *Barberin*'s Library-keeper, to whom his Eminence gave order to send me the Books which he desir'd I should see, occasionally confirm'd to me what the Cardinal had told me so often, and so many others besides him, That the Bull of *Urban* VIII. in the bottom of it and really doth not prejudice the Doctrine of any Author in particular, but that it was alike decreed against all those as well on one side as the other, who had written of the matter *de Auxiliis*, without permission of the H. See. For this Library-keeper nam'd *Signor Carlo Moroni*, a man of parts, and very civil, sending me by his Masters order the Book of *Ripalda*, he did it with the same precaution, as if he had sent me *Jansenius*'s works, advising me not to read it, unless I had permission to do it, because it was compris'd in the general prohibitions made at *Rome* touching that subject: 'tis probable he did not give me this advertisement without receiving some little order for it from Cardinal *Barberin*, as well as for sending me the Book. I know not precisely at what time it was, for there is no date to the Letter which he writ to me when he sent it; but I am sure that it was much about this time that I am now upon: See the tenor of it;

Molto illustre e reverendissimo
Signore mio osservandissimo,

L' *Eminentissimo Signor Cardinale* Barberino *in hà commendato che io mandi a V. S. questo tomo del* Ripalda. *Mà perche l' Eminentissimo si ritrova impegnato di doverlo prestare fra tre o quattro giorni ad un personaggio, la supplico à volerlo rimandare in tempo. Quando questo libro s' intende compreso nella prohibitione, credo che V. S. ne haverà la licenza. Ne altro in occorre se non di rassegnarmi a V. S. molto illustre e reverendissima,*

Humillimo Servitore,
Carlo Moroni.

Right Worshipfull and Reverend,

The most Eminent Lord Cardinal Barberino *hath commanded me to send you this volume of* Ripalda: *Which, for that his Eminence is engag'd to lend it elsewhere within three or foure dayes, I desire you to return in time. Whereas the book is compris'd within a Decree of Prohibition, I presume you have leave to peruse it. I have nothing else but to subscribe my self, &c.*

In the afternoon I went to see the General of the *Augustins*, but I could do nothing with him by reason of the distrust he had of F. *Morel*, whom he lookt upon as M. *Albizzi*'s spie about him; from whom he knew the said Father had receiv'd some good offices and particular favours in recompense for the Writing which he made, and of which I have above given account.

On Tuesday (*September* 12.) in the morning I went to see M. the Abbot *de la Paix*, who in regard to his profession of being a disciple and Monastick of S. *Augustin*, told me he would willingly employ himself to help me in the cause wherein by the Account by me given him, he saw the Doctrine of that great Doctor of the Church was so unworthily and maliciously impeach'd.

In the afternoon I went to see Cardinal *Ursin*, who as concern'd for the satisfaction of the Kingdome and Church of *France* could have wisht with me that these contests were compos'd and terminated as I came to request; but he intimated several Political and Theological reasons which in his judgment render'd the discussion and decision of them in a manner impossible. And as he was Protector of *Poland*, he told me, that he understood that these Disputes were ready to arise into heat there too, and he mention'd also (though with some obscurity) a certain Letter from the King of *Poland* to the Pope touching the Queen's Confessor, who was said to be an *Arnaudiste*, and ingaged in the opinions which divide the Church at this day. I told this Cardinal that I knew him to be a very able and honest man, Doctor of our society of *Sorbon*, and who would alwayes defend himself very well from the vain accusations that may be made against him. This Cardinal *Ursin* receiv'd with his accustom'd civility, and told me, I should do him a pleasure in shewing him some Writings which might inform him more particularly of the state of our Controversies.

At my coming from him I went again to F. *Campanella*; to whom I lent our Latin Manifesto till Sunday following; he held himself oblig'd, and receiv'd it with contentment, but on condition that when he restor'd it I should dispense with him for telling me his sentiments of it.

On Wednesday (*Septemb.* 13.) in the afternoon I met M. *Fernier*, who was with another Canon of *Auxerre*. I went with them to Cardinal *Barberin*'s Library, and from thence to walk abroad. M. *Fernier* inform'd me, that a certain Cordelier nam'd F. *Mulard* (of whom I shall give account hereafter) was arriv'd at *Rome* the day aforegoing, and that himself was much scandaliz'd at the unworthy speeches which he heard that

that Cordelier utter since his arrival, in contempt of the Bishops whose Letters I brought to the Pope; for example of M. d' *Amiens*, that he was a good Beer-drinker; and of the rest the like vile and shameful injuries.

On Thursday (Septemb. 14.) I went to give notice of this Cordelier's arrival to that good Fryer who inform'd me of M. *Hallier's* long Letter, of which I have spoken above; and also that others were coming, of which this Cordelier was the bearer. This Fryer confirm'd to me, that what he had told me of M. *Hallier's* Letter was true; that he had since been better inform'd of it; that it was written to M. *Albizzi*, but was also show'd to the Pope: that it consisted of six Pages, in which he had put many petty trifles, all which tended but to represent to his Holinesse that *Jansenism* was imbrac'd in a manner by all the Preachers, that it was also follow'd by the Confessors, that all the world was ingaging in it, that the whole Church of *France* was endeavor'd to be drawn to it, and that if the Pope took not heed, ere ten yeares hence the mischief would be past remedy.

I understood that the four Cardinals whom Cardinal *Barberin* nam'd and injoin'd me to visit, *Roma, Spada, Ginetti* and *Cechini* continu'd to assemble together every Thursday afternoon with some Divines at Cardinal *Roma's* Palace; but being uncertain whether or no they had begun to take the Propositions in hand, I wish'd to be resolv'd; and that they also knew that the Assemblies which they made would be accounted in *France* as Beginnings of the Congregation which I came to desire, that so on one side they might think themselves more engag'd to establish it, and withall conceive themselves lesse free to regulate any thing in this matter, before hearing the parties on either side by word of mouth and writing, as I sollicited openly and publickly. For this reason I determin'd that afternoon to go see the Cardinal *Roma*, to take him at the breaking up of that Congregation, and to be in his Palace at the time that they who compos'd it went away. I did so, and after they were gone, and I was introduc'd all alone to Cardinal *Roma* (as 'tis the custome) I told him, That I came to congratulate with him for those first dispositions towards the erection of the Congregation which I came to request of the Pope; that I conceiv'd my self oblig'd to send word to the Bishops of *France* in whose name I was at *Rome*, what I knew thereof, and the hope I conceiv'd from thence for the perfect accomplishment of their desires; and the request which they made to the Pope by their Letters; which certainly they would rejoyce very much to understand, by reason of the grand importance of which they knew the Affair to be in reference to the whole Church. The Cardinal answer'd me as one a little wearied with the Congregation from which he came, yet still full of affection and zeal for the perfect clearing up of these Disputes. He told me, that he would never spare any thing that lay in his power for the service of the Church, that it was requisite to endeavour to bring this businesse to an end, but it would be long-winded and of difficult discussion. I reply'd, that indeed some study and paines would be necessary in it, but it might be so manag'd as to save very much, if the right course were taken. That it was not necessary to begin this Judgement with examining the Propositions; because, that besides their not relating to us at all, and having no Author that taught them, but being fram'd at pleasure and out of malice by those who design'd to get them condemn'd, should it be resolv'd to pronounce before searching into the bottom of things, a thousand difficulties and perplexities would arise of great intricacy, and not possible to be remov'd: whereas if the chief and essential matter were first discuss'd and regulated, it would be afterwards very easie to decide these Propositions, and that in a clear & indubitable way, by reducing them to the Chief Matter, which was already setled. Wherefore our design would no doubt be to enter strait into that matter, assoon as the Congregation were erected, and the Jesuites, who corrupted the faith of the grace of Jesus Christ in the Church (as we hop'd to accuse and convict them) appear'd there before us. Cardinal *Roma* answer'd that I had reason; and moreover he told me, that no doubt it behoov'd to condemn the sufficient Grace held by those Fathers, if the Effectual which we maintain'd was declar'd and acknowledg'd for the Catholick and Orthodox faith; because indeed one doctrine cannot be true, but its contradictory must be false. I took the confidence to tell him too, that certainly the opinion of those Fathers ought not to be spar'd, as it had been formerly, in case it were found wholly opposite to the Christian faith, as we pretended, because their boldnesse was at present rais'd to such a point, that they presum'd to make it passe for the faith of the Church, having so long escap'd condemnation since it was accus'd; whereas all that they pretended in the beginning was but to render it tolerable. Which seeing they could not obtain from the Inquisition of *Spain*, where *Molina's* Book was first accus'd, assoon as publish'd, they had the cunning to evade the condemnation which was ready to be pronounc'd upou it there, by getting the businesse remov'd to the Inquisition of *Rome*, where also the very same condemnation was decreed, but restrain'd in darknesse by reason of the death of *Clement* VIII. which hapned when he was fully prepar'd and resolv'd to publish it. Cardinal *Roma* reply'd, that this and every thing else should be taken notice of in the progresse of the businesse, and so I gave him the Good-night.

The same day also I had time to visit Cardinal *Ginetti*, to whom I spoke very near to the same purpose that I did to Cardinal *Roma*. Cardinal *Ginetti* answer'd me by asking me who were those Deputies? I told him, that in the first place his Eminence was one. But the others, (said he;) I nam'd them to him, he assented; and perceiving that I was inform'd thereof, he open'd himself with freedome, and by his words gave me as many testimonies as he could of the particular care and extraordinary diligence, that for his own part he would contribute to the full and perfect discussion of this Affair.

I was willing also to try that evening to meet with the Procurator General of the *Augustins*, to which purpose coming back from my lodging I went

went to their Covent. As I arriv'd there, F. *Delbene* was coming forth. I had been twice that day to finde him, to understand something from him which Cardinal *Barberin* told me this Father had to say to me. He would have put it off to another day because it was late; but my desire to leave it without delay, caus'd me to desire him to come into the Coach where I was, in which I offer'd to carry him home, and by the way he might tell me what he had to acquaint me with. He accepted my offer, and told me, Cardinal *Barberin* charg'd him to recommend two things to me. First, that I should not stir so much, to avoid giving occasion of hold against me; And secondly, that when I spoke of this Affair to such as were to be advertis'd of it, I should speak of nothing but of the Propositions, without troubling my self at all about *Jansenius*. I answer'd F. *Delbene*, that he knew whether in any of the Conferences which I had with him, I spoke so much as one word of that Bishop's Book, far or near. He reply'd, that he had given this testimony of me to Cardinal *Barberin* when his Eminence spoke to him of it. As for the first point of his Advertisement, I reply'd, that in my judgement that Counsel was given me by the Artifice of the Jesuites, who sought occasion to procure me some mischief, or at least to give out, that my person and sentiments were suspected at *Rome*; but all this should not hinder me from performing of my duty to the utmost of my power. That I was come to *Rome* to advertise the Pope, and with him all such as ought to take care of the interests of the H. See, of the most pernicious enterprise that ever was made to circumvent it, and that tended to cause it to do an Act which would impair its esteem in the eyes of all judicious persons living at this day, and be shamful to it in all Ages to come. Wherefore instead of abating the ardour wherewith I had hitherto spoken of the evil designes which the Authors of the five Propositions have, I thought my self on the contrary oblig'd to make them the more notorious, that they might be more heedfully taken notice of, and more narrowly observ'd. That I knew no person to whom I might in reason addresse my self to discover them, but I should forthwith visit him. That if heretofore there was a Son, who wanting the use of speech from his birth, acquir'd it when he saw his Father going to be kill'd; I conceiv'd my self oblig'd to lift up mine more and more, while I see the Head of the Church and prime Father of all the faithful so unworthily invaded; and to practise towards our Adversaries (who under the false appearance of zeal for the H. See, assault it in that place where it is quickest of sense) that precept of Scripture, *Quod in aure auditis, prædicate super tecta.* That I hop'd God would give me the grace to take no other course, and that he (Father *Delbene*) would do me a pleasure to assure Cardinal *Barberin* of this. I entertain'd the Father in this manner till we came to his lodging, where I left him, and return'd to my own in that resolution.

On Friday (*Septemb.* 15.) I accompani'd the Ambassador to his usual audience at the Pope's Palace; and afterwards I went to a Chappel which was held by the Cardinals, where they caus'd *Te Deum* to be sung for a signal Victory won by the *Poles*. I return'd thence to the Ambassador's lodging, where I was retain'd to dine. The Discourse of the Table fell immediately upon the businesse which brought me back to *Rome*; and I took occasion to tell the Ambassador, that the Doctors who were to come after me to joine with me in my sollicitations, set forth from *Paris* the next day after the Nativity of the Virgin. The Ambassador answer'd, that he imagin'd the Pope would not give us audience, nor erect the Congregation which I had requested of him. That he discours'd with him that very day half an hour about our affaires, and that he spoke of imposing silence to both sides. I reply'd, that my Condeputies were set forth upon the hope they had of such a Congregation, and in order to pursue the perfect erection of it jointly with me; but they knew that there was a little beginning of it at *Rome* already; the Pope having given order to four Cardinals, viz. *Roma, Spada, Ginetti,* and *Cechini*, to apply themselves particularly to these matters; who assemble together every Thursday afternoon with some Divines at Cardinal *Roma's* Palace; and that I saw them the last night coming away from their Assembly. The Ambassador told me, that were it the King's businesse, his Majesty would end these differences without standing upon such a Congregation. That he would roundly declare, that he would have but two Religions in his Kingdome, the *Roman* and the *Calvinists*; and that he would employ his Authority and the meanes which God hath put into his hands to reduce all his subjects to one or the other of those two Religions. I reply'd that it was very fit to be so; but we conceiv'd that we maintain'd the faith of the Catholick, Apostolick and Roman Church touching the grace of *Jesus Christ*; that we have no other designes but to reduce thereunto all such as are separated from it; that in the pursuit we us'd, we sought meanes to finde who defended the same really; Our selves, or They whom we accus'd of corrupting it. The Ambassador told me, that he did not speak what he had spoken as meaning to reproach me for any thing, but only out of the sentiments which the King might have, and had indeed, namely to restore peace in his Kingdome, and to oblige the Pope to restore it in the Spiritual, whilst his Majesty laboured to restore it in the Temporal state: That he spoke to me in one manner, and to others in another. But yet that which really caus'd some fear that the divisions which were at present amongst the Ecclesiasticks of the Realm might produce worse effects, not easily to be remedied, at length, was, that in former times *Calvin* begun just as we did, and talkt of reforming, publick penance, and so of the rest. That all the Curates of *Paris* since these Disputes were become very nice and scrupulous, when they are about giving absolution. That *Calvin* made not so great progresse in so short a time, as the new doctrine which is attributed to us; that nevertheless, because the innovations of that Heresiarch were not at first oppos'd, so great a multitude became suddenly infected with his poyson, that it was not possible to finde any Antidote or Remedy thereunto. What necessity was there of our adhering so vehemently to those innovations? and wherefore

do we not give heed to what was approv'd by our good old Doctors, those white-beards, such as M. *Hallier* (I believe the Ambassador did not yet know him) who writ a little while since an excellent Letter touching the present Occurrences to Cardinal *Panzirolo*, whereof he (the Ambassador) had had a sight? I answer'd that if he had it still, he would do me a very great pleasure in letting me see it; but as for answering and satisfying all that he had spoken, this would be very difficult for me to do, unless he would take the paines to examine the bottom of things, and not rest upon flying rumours without proof, which Calumny spread in all places against very innocent and Catholick persons; that if, for example, I had but that Letter of M. *Hallier* which he mention'd, I doubted not to finde wherewith to convince him (if he would examine it) that we were treated with all sort of injustice. The Ambassador promis'd me that he would endeavour to recover M. *Hallier's* Letter and give it me (which yet he never did, though I desir'd it of him many times) and in the mean time, askt me what Office M. *Hallier* had in the Faculty, and whether it were for life? I answer'd, that M. *Hallier* exercis'd the Office of Syndic there; but I could not assent that he was truly so, because the Parliament had forbidden him to take upon himself the title or administer the functions of it, for that he had approv'd a doctrine contrary to that of *France*, touching the Pope's power over Kings in temporals: That besides, this Office was but for two yeares; that those of M. *Hallier's* intrusion were ready to expire, that he must go out of it at the Feast of S. *Remigius* following, unless he be then continu'd; but if I were at *Paris* I would endeavour to hinder his continuation in regard of the scandal it was for a man not purg'd from the accusations charg'd upon him for that doctrine, to be suffer'd in an Office, which so many other Doctors besides were able to discharge worthily. After Dinner the Ambassador continu'd to hold me in discourse for the most part bordering upon the former, and all savouring of the false conceptions of us infus'd into him by the Jesuites; but for that he mingled therewith many Maximes and reflexions very well grounded, I was forc'd to tell him that I could not answer to all that he said to me, because his discourse being of good length, and without interruption, and he speaking many things which were true, and also many others which were not so, it was necessary for me to make a separation if I would answer to them; but assoon as I began to reply to any particular which he had utter'd, he presently resum'd his speech and fell to others. The Ambassador answer'd me pleasantly, that indeed it was his designe to hinder me from speaking, and that he had but one thing to recommend to me, which was Peace, and a hearty endeavour to put a speedy end to all these Contests. I reply'd, that we endeavour'd to take the way to it, by beseeching his Holiness (as we did) that he would please to clear them; and I entreated the Ambassador to tell me whether he had observ'd any thing in our deportment which tended not to that Peace which he recommended. He answer'd that he had not, but it would be a question worth knowing, whether after the Determination which I came to desire of the Pope were pronounc'd, we would hold to it; I answer'd, that Charity must needs presume that we would; but I was not sorry to have this occasion to declare to him, that 'twas on condition that the same were made in the Order, and according to the Rules of the Church; whereas on the contrary, if 'twere intended to be made against the formes by M. *Albizzi* or some other people so ill-affected, ignorant, and dependant on the Jesuites, as he was, there would be no submission to such determination nor regard had of it. That I had order from the Prelates by whom I was sent to speak in this manner. That if it pleas'd him to see all the Letters which I receiv'd from them within a month touching this businesse, he would finde that they enjoin'd me nothing else. The Ambassador told me that it must be some other day at some little meeting which we must agree upon, when there might be two or three houres time for him to spend about it.

In the afternoon I went to see Cardinal *Spada*. In his Antichamber I met F. *Delbene* and the Procurator General of the Capucines; and having entertain'd them together concerning the Propositions, they both agreed before me, that they were oblig'd to deliver in writing their sentiments touching the five Propositions, without having ever confer'd together about them; which they acknowledg'd was not wont to be practis'd, and depriv'd them of a great means to find out the truth by enlightning one another and correcting (as it oft happens) their own conceptions by those of others. I was call'd in to Cardinal *Spada*, and after having made him the same complement, and spoke almost the same things as to the Cardinals *Roma* and *Ginetti* in my visites to them the day before, he answer'd me that all would depend upon the whole Congregation, the Cardinals, Consultors, and Qualificators; that for his own part, if he could do any thing towards the good discipline and carrying on of the Congregation, he should make it his care that matters might go well. I told him that the Divines who I had acquainted him were to come after me, set forth the next day after the Virgines Nativity; he asked me their names, and I told him them.

At my coming away from him I went to see the Procurator General of the *Augustines* whom I entertain'd largely and conveniently with all that was pass'd in *France* and at *Rome* about the five Propositions, as I have above related. I found him a person very capable of hearing reason and very equitable. When in the course of the Narration I told him that in the Consultation which was held thereof before the Pope, there was found a Man that said that the Propositions were not Heretical but the Censures made of them, he answer'd smiling, *Quello era un Frate*, *The man was a Fryer*; I reply'd *si, mà vestito di rosso*, *Yes but cloath'd in red.* He added presently *si, mà per la barretta*, *True, but his Cap was so.* Whereby I perceiv'd that he was well inform'd of that notorious fraud which was committed before the Pope in this businesse; and his knowledge of it was to me a new confirmation of its truth.

Since

Since my receiving Letters for the Pope from the Archbiſhop of *Tholouſe* laſt deceas'd and M. *Godeau* (then Biſhop of *Graſſe* and *Vence*, now only of *Vence*) I could not till now think of delivering them to his Holineſſe. On Sunday morning (*Sep.* 17.) I went to his preſence chamber to demand audience for preſenting them; but I was not call'd in.

On Tueſday afternoon (*September* 19.) I went to ſee F. *Luca Vadingo* at S. *Iſidore's*. He told me that F. *Mulard* came to ſee him in the morning about the ſame buſineſſe that I had given him account of: that he was come as from the Faculty of *Paris*, and that he left with him one of it's Concluſions for the execution of which he came, and that there were coming after him two ſecular Doctors of the ſame Faculty who were upon the way, and by this time, he ſaid, very near *Rome*. He told him alſo that F. *Annat*, Aſſiſtant for *France* to the General of the Jeſuites, carry'd him to M. *Albizzi*, and preſented him to him in that Quality. As I largely inform'd F. *Luca Vadingo* of all that had paſs'd about this buſineſs both at *Rome* and at *Paris*, he found much difference between my Narration and that of F. *Mulard*; and for that he deſir'd ſomething of me in writing whereby he might be more fully inform'd of the truth of things, and of our pretenſions. I could at that time ſhew him nothing but our Latin Manifeſto: and in exchange he lent me the Concluſion of the Faculty which F. *Mulard* left with him.

On Wedneſday (*September* 20.) I met with nothing conſiderable but F. *Mulard*, who told me (1) that he came from the Ambaſſador's houſe where the F. Aſſiſtant (meaning F. *Annat*) had been with him. 2. I asking him whether he knew any newes, he anſwer'd that I could not be ignorant that the Pope had appointed a Congregation of Cardinals whom he nam'd to me, viz. *Roma*, *Spada*, &c. that M. *Albizzi* had told him that it was time to deliver his memoires and inſtructions. 3. That neither Cardinal S. *Clement* nor Cardinal *Lugo* were of the Congregation, to avoid the conteſts and ſiding which might happen between them. [The true cauſe which caus'd the excluſion of both under this ſeeming pretxt, was indeed, for that Cardinal S. *Clement* had on many occaſions ſo ſtrongly evidicenc'd the matters which were to be debated, and ſpoken ſo home and ſo vehemently againſt the intentions of thoſe which tended only to condemn what pleas'd the Jeſuites and their partakers to have condemn'd, that thoſe good people could not anſwer him, but were put to ſilence, and forc'd to expect other Congregations (wherein he was not) for obtaining the condemnations which they aim'd at; ſo that it may be ſaid truly of him; *Nemo poterat reſiſtere ſpiritui & ſapientiæ qua loquebatur.*] But in the fourth place he told me that I was a good friend of F. *Luca Vadingo's*, though I had not ſeen him but upon the occaſion alone which I newly mention'd.

M. *Fernier* came to ſee me on Thurſday afternoon (*September* 21) with another Canon of *Auxerre*; and F. *Malgoirés* a Bernardine Procurator of that Order, and Dr. of our Faculty, interven'd during the Viſite. F. *Mulard* was there ſpoken of; and M. *Fernier* ſaid; That 'twas a ſhame that he durſt terme himſelf, as he did, Deputy of the Faculty; that 'twas a thing which he could not ſuffer; that if the Faculty were to ſend any from it ſelf, it would not ſend a Fryer; but if it did, it would never ſend ſuch a one as this.

Cardinal *Barberin* (whom I was to ſee the ſame day after the abovemention'd Gentlemen left me) told me alſo concerning this Cordelier; That it was not credible that he came to *Rome* by the Facultie's order about this affair; but 'twas poſſible he had ſome intimacies and intelligences with the contrary party; that he was really no other then a Poſte, that he came to *Rome* the laſt winter; thence made a journey into *Catalonia*, &c. From this diſcourſe we fell to ſpeak again of the Bull of *Urban* VIII. upon which I reiterated the declaration which I had made to his Eminence how the Biſhops who ſent me, henceforward conſider'd it as purely proviſional; To which the Cardinal gave me no poſitive anſwer this day, but told me; That we had nothing to do at all to meddle with *Janſenius*, nor to intangle our buſineſſe with him; and that he conceiv'd, That it ought to ſuffice us, that we obtain'd the point of Grace Effectual by it ſelf, and all the indiſoluble conſequences depending upon it. I very willingly agreed with Cardinal *Barberin* to all this; but he added a thing whereunto I could not agree: namely that we muſt take ſpecial heed of ſpeaking of a Congregation *de Auxiliis*, becauſe the Pope, (ſaid he) will certainly not grant it at this time. I anſwered Him, that Grace effectual by it ſelf, of which we newly ſpoke, was no other but the ſame thing: To which the Cardinal, Reply'd that we muſt not confound things; and that it behoved not to ſpeak of the matter *de Auxiliis*, becauſe the Pope would not decide the queſtion which hath been left undecided: So this point too was fain to be left undecided between the Cardinal and me, and I was to anſwer a queſtion which he put to me; viz. Wherher F. *Luca Vadingo* were a friend of mine. I gave his Eminence account what knowledge I had of him; but I perceiv'd that it was F. *Mulard's* intelligence to him, though he gave me not the leaſt intimation who incited him to aſk me that queſtion.

On Fryday (*September* 22.) I underſtood that F. *Caválli* a Cordelier, a very honeſt, learned and humble man, penitentiary of S. *John de Lateran* for the French, came ſeveral times to ſee me; This oblig'd me to viſite him in the afternoon, to know what he deſir'd of me; where after having given him ſuch a narration as I could of the buſineſſe which detain'd me at *Rome*, I ask'd him whether he knew F. *Mulard*. He told me, No; but promis'd to inquire who he was, and endeavor to diſcover what brought him to *Rome*.

On Saturday F. *Mulard* came to ſee me; I put him to ſpeak touching the Congregation which he told me of before. He would not tell me the names of thoſe that were of it; but yet ſaid M. *Albizzi*, ſignifi'd to him that it would aſſemble the firſt time the week enſuing; that he had ſpoke to the Pope to haſten it; and that his Holineſſe gave him order for it.

Sunday morning (*September* 24.) I spent in the Popes Presence Chamber, to get audience of him, and present him the Letters which I brought thither eight dayes before for that purpose; but I was no more fortunate then I had been eight dayes before.

The same day I went again to see F. *Luca Vadingo*, to know whether he had made inquiry of F. *Mulard* concerning his deputation from the Faculty, and caus'd him to lay open the particularities of it, as I had desir'd him. F. *Luca Vadingo* told me that he had not seen F. *Mulard* since; but F. *Annat* came to see him about the same businesse, and that he told this Jesuite as he had told me, that he saw that we were agreed on both sides to desire a Congregation of our H. Father; but unlesse there came a powerfull commendation and sollicitation from the Court of *France*, the Bishops and the Sorbonne, we should scarce obtaine it. That as to the foundation of things, we were also agreed therein too; namely, that grace hath its efficacy of it self, and determines the will to the good actions which it performes, but *an physicè an moraliter*, this was the point of our contests. I replyed to F. *Luca Vadingo* that this was not the knot of the affair; that it was no wise the belief of the Jesuites and our Adversares their Followers, That Grace determines the will to good actions; that if they agreed to this sincerely, we should have no disputes together at all about the manner, *an physicè an moraliter*. F. *Luca Vadingo* answer'd me that F. *Annat* told him that he assented to this truth, That the Determination of the Will to Good, comes from the Efficacy of Grace; and added that if they gave us a good declaration thereof in writing, this ought to suffice us. I reply'd to F. *Luca Vadingo*, that they meant never to do it, because though it may be the particular sentiment of F. *Annat* (which I knew not) yet certainly 'tis not the common one of their Society, which maintaineth that Grace is so subject to the determination of the Will, that it may be either follow'd or rejected actually by the Will, according to its choice and disposition. O, not at all, reply'd F. *Luca Vadingo*; they cannot say this; if they should, they were Hereticks (*Sarebbono Hæretici.*) I agreed with the Father as to his consequence; and assur'd him that he should find in the sequel of the affair, that the Principle from whence he infer'd it, was true; and that the sole thing which incens'd us herein, was that we had people to contend with, who so subject Grace to the Will, that they make the Will absolutely Mistresse, and affirme Grace to have or misse its effect according as it pleases the Will to follow it or not: which is to be understood in the opinion of these Fathers of the Direct and special effect for the production and position of which God giveth the same.

As I returned in the afternoon from some other Visites wherein nothing pass'd worthy of remark, I met a *French* Ecclesiastick in the *Spanish Piazza*, who assur'd me, that *F. Mulard* openly voic'd himself deputed by the Syndic of the Faculty of *Paris*, to procure the condemnation of *Jansenius* at *Rome*. He told me also, that the said Cordelier shew'd him the Letters of M. *Hallier* to the Pope and Cardinal *Panzirolo*. I told him, that he would oblige me very much, if he could get a Copy of them. He answer'd me, that he believ'd he could not obtain it, but he had seem them, and they were subscribed; *Tuus observantissimus atque obsequentissimus*; Franciscus Hallier *sacræ Facultatis Syndicus*; and that 'twas certainly a great ignomine to the Faculty to send in its name such a fellow as this.

But to avoid touching in several places upon this Deputation, it will be expedient to sever it for one into a particular chapter; and to shew how it came to be devolv'd upon this famous Deputy.

CHAP. IX.

A History of the Collusion which M. Hallier *made use of, to send a vagabond Cordelier nam'd F.* Mulard, *as the Faculties Deputy. With what boldnesse this Cordelier (who was sometimes a Capucine, an Apostate, and married) took upon himself the said title in his addresse to the Pope.*

FOR a full and orderly account, it is necessary to look back into the history of the Irish, whose subscriptions against the five Propositions M. *Vincent* superior of the Mission sollicited the foregoing winter, which I only toucht upon transiently before.

Now the Rector having notice that those Irish frequently assembled at the Colledge *des Bons Enfans* neer S. Victor's gate under the direction of one of the Priests of the Mission which are there; and one day (*February* 13. 1651.) being informed that they were assembled at that time for the same purpose at the Colledge of *Lizieux* at the chamber of M. *Poërus* of that nation Bachelor of Divinity, he sent a Bedle of the University to them to forbid them from making such kind of conventicles and giving any Judgment in matter of doctrine. Which was no sooner signifi'd to them by the Officer, but they retir'd every one to his own quarters and durst meet again no more. But within a few dayes after, certain persons went to their respective lodgings and us'd so many sollicitations and promises to them, that at length they obtain'd that the declaration drawn for them against the five Propositions was subscrib'd by twenty six of their company, amongst whom there was but one Doctor, two Bachelors, two masters of Arts, and all the rest ordinary Scholers who were begining to study Philosophy and Grammar.

The Rector of the University undetstanding this, caus'd such of these *Irish* as had degrees in the University, to be cited to the first usual Assembly of Deans of Faculties and Procurators of Nations held on Saturday the fourth of the same moneth 1651. there to be heard touching their Decla-

Declaration, and oblig'd to produce all the Copies which they had ſubſcrib'd. The day of the Aſſembly being come, the Rector propos'd the buſineſs to the Deans and Procurators; he repreſented to them the dangerous conſequences which were to be fear'd, if ſuch kind of Conventicles as theſe were permitted in the Colledges of the Univerſity, or people without authority or skill, to decide matters of Doctrine; he ſhew'd them chiefly, that in the declaration of theſe *Iriſh*, there were things highly prejudicial to the authority of the Univerſity of *Paris*, and to the Rights and Priviledges of the Realm, and of the *Gallicane* Church. After this laying open the matter, the *Iriſh* who had been cited, were called in: Their Declaration was repreſented to them: They acknowledged that they ſigned it every one apart without having firſt confer'd together about it, and that they ſigned three or four Copies, but there was none left with them; the one was put into the hands of M. *Vincent*, but they knew not what became of the reſt; and that they were all ready to revoke their ſubſcriptions, if the Univerſity ſo pleas'd: which Anſwer they likewiſe ſubſcrib'd. After which they withdrew, and the Rector told the Deputies, that he was encharg'd with a Petition of ſome other *Iriſh* graduates in Divinity in the ſame Univerſity by which they ſupplicated, that that might not be attributed to their whole Nation, which was but the fault of ſome few particular perſons; ſome of whom were circumvented by reaſon of their ignorance, others corrupted and ſeduced by the enemies of the Univerſity; but that this diſorder committed by a ſmall number of their Countrymen might be charitably redreſs'd. After this Petition was read, ſeveral of thoſe *Iriſh* who preſented it were called in to be heard by word of mouth; and ſome of them declar'd, That there was two *Jeſuites* who made ſolemn promiſe to the *Iriſh*, to give them a houſe if they would ſubſcribe that Declaration; yea, they had hopes given them, that a certain perſon of quality would make a foundation for them; and that M. *Vincent* alſo promiſed to procure benefices for thoſe that ſubſcribed it. It was ordain'd upon all thus by the Rector and Deputies unanimouſly, that the Declaration was a highly temerarious and unjuſtifiable Attempt; that the Univerſity judg'd it contrary to its authority, and to the Rights and Cuſtomes of the Realm and *Gallicane* Church; that it vacated and annull'd the ſame; and that all the Copies which were ſign'd of it, whereever they were, ſhould be brought to the Rector to be torn. It was enjoyn'd all ſuch as had ſign'd it, to come and revoke their ſubſcription within eight days in Writing to be left with the Regiſter of the Univerſity, upon penalty that the ſaid time being paſs'd, ſuch as have degrees in the Univerſity, to be deprived thereof, and of all Right and Priviledge annexed to thoſe degrees, and ſuch as have not, to be debar'd for ever from obtaining the ſame. Which time being paſs'd, no act of Grace ſhall be done to ſuch as have not revok'd their Declaration. Likwiſe Prohibition was made to all other Members of the Univerſity never to attempt the like under penalty of being depriv'd of all Academical Degrees, Rights and Priviledges.

It is not impertinent to obſerve here by the way that which gave occaſion to the Univerſity to judge that Declaration contrary and prejudicial to the Cuſtomes and Rights of the kingdom, and Church of *France*, was a clauſe by which theſe *Iriſh* promiſed in two places of their Declaration, *Always to adhere to ALL the Decrees and Cenſures of the Pope*, Nos ſemper adhæſuros omnibus Decretis ac Cenſuris ſummorum Pontificum: *And never to teach any Propoſitions ſuſpected of Error or Hereſie, or condemned by any Pope in any manner whatſoever*; Nunquam nos docturos ullas Propoſitiones de Errore aut Hæreſi ſuſpectas, aut QUOMODOLIBET A QUOVIS SUMMO PONTIFICE damnatas, præſertimque ſequentes: Prima Propoſitio, *Aliqua Dei præcepta*, &c. They who underſtand theſe matters well, apprehend the conſequence of theſe Maximes. For my part I relate not the words, but becauſe of the connexion which they will be found hereafter to have with the foundation upon which the lately mention'd Deputation was ſet afoot.

They who mov'd theſe *Iriſh* to make their Declaration againſt the Five Propoſitions, to draw the advantages from it which they aim'd at, by building upon it their deſigns of getting them condemned by the Pope, fearing leſt on the contrary, the decree of the Univerſity which they had by this means drawn againſt themſelves, might at *Rome* produce an effect different from what they propounded to themſelves from the Declaration; they conceiv'd it their intereſt to lay ſome clog upon the Decree, in ſtead of leaving the *Iriſh* to ſubmit to and comply with it as they promis'd. Wherefore as at firſt they ſollicited them to this irregular enterprize; ſo now they inſpir'd them with the ſpirit of Revolt againſt the Univerſity: they caus'd them to take an act before Notaries on the 22. of the ſame March, which tended only to elude the Decree of the Univerſity: and on the 24. they caus'd them to obtain of the Parliament an Arreſt upon their Petition, which was ſignifi'd to the Rector on the 29th; whereby Prohibitions were made to the Univerſity to put its Decree in execution, till further order were taken therein.

They conſtrain'd the aboveſaid *Poërius* (who had himſelf with the reſt declar'd in the Aſſembly of the Univerſity, That he was ready to revoke his Declaration, if the Univerſity ſo pleas'd) to make complaint to the ordinary Aſſembly of the Faculty in *April* following againſt the Rectors Decree, to ſet forth there how they had recourſe to the Parliament againſt the ſaid Decree, and to beſeech the faculty to interpoſe in their behalf in this cauſe againſt the Univerſity. It was a proceeding very extraordinary and ſtrange; but a very great number of Doctors eſteeming the Univerſity and its Rector unworthily treated by the impudence of theſe Forreiners, oppos'd all that M. *Cornet*, M. *Hallier* and their Adherents could cauſe to be concluded in their favour in this Aſſembly; and declar'd, that they join'd with the Rector and the Univerſity in all that they had done in this buſineſs as very legal and well grounded. But the party of M. *Cornet* and his Adherents was too ſtrong, and they were Maſters of the *concluſion* of the Faculty, by which they ordain'd that

that the Faculty should intervene in this cause to the Parliament in behalf of the *Irish*, and they deputed MM. *Amiot* and *Guyard* with the Dean and Syndic to prosecute the business; *whereſoever, and in what manner ſoever, in all places, and by all means. Appellationi* Hybernorum *ſeſe adjunxit Facultas; Qui autem litem promoveant* UBICUNQUE ET QUOMODOCUNQUE, *nominavit* Hon. MM. NN. Edmundum Amyot, & Dionysium Guyard *cum* DD. *Decano & Syndico.* It was as M. *Pereyret* gave his sentence, and many without making any reflection upon those words, saying according to their wont, *Sequor ſententiam* D. *Pereyret*, which Doctor caus'd the conclusion to be drawn up in that manner.

These unusual and very extraordinary Terms, *Ubicunque & Quomodolibet* inserted in a conclusion of the Faculty, in reference to an affair depending in the Parliament, of which there was no doubt of interceding, and making the necessary and accustomed prosecutions, in no wise suited to the gravity of the Faculty. Without question they were unworthy and wholly remote from it; nor could they be look't upon but as inserted out of a childish Bravado, to insult over the Rector and Deputies of the University by the same *words* which the University had judg'd of all that were in the Declaration of the *Irish*, most contrary to the Rights of the Realm and *Gallicane* Church. But the design and aim of the Doctors who caus'd this conclusion to be thus drawn up, were of further extent. Because the Declaration of the *Irish* was made against the Five Propositions; they look't upon every thing done against those Propositions, as part of the Process in which the Faculty concluded to intervene. They took upon themselves by those words *ubicunque & quomodocunque* to prosecute as far as *Rome*, and everywhere else a Process which really was laid only in the Parliament. Nor did they confine themselves up to a manner of prosecution, but undertook to prosecute after what manner, and in what way soever seem'd to them advantageous to their ends; without excepting the resolution which they took afterwards, and very likely had then in their minds, to send *F. Mulard* to the Pope as Deputy from the Faculty. Thus it was that they plotted and prepared afar off the foundation of that so unworthy Deputation, which they might indeed have made as justly and reasonably without this Project as with it; but they meant to reserve it as a last Refuge, to ward off in some sort the just reproaches which such irregular and shuffling dealing would deserve, should it come one day to be discover'd. Have Truth and Justice need of these Legerdemain tricks and juggles? Is it the Spirit of Truth and Justice which inspires the same to those who are not afraid to become guilty thereof before God and men?

But I must add some things that follow'd upon this affair, before I give account how I came certainly to know how *F. Mulard* was commission'd by the aboveſaid four Doctors for this Deputation.

The day of the ordinary Assembly of *May* following being come, the conclusion made in the name of the Faculty on the first of *April* was to be read again. There was very great contest about the reading of it again, because most Doctors complain'd, that the truth of things then pass'd was alter'd in it; but at length it was read and pass'd: And indeed it pass'd without any obstruction in regard of the words *ubicunque & quomodolibet*, because every one saw that they were foisted at pleasure; but none had the least suspition of the Use which would be made of them by those that were the Authors of their Insertion.

During the month of *May* MM. *Hallier* and *Amiot* consulted to cause it to be printed with the Kings Priviledge, and to fix it up the Eve before Pentecost at all the Turnings of the University and the City, and that with an injurious title. This oblig'd the Rector to assemble extraordinarily the next day after the Festivals which was the last of *May*, the ordinary Deputies of the University; who having debated upon this new attempt, declar'd amongst other things, That the Chancellor was surpris'd when he granted a priviledge for the Printing of that Libel; That the Title put to it, was very false and very injurious to the whole University. That it behooved to enquire after those that were the Authors of this deceit and insolence, and to proceed against them with all rigour of Law. That M. *Hallier* obtruded a notorious falsity upon the Faculty in some thing which he spoke there very untruly touching this affair: That the *Irish* were proceeded against orderly, and according to the forms of Justice; That the Rector and the Deputies had not gone beyond their power in what they ordain'd against the *Irish*, who by their Declaration transgressed against the Discipline of the University; and heinously violated the Rights and Safety of the King and Kingdom: That nevertheless they appeal'd from this Decree to the Parliament, which receiv'd them as Appellants, and retain'd the cause before the Court; that consequently the *Irish* could not, nor ought not to have complain'd of the said Decree to the Faculty of Divinity, nor the Faculty have ordain'd any thing thereupon without doing wrong to the Authority of the University, and especially to that of the Parliament. And that the Faculty might not pretend ignorance of all the Contents of this new Decree, it was ordered to be the next day, (June 1.) signified by the Bedels of the University to the Faculty assembled, and fixt up at the gates of all the Colledges.

All which was executed the next day, and for all the endeavours us'd in the Assembly of the Faculty by all the Doctors M. *Cornet's* Adherents, who in the name of the Faculty, determin'd the said intervention in behalf of the *Irish*, they could not invalidate this new Decree, nor give any impeachment to an Attestation which M. *ô Lonergan* an *Irish* Doctor also gave to the Book concerning *Prevailing* or *Victorious Grace*; though M. *Amiot* made complaint of the said Attestation in the Assembly, for that it seemed to accuse of Ignorance his Irish Confreres who subscribed the above-mentioned declaration, which M. *Amiot* said, was an Injury that redounded upon the Faculty, because it had undertaken the protection of these Irish by intervening in their behalf. For 'twas by such oblique and indirect ways as those that most of this kind of affairs were then transacted in the Faculty.

They

They ſet themſelves again to try what they could do againſt this ſecond decree of the Rector in the Aſſembly of the firſt of July following, but without any ſucceſs; and they were at length conſtrain'd to yield to both the one and the other of thoſe decrees, and the *Iriſh* to conform thereunto in every point; and their concluſion of the firſt of April was reform'd by an accommodation, to which they were glad to ſubmit in a conference held for that purpoſe in the Colledge of *Navarre* July 28. between them and the Doctors who in the Facultie's Aſſemblies had mantain'd the Juſtice and Authority of thoſe decrees. But they have ſince no more performed what they promis'd by this agreement then they perform'd that which I mention'd in December 1649. and this buſineſs hath inſenſibly reſted till the preſent time without being regulated one way or other.

F. *Mulard* in the mean time ſet forth from *Paris* towards *Rome* with his Commiſſion and his inſtructions; and whether they had time and convenience to advertiſe him to retrench this particular before ſhewing his Power at *Rome*, and would not the ſtone being already caſt, and no other courſe or pretext more convenient coming into their heads make him paſs there for the Deputy of the Faculty, which they judg'd too important to the ſucceſs of their enterprize not to make uſe of; or whether they ſent him Orders for it which were not ſoon enough brought to him; ſo it was, that he did not arrive at *Rome* till Tueſday Sept. 12. and there appear'd immediately in the quality of the Faculties Deputy; and to teſtifie that he was truly ſo, he preſented that concluſion of the firſt of April, which ſhew'd that the Faculty referr'd to, and charg'd upon the Dean the Syndic, M. *Amiot*, M. *Guyard* the proſecution of that affair in all places, and by all ways which they judg'd fit; to which he added, that thoſe four eminent Doctors choſe him for this imployment, as it was clear by the Letters whereof they made him the Bearer, there ſeem'd nothing wanting for his juſt title to that quality.

I found this out at firſt, (as I ſaid above in the viſit which I made to F. *Luca Vadingo* Sep. 19.) by things which he ingenuouſly told me of F. *Mulard*'s viſit, and by that concluſion of the firſt of April which F. *Mulard* left with that good Father, being printed, though he had not left with him the Letters which were not ſo. But F. *Mulard* made an expreſs Declaration of it to my ſelf on Monday Sep. 25. in the Hall of Conſiſtory which was held that day, where we fell into diſcourſe together, and he told me the ſame in formal terms as I have related, and that before two unſuſpected witneſſes who by chance were alſo in the Conſiſtory, and heard all that F. *Mulard* and I ſpoke, and depos'd it on the ſeventh of October following before a Notary upon my requeſt.

He gave me occaſion of entring into this matter by ſome word which he ſaid concerning St. *Auguſtine's* Doctrine, whereupon I intreated him to diſpenſe with me for anſwering him, becauſe the air wherewith he demeaned himſelf, made me judge that he did not underſtand it. Yet he took occaſion to enter further into it as he grew in heat, and cited ſome paſſages to me, which probably had been ſuggeſted to him by thoſe who imploy'd him in this affair, and he had learnt by heart. After which alas (ſaid he to me) is this being ignorant in St. *Auguſtin*! The good conceit of himſelf which thoſe two or three paſſages which he recited put him into, oblig'd me to check it by asking him, Whether he could tell me what St. *Auguſtin* treated of in any of his works which he compoſed upon this matter? He treats in all, anſwer'd he, of *Effectual Grace*. That is not the thing, Father, ſaid I, which I inquire. I ask you to tell me the particular Subject which lead him to write any one of his Books. He anſwer'd me, That 'twas *Pelagius's* too much advancing Free Will above Grace: and St. *Auguſtin* to thwart *Pelagius*, hath too much advanced Grace above Free Will, inſomuch, ſaid he, That in many places *He falls into exceſs as well as St.* Paul. Hold, Father, ſaid I, You fall unwarily into Blaſphemies and impieties againſt the H. Scripture, which the Inquiſition would not ſuffer, were it advertis'd thereof. But letting that alone, I told him that what he ſaid to me concerning St. *Auguſtin* and *Pelagius* were yet but general things: That I asked him ſomething of particular; that I would have him tell me, for example, what occaſion induc'd St. *Auguſtin* to make the Book *De Prædeſtinatione Sanctorum*? He anſwered me, That we were not living in thoſe times, to know. God forbid, ſaid I! there needs no more to know, but to have read a douzen lines. And to make him comprehend this, I alledged to him, for example, M. *Halliers* Letter, which he (F *Mulard*) had preſented to the Pope, and I told him, That they who ſhould ſee that Letter two or three hundred years hence, would not have been in theſe times, and yet when they read it, they would well enough know why M. *Hallier* writ it, namely, as he told me, *De Janſeniſtarum examinando dogmate.* He knew not what to anſwer me, but was offended that I treated him as an ignorant, and he would have me know he was not ſo. Alas! ſaid he, Do you think I was ſent hither without good inſtruction? Did not M. *Hallier* give me his Notes or Memoires? Beſides which, Have I not my own? Would the Faculty have charged me to ſpeak in its name, had it not judg'd me capable to ſet forth its ſentiments to defend the ſame? (he as little knew thoſe of the Faculty, as thoſe of St. *Auguſtin*) but he added, That in fine, he would have me know, that in the Letters which he brought after a ſummary account of matters, theſe words were ſubjoyn'd, *Quid plura?* we ſend you the Bearer, *in quo ſummam fidem, curam, experientiam, ſcientiam*, and ſome other words he added which I did not remember, for he had his Letter almoſt by heart, and repeated it very currently: That the concluſion was thus, *Igitur audies illum plura noſtro nomine loquentem: noſtro nomine*, repeated he, that is to ſay, *totius facultatis nomine loquentem.* And truly, ſaid he, The Faculty would not ſpeak thus of me, and the four Doctors upon whom it repos'd the Truſt of this affair, would not have given me Commiſſion about it in the Faculties behalf, if they had not conceiv'd I had underſtanding enough to ſerve it. In ſum, I ſhould ſee, whether he would ſpeak otherwiſe then becommingly to the Pope, when he ſhould have audience of him, which he ſaid the Ambaſſador promiſed to procure him aſſoon as poſſible.

This

This ſo ingenuous confeſſion of F. *Mulard* to my ſelf of his pretended Deputation might ſeem a feigned ſtory, if the *Act* or Memorandum which I took of it on the 7th, of *October* following, did not expreſly contain all that I have related of it; and if F. *Mulard* had not made himſelf known for a great Talker in many other occaſions, and upon this very ſubject too, as M. *Bouvot* Regiſter of our Faculty teſtify'd to me, by a Letter which he writ to me about the ſame Affair *July* 14. wherein he ſpeaks thereof in theſe terms, *We have learnt that our Maſter* Hallier *our* Syndic *hath conjointly with* F. Paulin *the King's Confeſſor, written to* Rome *by a Cordelier diſpatcht away on purpoſe, who is nam'd* F. Mulard, ſo very ſecret *a perſon, that he hath publiſht his Commiſſion to contain an earneſt ſolicitation to ſome Cardinals to beſeech the H. Father, to take ſome order with the doctrine of theſe times; otherwiſe the* Janſeniſts *will become Maſters of the Univerſity.*

M. *Gueffier* Reſident for the King at *Rome* many yeares was witneſſe of another Conference between F. *Mulard* and me upon the ſame matter two dayes after the Rencounter in the Conſiſtory, viz. Wedneſday *Septemb*, 27. That day I went to ſee the ſaid M. *Gueffier* about two a clock afternoon, and I found F. *Mulard* with him, who it ſeems had din'd there. After ſome indifferent diſcourſes which I continu'd the moſt I could, F. *Mulard* told me, that he was returning ſhortly into *France*. I askt him whether he made ſo little account of the ſociety by whom he was deputed, as to abandon the affaires ſo wherewith he was incharged in its behalf? F. *Mulard* anſwer'd me, that he was not maintain'd here by Biſhops nor by other perſons as I was, and ſo could not ſubſiſt long; that he had only been put in charge by the four Doctors upon whom the Faculty rely'd in this matter, to deliver at *Rome* as occaſion ſerved ſome Memoires and Inſtructions which he had receiv'd from them; that he ſhould acquit himſelf of his truſt while he ſtay'd; that after he had ſaid all, and made all known, as he would do exactly, openly, and without diſſembling any thing, then he would return; and that he believ'd no other perſons would appear here for this Cauſe after his departure. That there would remain only the Jeſuites; that others linked with them in this Cauſe would not appear here for fear of putting to arbitration a thing already decided. But if it were needful for any to come, M. *Hallier* and M. *Amiot* might be the perſons, provided nevertheleſs that M. *Hallier* were not hinder'd from coming by the Office of *Syndic* (which F. *Mulard* conceiv'd perpetual, ſo well he underſtood the moſt common things of the Faculty) for if that change requir'd his preſence at *Paris*, in ſuch caſe he would be loth to deſert the Faculty. That he had been decry'd at *Paris* indeed; but if he was ill repreſented to the Parliament for having protected poor ſtrangers, who barely declar'd that they ſubmitted to the Bulls of Popes, he ſhould be reveng'd at *Rome* for the wrong done him at *Paris*. That for witneſſe of this, the Pope had lately given him two Benefices without his asking of them; and that within a little time, it ſhould be ſeen whether the injuries which had been done him at *Paris*, would be put up at *Rome*. That he (F. *Mulard*) had brought to *Rome* the *Apologetical Memoires* of the Univerſity; that he could bring but two Copies of them; that M. *Albizzi* had one, and the other was in the hands of the Jeſuites; that he had promis'd the Ambaſſador to ſhew him one of thoſe Copies aſſoon as it was return'd; that he had ſpoke to him that very morning about it; that he was promis'd to have audience of the Pope on Wedneſday following; that he would ſpeak to him as was fitting, and to all others whom he could addreſſe to before his departing. That to ſtay longer at *Rome* was good for Procurators; but for his part, he had no more to do there; that the Queen was of the party; that ſhe had written to the Ambaſſador, that the Pope ſhould only Decide, and not trouble himſelf for the execution. This fine Deputy after this endeavour'd to engage me unvoluntarily upon the conteſted matters; but I told him plainly that I would never enter thereinto with him. Whileſt theſe things were a doing, one came to advertiſe M. *Gueffier*, that the Ambaſſador was going abroad, which notice haſtned him to go ſee him, and ſo very fitly broke off my Conference with F. *Mulard*.

In the mean time it is a thing very remarkable, that amongſt the principal crimes wherewith we were to be blacken'd at *Rome* by the diligence of this Cordelier, he was charg'd with *the Apologetical Memoires of the Univerſity againſt the enterpriſe of the Iriſh*, to attribute the ſame to the diſciples of St. *Auguſtin*, becauſe there is ſome vehement ſpeaking in thoſe Memoires againſt ſuch as would promote the pretenſions of *Rome* over the temporal power of Kings: for our Adverſaries who no doubt made uſe of them for that purpoſe after their bringing to *Rome*, as well as their Deputy, were in this particular doubly culpable. Firſt, in that they attributed to us particularly that which is common to all good Frenchmen, and hath been ſo often reſolv'd by the *Sorbon* and the whole Clergy of *France*: one of the firſt Articles of the Liberties of the Gallicane Church, being to maintain That the King depends only upon God as to temporals. And in the ſecond place, in that they betray'd the intereſt of the King and of *France*, to render us odious at *Rome*, for things which in no wiſe pertained to the Diſputes agitated between themſelves and us. For this reaſon I ſhall place thoſe *Apologetical Memoires* amongſt the Pieces which I ſhall ſubjoin to this Journal, to let Poſterity ſee the infamous Artifices wherewith they endeavour'd to draw upon us the hatred of the Court of *Rome*, that ſo the ill will conceiv'd againſt our perſons might engage the minds of the Superiors to treat us ill in the cauſe which we maintain'd.

The fifth of *October* going towards evening to the Church of *Aracali*, to make my prayer there to S. *Francis*, whoſe Feſtival was there celebrated the Eve before with great magnificence, I was ſo curious as to enquire whether F. *Mulard* paſs'd in that Covent for Deputy of the Faculty of Divinity, as I had great ground to preſume he did. I entreated the Fryer who was the Porter to help me to the ſpeech of a *French Father who was ſent to Rome from the Faculty of Divinity at Paris*. The Fryer anſwer'd that he ſaw Fryers come in and go out, to and fro, but he took no heed who they were,

were, nor knew their names, but I might enter farther into the houſe, and addreſſe my ſelf to ſome French Fathers, and they would inform me. Accordingly I paſs'd on even to the Cloiſter, and found at the entrance a great number of Cordeliers; I ask'd them if there was any amongſt them that was a Frenchman? there was none; but they ſhew'd me two ſitting and talking together under an Arch of the Cloiſter. I went to them, and told them that I was deſirous to ſpeak with *one of their Fathers who was ſent to Rome from the Faculty of Divinity at Paris.* He of the two that ſpoke, anſwer'd me, *With F. Mulard*, Sir? I reply'd, Yes. He told me that he was not yet return'd to the Covent, that he knew not whether he would return that day or no, becauſe he had deſired leave to lye in the City. So, after civilities I left him and went towards the Church; and aſſoon as I had quitted him, conſidering that I had had the anſwer which I expected, but withal, that it was good that I knew the Father's name who gave it me; before I re-enter'd into the Church, I ſent my man to ask it of him, to the end I might tell F. *Mulard* whom I had ſpoken to when I went to ſee him. On his part he askt mine of my man, who told it him; and as if he had bethought himſelf that he had not ſhew'd me civilities enough according to his mind, he came unto me in the Church where I was at my devotions. When I was riſen up, he told me himſelf that his name was *Fryer Archangel*, and that he was of the Province of *Aquitaine*. We return'd under the Cloyſter, and diſcours'd of ſeveral things of the Covent. He told me that they were very well as for Dyet, but very inconvenienently in reſpect of Lodging: that there was but nine little very ſtrait Chambers for ſtrangers, who were then about twelve or thirteen. I askt him alſo the name of him that was with him when I ſpoke to him; he told me that his name was *Fryer Francis Groſſet* of the Province of *Marſeille*; that he was come to *Rome* to get an *Obedience* to go ſtudy elſewhere, and that he intended to go to *Bourdeaux*; that his buſineſſe was done. As for himſelf, he told me, that he had been but a month at *Rome*, and had a Quotidian Ague ever ſince his arrival; that he had been alwayes in the *Infirmerie* or Sick-Quarter, where the accommodation was good, but he was ready to come from thence. Becauſe he ſeem'd a very ingenuous and civil perſon, and likely to need ſome little Refreſhments, I cordially offer'd him the aſſiſtances and ſervices which he might judge me capable to render him, and told him, that if he would accept my offers, F. *Mulard* could infotm him of my lodging. As I was coming back, I met F. *Mulard* upon the way, and told him that I was come from repaying him the viſite which he had made me. He anſwer'd, that ſince by this civility I gave him the liberty of coming again to ſee me, he would do it; and I reply'd that he ſhould be very welcome.

Within a little time after, he was better then his word, for he gave me two, with the account of which I ſhall end this Chapter, to purſue the ſequel of the other things which I have to relate.

The former of thoſe two Viſits was on Wedneſday *Octob.* 11th. in the company of Fryer *Archangel* above mention'd. This Fryer was to go a few dayes after to take the ayre out of *Rome*, and did not ſpeak much in this Conference, but was a witneſſe of all that paſs'd between F. *Mulard* and me. This Father put me upon the buſineſſe, by asking me the names of thoſe Deputies whom I expected. I excus'd my ſelf, that I was not fully certain who they would be, till their arrival. Whereupon he anſwer'd that I was very ſecret, that I would never tell any thing, but that he alwayes told me all; and then he nam'd M. the Abbot of *Valcroiſſan*, and another Doctor who was none of them; but he ſaid he knew not the two others, and that word was ſent him that there were four; that in the Letter written to F. *Annat* they were mounted to five. In the ſequel he told me, that he ſhould alwayes love the perſons in whoſe behalf I was there, till there were a Deciſion of the Pope againſt them. I ſaid that there needed not ſo much haſte, and ſhew'd him how far Charity towards our neighbour ought to extend: and as for the reſpect and ſubmiſſion which we are oblig'd to have for the deciſions of the H. See, to which he began falſly to judge that we would be refractory; I told him, he ought to aſſure himſelf that we would not in the leaſt be defective in that reſpect and ſubmiſſion; and I wiſht the ſame diſpoſition of humbly and ſincerely ſubmitting were equal in all thoſe of the contrary party. Hereupon, as if I had told him ſome new thing, And how think you, ſaid he, can that be doubted of? How do you ſpeak of ſo many Biſhops which have written to the Pope againſt thoſe Propoſitions? Do you think there can be any doubt of their ſubmiſſion to the H. See? I anſwer'd him, that he much deceiv'd himſelf, if he accounted all thoſe Biſhops of the contrary party; which for my part I did not. That I was not come from thoſe that ſent me, to put an obſtacle to what the others had deſired, *viz.* a Judgement of the H. See upon the Propoſitions; but on the contrary to deſire the ſame as well as they; yet with uſing ſuch a *precaution* as no doubt the moſt of them preſuppos'd, but had not expreſly demanded, and that is, that before pronouncing ſuch Judgement, the Pope would pleaſe to ordain a ſolemn Congregation, in which the Divines of different opinions might be heard *antecedently* on either ſide, both by word of mouth & by writing, as they had formerly been in like caſe and upon the ſame matter under *Clement* VIII. and *Paul* V. F. *Mulard* reply'd, that thoſe Biſhops of whom I ſpoke, were of the contrary party; ſince they had declar'd in the Letter which they had ſign'd, that they held the Propoſitions for Heretical, and that many amongſt them had already condemn'd them in their Dioceſſes. I anſwer'd him what was fit to be ſaid to ſuch Diſcourſe. And as he expos'd to my view in his left ſleeve a Paper & a little book cover'd with Marble Paper, without my asking him what they were, he drew them forth, and ſhew'd me. One was the Bull of *Urban* VIII. which he alledg'd alſo as a proof of *Janſenius's* condemnation. I told him plainly that I would alwayes refer my ſelf to Cardinal *Barberin* for the *extent* that was to be allow'd that Bull, and how it ought to be underſtood; and becauſe he ſeem'd to wonder at this Declaration which I made to him, I thought fit to reiterate the ſame to him twice or thrice. He ſhew'd me likewiſe the Book. When I had ſeen the title of

it, I pray'd him to let me go up but to my Chamber and take a note of it. He would not condescend to it, saying, that he was afraid I made that pretence to keep his Book; and that he had businesse to do with it, as also with another Copy which he had lent to Fryer *Archangel*, and that he came abroad on purpose to show the same to such persons as he was oblig'd to impart them to. That it was a *Fundamental* Piece, which serv'd him as an Arsenal, from whence he could draw the chief Armes which he needed to make use of for the discharge of his Commission. For as for the Bull of *Urban* VIII. he made sport with that, (it was his word) but he meant no more by it, then that he did not pretend to draw so great advantages from it as from the little Book; having had it in my hands during that short Conference, I retain'd the title in my memory which he would not let me take in writing, and it contain'd very near these words, *Jansenius de sancto Augustino ac de Ecclesia Catholica, de sancto Thoma ac de Theologia scholastica pessimè meritus. Apud.....Meturas*, &c. He mention'd again his preparation to return into *France*. I told him, I could scarce believe that he would go so suddenly. He answer'd me, that he must obey his General. I reply'd, True, if his General would have it so, but he (F. *Mulard*) might represent to his General the importance of the affair for which he was at *Rome*, entrusted with the orders and interests with such an eminent Faculty as that of *Paris* had therein. He told me that on the contrary, That some affair induc'd his General to oblige him to return, because, as he said, it was to be fear'd that the solicitations made by him in it, might render his *Order* odious to another considerable *Order* in the Church with which he desir'd to live in good intelligence; and also to very many eminent persons in *France* who concern'd themselves for the affairs for which he came. These were almost the last words wherewith we ended this Visite.

That which he made to me a few dayes after, was on Sunday *October* 22. in the morning. He came all alone; but met there at the same time two persons worthy of credit, who the next day depos'd an *Act* or Memorandum before Notaries as I desired them, of all that they heard spoken on either side. He came to me full of trouble and resentment for an Order to return into *France*, which his General had given him the foregoing evening. He said, that he beseecht his General to permit him to stay yet some dayes at *Rome*, to take leave of some of the Cardinals to whom he had brought Letters, and that his General had granted him that permission, but besides, he could not depart, till he had first receiv'd the answer of M. *Hallier* Syndic of the Faculty of Divinity who sent him thither, and till some Doctor or other person were come in his place to take care of the affaires wherewith he was entrusted. That he could not do otherwise notwithstanding his General's Order, since he was at *Rome* on the behalf of the said M. *Hallier* Syndic of the Faculty, as the said Syndic had testifi'd in the Letters which he writ to the Pope and to some of the Cardinals, but especially in that which he writ to *Monsignor Albizzi*, wherein he saith formally speaking of the said F. *Mulard*, *Audies illum nostro, ideſt, totius Facultatis nomine loquentem*; which words, *totius Facultatis* were not in the other letters as they were in these. This F. *Mulard* expressely repeated several times, being mov'd thereto by the little difficulties which I made to him about it, to give him occasion to confirme it, and to such as were present to observe it well. After which I told him that I shar'd in his regret, notwithstanding a slight suspition which he had, that I had contributed to his dismission by a visite which I made the day before to his General; and I assur'd him that it was a thing indifferent to me, whether he were at *Rome* or no; that though he term'd himself Deputy from the Faculty, yet I had no ill will to him for his own part, considering that he acted under the good faith of the persons who gave him that Commission, and that he conceiv'd they would not have given him the same unlesse they had had authority. But as for M. *Hallier* who gave it him, and writ those Letters without having any power so to do, I could not excuse his proceeding. F. *Mulard* reply'd to this, *Ipse viderit*; as for my part, I do not trouble my self; he knows well enough how to maintain what he ha's done. One of the two persons that were present, having said to F. *Mulard*, that he thought, he had told him that 'twas not only M. *Hallier* that charg'd him with his Commission, but also the Dean and the Subdean, and that the whole power of the Faculty was in the hands of those three persons; the Father answer'd that he did not say so; but indeed beside the said M. *Hallier*, there was also another Doctor named M. *Amiot*, who were two of the four which the Faculty deputed for this affair, and who as well in behalf of themselves as of the others gave him charge and instruction concerning all that he had to do; but besides, said he, addressing to me, were there none but M. *Hallier*, I should have as good a title as you, because M. *Hallier* is more esteem'd there then a Bp. & lookt upon as the most learned man in *Europe*. I reply'd to F. *Mulard*, that granting all which he said in M. *Hallier's* commendation were true, yet it did not give him power to have a Deputy at *Rome* in the name of the Faculty; and that the Office of Syndic gave him no more power to meddle with those affairs in the name of the Faculty, unless the Faculty gave him expres order so to do, then the youngest of all the Doctors hath. F. *Mulard* quitted M. *Hallier*, and betook himself to aske me by what authority I was at *Rome*. I answer'd him that I was there in behalf and by order of some of my LL. the Bps. of *France*, namely of those whose Letters I had presented to the Pope. F. *Mulard* insisted, and askt me to what end, and whether it was against the Bull of *Urban VIII.* or for *Jansenius's* book? I answer'd him that it was for neither; that there was nothing either in that Bull, or in those of *Pius V.* and *Gregory XIII.* which was contrary to what I pretended; and as for the book he mention'd, that it was wholly unconcern'd in my Commission, because the same was barely upon occasion of the five Propositions which had been presented to the Pope, and which being all contriv'd in ambiguous termes, might have, according to the explication of those termes, senses very different, and so opposite, that one was most evidently heretical, and the other most certainly Catholik; That my being at *Rome* was to advertise the Pope thereof, and to beseech him that before Determining any thing, his Holiness would

please

pleaſe to give audience to both parties in a ſolemn Congregation. F. *Mulard* not knowing what to reply hereunto, and wlling to bring M. *Hallier* off the ſtage, drew out of his ſleeve a Letter ſeal'd, and directed to his General, which he ſaid was written by M. *Albizzi* to deſire that General in two lines that he would not oblige F. *Mulard* to depart from *Rome*, becauſe his preſence was requiſite there in reference to things which were treating in the H. Office. That he (F. *Mulard*) had had that Letter before his General went away that morning, as he did, to go towards *France*; but he would not deliver it to him before his departure, that ſo he might put the ſame into the hands of the perſon who was to repreſent him, and performe his charge in his abſence, by which means the Letter would have its full effect without any reply or difficulty. You ſee, ſaid the Father, I ſhall be no longer here by authority from M. *Hallier*, but by that of the H. Office. Do you go now and tell M. *Albizzi* and the two Cardinals that adviſ'd me to addreſſe to him for this purpoſe, that they are to blame to retain me here. To which I anſwer'd, that it was all one to me whether F. *Mulard* was at *Rome* by the order of the H. Office, or of his Patron, or of any other whatſoever, provided the name of the faculty, whereof I had the honour to be a Doctor, were not falſely us'd therein.

Theſe are the words of all that was depos'd by the witneſſes who ſubſcrib'd the Act of Memorandum which I cauſ'd to be taken of this Conference; but there were alſo ſome other things ſpoken which were forgotten or purpoſely omitted. M. *Fernier* was alſo witneſſe of all, though he would not be one of thoſe that ſubſcrib'd the ſaid Act. I ſhall mention only three of the moſt remarkable. The firſt was, that F. *Annat* was the Author of the Book *De Eccleſia præſentis temporis*. The ſecond was, that ſpeaking of the Letter which M. *Albizzi* gave him to his General, the ſaid Signor *Albizzi* was every day with the Pope, that it was he that did all, that the Pope rely'd wholly upon him, and that one might ſay that what he did and what he would, the Pope did and would. The third was, in reference to the effect of the Letter which M. *Albizzi* gave him, that it was fit that they (the Religious, or Fryers) might have recourſe to ſome Powers, (againſt the commands of their Generals which were too burthenſome to them) becauſe otherwiſe, *a Monk* (meaning his General) *might wrongfully and croſſely torment an honeſt man* (as himſelf F. *Mulard*) *with a tyrannical power*. And the fourth was, that having had recourſe to Cardinal *Spada* to prevent the command to return into *France*, which he fear'd to receive from his General, he offer'd the Cardinal to return thither, if his Eminence judg'd fit, and that the Cardinal anſwer'd him in theſe two words, *Non Expedit*. Which when I conſider I am apt to think that the ſaid Cardinal was inſtrumental to the aboveſaid Letter; becauſe on *September* 21. F. *Epiphanius* a Fryer *de la Premonſtré*, a very able honeſt man, then at *Rome* about an affair of his Order, told me upon another occaſion, that F. *Novet* a Minime, lately inform'd him that F. *Mulard* would have made uſe of him a few dayes before to preſent a Memorial to that Cardinal, to beſeech his Eminence to cauſe him to ſtay at *Rome*, conſidering that he was deputed thither not only by M. *Hallier*, but alſo by the whole Faculty, *non ſolum à Syndico*, as his Memorial ran, *ſed etiam à Facultate delegatus*.

Moreover I know not whether F. *Mulard*'s ſuſpicion that I had contributed to his return into *France* enjoyn'd him by his General, was not in ſome ſort well grounded, though if I did, it was without having any ſuch deſigne. But ſee what befell me that ſame day, *October* 21. I learnt in the morning of F. *Mariana* that that General was ſuddenly to go into *France*, that he was an able and upright man, and of good underſtanding too in the buſineſſe wherewith I was encharged; That he had the greateſt hand in the condemnation made at *Vallidolid* of the 22. Propoſitions prejudicial to the honour of S. *Auguſtin*, and to the authority of his doctrin; and this good Prieſt invited me to viſit him before his departure, that I might know him, and alſo advertiſe him of the book which F. *Mulard* diſtributed about at *Rome*, intitl'd *Janſenius de Sancto Auguſtino peſſimè meritus*, in the firſt ſix lines of which it was ſaid that the Cenſures of thoſe 22. Propoſitions were impoſtures. I went then that evening to *Ara Cœli*; The General was not there. His Secretary nam'd *Michel Angelo de Napoli*, ſtaid with me to entertain me in expectation of him. When he underſtood all that I told him as well concerning our affair of the Propoſitions, as that of F. *Mulard* whom he knew, he pray'd me not to go away before I ſpoke with the General alſo, who was, as he ſaid, to depart very early the next day. I waited for the General, though he came not home till it was late. I inform'd him in the feweſt words I could of both thoſe affaires; and by the little diſcourſe we had together he ſeem'd to me well vers'd in the reading of the Fathers, and well affected to the good and ſound doctrine, and I took leave of him without ſpeaking ſo much as one word about the Diſmiſſion which he gave that very night to F. *Mulard*, againſt which he defended himſelf the next morning by the Letter abovemention'd. It was with that Letter that he and I ended our principal diſcourſes touching his Legation to *Rome*: but becauſe he paſs'd there for a man as rare in his perſon as his call to this emplyment was extraordinary, and that ſo many things were daily told me of his irregular deportment, that they did not ſeem credible, I was willing to inquire from the place of his birth, (which was alſo the Country of his Couſin M. *Hallier*) whether the the principal of them were true or no. The perſon who made inquiry thereof at my intreaty, received the following Letter, by which we may judge of the adviſedneſſe and candour of thoſe who put an affair of the Faculty into ſuch hands, and bluſht not to adde to the others qualities of this Cordelier that of Deputy from that renowned and famous ſociety. See the Copy of the Letter which I mention'd.

it, I pray'd him to let me go up but to my Chamber and take a note of it. He would not condescend to it, saying, that he was afraid I made that pretence to keep his Book; and that he had businesse to do with it, as also with another Copy which he had lent to Fryer *Archangel*, and that he came abroad on purpose to show the same to such persons as he was oblig'd to impart them to. That it was a *Fundamental* Piece, which serv'd him as an Arsenal, from whence he could draw the chief Armes which he needed to make use of for the discharge of his Commission. For as for the Bull of *Urban* VIII. he made sport with that, (it was his word) but he meant no more by it, then that he did not pretend to draw so great advantages from it as from the little Book; having had it in my hands during that short Conference, I retain'd the title in my memory which he would not let me take in writing, and it contain'd very near these words, *Jansenius de sancto Augustino ac de Ecclesia Catholica, de sancto Thoma ac de Theologia scholastica pessimè meritus. Apud.....Meturas*, &c. He mention'd again his preparation to return into *France*. I told him, I could scarce believe that he would go so suddenly. He answer'd me, that he must obey his General. I reply'd, True, if his General would have it so, but he (F. *Mulard*) might represent to his General the importance of the affair for which he was at *Rome*, entrusted with the orders and interests with such an eminent Faculty as that of *Paris* had therein. He told me that on the contrary, That some affair induc'd his General to oblige him to return, because, as he said, it was to be fear'd that the solicitations made by him in it, might render his *Order* odious to another considerable *Order* in the Church with which he desir'd to live in good intelligence; and also to very many eminent persons in *France* who concern'd themselves for the affairs for which he came. These were almost the last words wherewith we ended this Visite.

That which he made to me a few dayes after, was on Sunday *October* 22. in the morning. He came all alone; but met there at the same time two persons worthy of credit, who the next day depos'd an *Act* or Memorandum before Notaries as I desired them, of all that they heard spoken on either side. He came to me full of trouble and resentment for an Order to return into *France*, which his General had given him the foregoing evening. He said, that he beseecht his General to permit him to stay yet some dayes at *Rome*, to take leave of some of the Cardinals to whom he had brought Letters, and that his General had granted him that permission, but besides, he could not depart, till he had first receiv'd the answer of M. *Hallier* Syndic of the Faculty of Divinity who sent him thither, and till some Doctor or other person were come in his place to take care of the affaires wherewith he was entrusted. That he could not do otherwise notwithstanding his General's Order, since he was at *Rome* on the behalf of the said M. *Hallier* Syndic of the Faculty, as the said Syndic had testifi'd in the Letters which he writ to the Pope and to some of the Cardinals, but especially in that which he writ to *Monsignor Albizzi*, wherein he saith formally speaking of the said F. *Mulard*, *Audies illum nostro, id est, totius Facultatis nomine loquentem*; which words, *totius Facultatis* were not in the other letters as they were in these. This F. *Mulard* expressely repeated several times, being mov'd thereto by the little difficulties which I made to him about it, to give him occasion to confirme it, and to such as were present to observe it well. After which I told him that I shar'd in his regret, notwithstanding a slight suspition which he had, that I had contributed to his dismission by a visite which I made the day before to his General; and I assur'd him that it was a thing indifferent to me, whether he were at *Rome* or no; that though he term'd himself Deputy from the Faculty, yet I had no ill will to him for his own part, considering that he acted under the good faith of the persons who gave him that Commission, and that he conceiv'd they would not have given him the same unlesse they had had authority. But as for M. *Hallier* who gave it him, and writ those Letters without having any power so to do, I could not excuse his proceeding. F. *Mulard* reply'd to this, *Ipse viderit*; as for my part, I do not trouble my self; he knows well enough how to maintain what he ha's done. One of the two persons that were present, having said to F. *Mulard*, that he thought, he had told him that 'twas not only M. *Hallier* that charg'd him with his Commission, but also the Dean and the Subdean, and that the whole power of the Faculty was in the hands of those three persons; the Father answer'd that he did not say so; but indeed beside the said M. *Hallier*, there was also another Doctor named M. *Amiot*, who were two of the four which the Faculty deputed for this affair, and who as well in behalf of themselves as of the others gave him charge and instruction concerning all that he had to do; but besides, said he, addressing to me, were there none but M. *Hallier*, I should have as good a title as you, because M. *Hallier* is more esteem'd there then a Bp. & lookt upon as the most learned man in *Europe*. I reply'd to F. *Mulard*, that granting all which he said in M. *Hallier's* commendation were true, yet it did not give him power to have a Deputy at *Rome* in the name of the Faculty; and that the Office of Syndic gave him no more power to meddle with those affairs in the name of the Faculty, unless the Faculty gave him expres order so to do, then the youngest of all the Doctors hath. F. *Mulard* quitted M. *Hallier*, and betook himself to aske me by what authority I was at *Rome*. I answer'd him that I was there in behalf and by order of some of my LL. the Bps. of *France*, namely of those whose Letters I had presented to the Pope. F. *Mulard* insisted, and askt me to what end, and whether it was against the Bull of *Urban VIII.* or for *Jansenius's* book? I answer'd him that it was for neither; that there was nothing either in that Bull, or in those of *Pius V.* and *Gregory XIII.* which was contrary to what I pretended; and as for the book he mention'd, that it was wholly unconcern'd in my Commission, because the same was barely upon occasion of the five Propositions which had been presented to the Pope, and which being all contriv'd in ambiguous termes, might have, according to the explication of those termes, senses very different, and so opposite, that one was most evidently heretical, and the other most certainly Catholik; That my being at *Rome* was to advertise the Pope thereof, and to beseech him that before Determining any thing, his Holiness would

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Theſe are the words of all that was depos'd by the witneſſes who ſubſcrib'd the Act of Memorandum which I caus'd to be taken of this Conference; but there were alſo ſome other things ſpoken which were forgotten or purpoſely omitted. M. *Fernier* was alſo witneſſe of all, though he would not be one of thoſe that ſubſcrib'd the ſaid Act. I ſhall mention only three of the moſt remarkable. The firſt was, that F. *Annat* was the Author of the Book *De Eccleſia præſentis temporis*. The ſecond was, that ſpeaking of the Letter which M. *Albizzi* gave him to his General, the ſaid Signor *Albizzi* was every day with the Pope, that it was he that did all, that the Pope rely'd wholly upon him, and that one might ſay that what he did and what he would, the Pope did and would. The third was, in reference to the effect of the Letter which M. *Albizzi* gave him, that it was fit that they (the Religious, or Fryers) might have recourſe to ſome Powers, (againſt the commands of their Generals which were too burthenſome to them) becauſe otherwiſe, *a Monk* (meaning his General) *might wrongfully and croſſely torment an honeſt man* (as himſelf F. *Mulard*) *with a tyrannical power*. And the fourth was, that having had recourſe to Cardinal *Spada* to prevent the command to return into *France*, which he fear'd to receive from his General, he offer'd the Cardinal to return thither, if his Eminence judg'd fit; and that the Cardinal anſwer'd him in theſe two words, *Non Expedit*. Which when I conſider I am apt to think that the ſaid Cardinal was inſtrumental to the abovеſaid Letter; becauſe on *September* 21. F. *Epiphanius* a Fryer *de la Premonſtré*, a very able honeſt man, then at *Rome* about an affair of his Order, told me upon another occaſion, that F. *Novet* a Minime, lately inform'd him that F. *Mulard* would have made uſe of him a few dayes before to preſent a Memorial to that Cardinal, to beſeech his Eminence to cauſe him to ſtay at *Rome*, conſidering that he was deputed thither not only by M. *Hallier*, but alſo by the whole Faculty, *non ſolum à Syndico*, as his Memorial ran, *ſed etiam à Facultate delegatus*.

Moreover I know not whether F. *Mulard*'s ſuſpicion that I had contributed to his return into *France* enjoyn'd him by his General, was not in ſome ſort well grounded, though if I did, it was without having any ſuch deſigne. But ſee what befell me that ſame day, *October* 21. I learnt in the morning of F. *Mariana* that that General was ſuddenly to go into *France*, that he was an able and upright man, and of good underſtanding too in the buſineſſe wherewith I was encharged; That he had the greateſt hand in the condemnation made at *Vallidolid* of the 22. Propoſitions prejudicial to the honour of S. *Auguſtin*, and to the authority of his doctrin; and this good Prieſt invited me to viſit him before his departure, that I might know him, and alſo advertiſe him of the book which F. *Mulard* diſtributed about at *Rome*, intitl'd *Janſenius de Sancto Auguſtino peſſimè meritus*, in the firſt ſix lines of which it was ſaid that the Cenſures of thoſe 22. Propoſitions were impoſtures. I went then that evening to *Ara Cœli*; The General was not there. His Secretary nam'd *Michel Angelo de Napoli*, ſtaid with me to entertain me in expectation of him. When he underſtood all that I told him as well concerning our affair of the Propoſitions, as that of F. *Mulard* whom he knew, he pray'd me not to go away before I ſpoke with the General alſo, who was, as he ſaid, to depart very early the next day. I waited for the General, though he came not home till it was late. I inform'd him in the feweſt words I could of both thoſe affaires; and by the little diſcourſe we had together he ſeem'd to me well vers'd in the reading of the Fathers, and well affected to the good and ſound doctrine, and I took leave of him without ſpeaking ſo much as one word about the Diſmiſſion which he gave that very night to F. *Mulard*, againſt which he defended himſelf the next morning by the Letter abovemention'd. It was with that Letter that he and I ended our principal diſcourſes touching his Legation to *Rome*: but becauſe he paſs'd there for a man as rare in his perſon as his call to this emplyment was extraordinary, and that ſo many things were daily told me of his irregular deportment, that they did not ſeem credible, I was willing to inquire from the place of his birth, (which was alſo the Country of his Couſin M. *Hallier*) whether the the principal of them were true or no. The perſon who made inquiry thereof at my intreaty, received the following Letter, by which we may judge of the adviſedneſſe and candour of thoſe who put an affair of the Faculty into ſuch hands, and bluſht not to adde to the others qualities of this Cordelier that of Deputy from that renowned and famous ſociety. See the Copy of the Letter which I mention'd.

SIR,

THeſe few words may ſerve to certify you that I have gotten exact information touching F. Mulard *the Cordelier. The ſaid* Mulard *is a native of this City, of the Pariſh of S.* Hilary *next the Monaſtery; About thirty two or thirty three years ago he was a Phyſitian. Some time after, he became a Capucine. After he had worne the habit a long time, he caſt his Cowle into a Ditch, and went to* Montpellier, *in which place he took a wife amongſt the Hugonots. There he paſs'd for a good conſiderable Phyſitian. At length he was diſcover'd by a Father Capucine paſſing through* Montpellier, *to whom the ſaid* Mulard, *going to viſite him as a Phyſitian, was conſtrain'd to confeſſe that he had been of his Order. There was a maidſervant in the houſe where the ſick Capucine was, who heard the paſſages between him and F.* Mulard, *and fail'd not to tell the ſame to the Maſter of the Houſe. The matter being divulg'd, the ſaid* Mulard *fled, and went to* Rome, *to get a diſpenſation from his Vow. He hath had the permiſſion of the Pope to wear a Cordelier's habit. He belongeth to no Covent. He paſs'd through this City a moneth ago; it is not known in what place he is at preſent. He calls himſelf Almoner to the Count of* Harcourt. *This is all that I have been able to learn of the life of the ſaid* Mulard; *He is brother to our She-Couſin Le Feure, &c. I am ever with all my heart,*

From *Chartres*

*Feb.*4. 1652.

SIR,

Your moſt humble and

affectionate brother

to ſerve you,

Edeline.

I ſhall adde to this letter by the way, that it was not without cauſe that this Cordelier term'd himſelf Almoner of the Army; he had ſo much more in all his manners and deportment of the Soldier, and Goodfellow, then of the modeſty and reſtraint of a Religious, or Fryer. I ſpeak this word upon my own account with confidence, not doubting but ſuch as know him and read this, will in regard of what he is really ſay that I have ſpoken very ſparingly of him. And not to mention others, F. *Morel* himſelf before the third of *October* ſaid, with laughter, that he would write to M. *Hallier* to thank him for having made ſo worthy a choice, by ſending to *Rome* in behalf of the Faculty ſuch an ancient Doctor and an able man as F. *Mulard.*

CHAP. X.

Viſites made in the end of September *and the beginning of* October. *A ſtory concerning* Clement *VIII. Manuſcripts of the Congregations* de Auxiliis *in the Library of the* Auguſtines. *Of that whereof I took a Copy there. The Jeſuites in vain indevour to draw the Dominicans to their ſide.*

WHen I quitted F. *Mulard* on Wedneſday *September* 27. at my coming from M. *Gueſſier's* houſe, who went to waite upon the Ambaſſador, I return'd to my lodging to fetch the Preface of the book *Of victorious* or *Prevailing Grace* (which had been ſent me in ſheets) and carry it preſently to the Ambaſſador, according to what he had deſir'd me to do, in order to give him knowledge of the ſtate of our Conteſt by the peruſal of that Preface when he return'd from his viſits, and to give him time to be in ſome meaſure inform'd thereof before the day of his ordinary audience which was to be on the Fryday following. I found at my lodging F. *Petit*, who waited there for me, to tell me that F. *Mulard* dining the day before with M. the Abbot *Teſtu*, ſaid there that M. *Albizzi* had aſſur'd him that within a little time the Cenſure of the five Propoſitions would be paſs'd.

I went to the Ambaſſador's houſe, and accompani'd him to S. *Coſme* and S. *Damien* whether he went. He caus'd his Coach to turn on the ſide of S. *John de Lateran*, out of the walls of *Rome*; and having alighted to walk, and to ſpeak to me in particular about our matters, he put many difficulties to me, which conſiſted in the *Conſequences* ordinarily drawn from them by ſuch as oppoſe them with *humane wit*; and he did it after a manner very preſſing, and nevertheleſs obliging. Whereupon having given him the anſwers which the Fathers make thereto, I invited him to read all thoſe arguments in the Epiſtle of S. *Proſper* to S. *Auguſtin*, and alſo to view the Anſwers which S. *Auguſtin* makes to the ſame in the book *De Prædeſtinatione Sanctorum*, of which I had been but a bad Echo in what I had ſaid to him. The ſecond part of our diſcourſe was touching the ſubmiſſion which we were likely to ſhew to the Deciſion which the Pope might make of theſe matters; and I aſſur'd him that if he made one after hearing the paties in the ordinary formes of a Lawfull Examination, ſuch as I ſupplicated for in the names of the Prelats whoſe Letters I had deliver'd to him, we would ſhew an abſolute ſubmiſſion to ſuch a Deciſion; but if he made any otherwiſe, and without having diſcuſs'd the conteſted matters in a due manner, we ſhould have as much ſubmiſſion for it as it deſerv'd, and yet the greateſt we could. And to

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satsify him of the necessity and justice there was in granting that solemn Examination to the Prelats who demanded it, and in whose names I sollicited for it, I related to him with how much instance The Councel of *Trent* offer'd the same to Hereticks. The Ambassador reply'd, that as for that particular, they did not yield to the Decisions of that Council. I answer'd that they did not: but that was it which took from them all ground of blaming it in that point; whereas if they had demanded such Examination, and it had been deny'd to them, they would have had very just reason to complain thereof. At length I deliver'd to him the Preface of the book *Of Victorious Grace*, and advertis'd him of what was contain'd in the fifth page thereof in favour of *Jansenius*, of whom they would not hear any speech at all at *Rome*. I told him I could have wisht that that passage had been left out, because it alone was enough to incense the minds of the Romans and make the whole book suspected. But I desir'd the Ambassador also to take notice of the time in which the book was written, because there was then no thought of any person's coming to *Rome* in pursute of such Examination, but on the contrary there was daily expectation of some precipitated Censure according to the Menaces of the Jesuits in all places; That at the present we hop'd things would be done upon Cognisance of the Cause and with justice, and therefore declin'd speaking of *Jansenius*, partly to avoid clashing with the people with whom we had to do, and partly because indeed the interests of that Prelat's book had no affinity with the prosecution wherewith I was encharged; though in the sequel the same might be advantageous to it, namely if the doctrine contained therein be conformable to what shall be decided. Concerning the Jesuits, the Ambassador told me, that they prosecuted with all possible eagernesse a judgment upon the Propositions (without speaking of such examination) that he receiv'd letters every week to do such offices as lay in his power for the promoting thereof, which he did as much as he could, but without injuring any person, and with endeavours to bring both the one side and the other to peace.

On Thursday *Sept.* 28. I learnt two excellent stories from a learned Dominican whom I visited that morning; I shall relate but one of them, as the most appertaining to the matter whereof I am writing. He told me, that *Clement VIII.* was at first very ill bent against the Doctrine of Grace, by reason of many complaints made to him by the Jesuites against the Dominicans, because these Monks, said the Jesuits, ceas'd not to give them continual vexation, upon the account of School disputes. That at length the Pope, importun'd by their continual sollicitations, and fearing the arising of greater divisions, one day as he was in this impatience and apprehension, he sent to the General of the Dominicans, who was gone out of the City upon a Visit, to return to *Rome* without delay; That the said General being return'd, and appearing at his Holinesses feet, who had him in great esteem in regard of his great capacity and exemplary life, the Pope said to him; Come, good Father, you must give me satisfaction in one thing, you must employ all your authority in it, and if it suffice not, I will joyn all mine. You see how the Coat of Jesus Christ is rent, *England*, *Germany*, so many Hugonots in *France*, so many divisions and schismes on all sides. Is it so, that what is left in the Church cannot live in peace? Take some order speedily and absolutely, and see that the Religious of your Order do not molest the Jesuites: Extinguish these Scholastick Quarrels, for fear left they prove one day the cause of greater mischief. The General was astonisht at this discourse, but he answer'd to it with as much vigour as respect, saying, H. Father, if your Holinesse hath had hitherto any confidence in me, you are not mistaken, and I would sooner lose my life, then tell your Holinesse a thing that were not true. But I assure you with as great protestation as I am able that it is not an interest of the School that is in question. 'Tis the Cause of Faith that is concern'd: If the opinion which the Jesuites introduce into the Church be suffer'd in it, 'tis a depriving God of his Crown; 'tis no longer he that gives us Paradise; he is no longer master of his benefits and his graces, &c. This discourse, and the rest which the General added to it, so affected *Clement VIII.* that he was desirous to hear the General another time, to learn more particularities about this matter then he could tell him at this audience; and from that time forward *Clement VIII.* was earnest to see this General many times in a week, and receiv'd from him little Memoires, which serv'd him to inform himself therein. At length, when this General had given *Clement VIII.* the first tinctures of this matter, the Pope lik'd well a request which he made to his Holinesse, namely, that he might present to him some other Divines of his own Order, with whom he might conferr as agreeably and as profitably as with him, and that himself in the mean time might better discharge the numerous affairs attending his Generalship.

I shall not fear to tell who was the Dominican from whom I learnt these particularities, adding here, that a few dayes before he told me this, Pope *Innocent X.* who sits at this day upon the throne of S. *Peter*, sending for him about a certain affair, and acquainting him with some of his regrets, said to him, That if it were well known what the Papacy is, there would not be so much seeking for it as there is; That he had so many incumbrances to satisfie all the world, so many things to set right with Crownes, &c. That he was now threescore and eighteen years old; That he was not master of one hours time in the day, to take a little rest; and many other such things. And also speaking to him of M. *Hersent's* Sermon; he told him, that indeed there was nothing at all in it that deserv'd any Censure. This Dominican was the same, upon whose relation and approbation the Master of the Sacred Palace gave the *Imprimatur* to that Sermon; in one word, it was F. *du Four*.

On Sunday morning *Octob.* 1. I visited a Religious Minime, whom upon occasion I acquainted with our readinesse to yield submission to the Decision which should be pass'd upon these matters, as I had done to the Ambassador. To which the Father Minime, nam'd F. *du Plantet*, having told me that the Pope needed not for the making of such Decision to stand upon all these formalities which

which I demanded: I pray'd him to tell me the reaſons that might hinder the Pope from erecting ſuch a Congregation and legal Examen, becauſe I ſaw a thouſand why he ſhould do it, and none why he ſhould not. He told me three very pitiful ones. The firſt was, That to hear parties, would very much protract matters in length. The ſecond, that it might exaſperate both things and perſons. And the third, that the ſubtilty of ſuch as ſhould argue againſt the truth, might be ſo great as to dazle the minds of the Judges, and circumvent them.

In the afternoon I viſited the Ambaſſador, and went abroad with him to take the air. After ſeveral diſcourſes, and amongſt the reſt, about what I learnt concerning *Clement VIII.* which I have newly related, he told me that he had conferr'd with the Pope about our affair, and that to all that he ſaid to him, the Pope anſwer'd, That there were Bulls enough already; (he was in the right) That he (the Ambaſſador) reply'd, that indeed there were already very many; but every one drew them to his own ſide; that one was deſired from him plain, expreſſe, deciſive, that might clear the conteſts, and bring the Divines and all the Faithfull to peace. (The Ambaſſador was in the right too.)

On Wedneſday *Octob.* 4. after noon I went to deliver Card. *Spada* a Letter from M. *d' Angers.* He read it through by himſelf; and all the anſwer that he made to it then, was to tell me, that he was full of eſteem for M. *d'Angers*, and ſhould alwayes make great account of his Letters. After which I told Cardinal *Spada* that F. *Mulard* ſtyl'd himſelf Deputy from the Faculty; that I knew M. *Hallier* the Syndic of it had encharged him with ſome Letters, but could not make him ſuch; and that if the Faculty were advertis'd of it, they would not be well pleas'd, nor ſuffer this enterpriſe of M. *Hallier's*; That I was inform'd that the *Nuntio* had ſent to M. *Albizzi* ſome new Piece printed againſt the Five Propoſitions, which was pretended to be a Cenſure made by the Faculty; but I aſſur'd his Eminence, the Faculty never made any; That I knew many impoſtures and falſities were ſet on foot by clandeſtine ſuggeſtion; but no notice was given to me thereof; and that this was not the way to be ſatisfied therein and to know the truth; That if they were unwilling to do it, I did not deſire to have the perſons declar'd to me that ſow'd thoſe falſities & calumnies; for fear of engaging ſuch perſons too far, but that at leaſt the particulars wherof we are accus'd and blam'd, might be told us, becauſe perhaps we might bring ſuch evidence as would evince our innocence, and juſtifie the Candor of our ſentiments, and of our ſincere reſpect and affection for the things and the perſons to whom endeavours were us'd to render us ſuſpected. And for that I conſider'd him as one of the moſt knowing and prudent of the Cardinals, I beſeecht him for this favour, hoping that in the mean time that what I ſaid to him would cauſe him to ſuſpend his beliet, and that of others alſo, as to any thing that might be ſecretly and craftily ſuggeſted to our diſparagement. The Cardinal let me ſpeak all that I would upon this matter, and when I had done, he aroſe up, telling me He would remember what I had ſaid to him.

Monſignor Sacriſta about this time brought me to the knowledge of a Father who was keeper of the Library belonging to the *Auguſtines*; and recommended me very much to him, to the end that if in their Library (which is publick for all that will, to repair to in the forenoon, and make uſe of what books they needed) there were any book or manuſcript that I needed for aſſiſting me in the cauſe I was to manage, which he ſaw wholly in behalf of S. *Auguſtin's* doctrine and authority; he would do me the favour to accommodate me with it. The ſaid Father promis'd me very willingly, and that I might more conveniently ſee all that he had to ſhew me, he deſir'd me to take the afternoons to come in, becauſe then there would be no perſon there but our ſelves. Accordingly I went thither on Tueſday *Octob.* 10. He ſhow'd me ſome manuſcripts remaining in that Library, of the Congregations which were held under *Clement VIII.* and *Paul V.* For Fr. *Gregorius Nunnius Coronel* who was one of the two Secretaries of thoſe Congregations, and of the Order of *Auguſtines*, had privately kept them till his death, after which they were taken into this Library and plac't amongſt the reſt; That afternoon I copied out one my ſelf, which at firſt view I conceiv'd worthy of that labour, becauſe I ſaw at the foot of each page, the ſubſcriptions of the Divines of whom thoſe Congregations conſiſted. In every of thoſe Pages was ſeen the reſolutions of thoſe Divines againſt the errors of *Molina*, and that reſolution was ſubſcrib'd with the original ſignatures of thoſe Divines who ſet thereto their *Ita ſentio*, and ſubſcrib'd it with their own names. They were but nine at firſt, and towards the end but eight; and their names were;

Petrus Lombardus *Archiepiſcopus Ardmacanus.*

Archiepiſcopus Fr. Jo. de Rada *Epiſcopus Pactenſis.* [he ſubſcrib'd always thus, begining with Archiepiſc. Fr. which is very unuſual]

Fr. Julius Sanctucius Epiſcopus S. Agathæ Gothorum.

Lælius Laudus *Epiſcopus Neritonenſis.*

Fr. Hieronymus Pallantus *Epiſcopus Bizontinus.*

D. Anaſtaſius *a Brixia Abbas Farfenſis*, [who as it appeares by the twelfe of theſe ſubſcriptions was alſo one of the ſecreraries.]

Fr. Joannes de Plumbino *Ordinis Eremitarum S.* Auguſtini *Procurator Generalis.*

Fr. Gregorius Nunnius *Coronel Secretarius* [ſo he always ſubſcribes himſelf.]

Fr. Jacobus le Boſſa *Religioſus S. Benedict in Francia, & Doctor in Facultate Theologiæ Pariſienſi.*

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The title of this last calls to my mind, that there was also a Doctor of the Faculty named M. *de Creit*, who was of those Congregations, as I have seen in some other Manuscripts and Memoires of that time; but what ever cause, sickness or other, hindred him from being of the number of those that subscrib'd the Resolutions of this Manuscript, I found them subscribed only by those whose names I have mention'd. A present Copy of the said Manuscript shall be annex'd to the end of this Journal, that the learned may see what it was, and I doubt not but it is still. I shall only say here before hand, that the Effectualness of Grace by it self, and its necessity to all the good motions of Christian piety, its dominions and infallible power over the Will of man, which nevertheless consists with the perfect liberty thereof; The gratuitous Election and Predestination which God maketh of men to eternal salvation depending on his pure liberality and mercy, and not on the prævision of their merits, and the good use which they will make of his Grace; The certainty of the eternal Prescience which he hath of all those which shall be saved in all times, founded solely upon that Election, and upon the Power and Vertue of his Grace, and the effectual motion which he giveth it to subdue and subject to it self the most rebellious Wills of those on whom he pleaseth to bestow that Grace, (which is all that we pretend and have ever pretended to defend against the Authors of the Five Propositions, who never invented them but as an Artifice to ruine and stifle those holy Truths) are very fully and evidently establisht in that Manuscript against the errors of *Molina*.

I receiv'd that day too a Complement from the Abbot of St. *Peter in vinculis*, who a little time after was made Archbishop of *Manfredonio* in the kingdom of *Naples*; he signified to me, that having understood that I had been several times at his house to see him, he desir'd me to send him word when he might come & visit me. I pray'd him without Ceremony not to take the pains to come to see me, but to do me the favour to expect me on Thursday following, which was the 12th. of October. Accordingly I went to see him, and laid open my whole business to him, which he took very well, and seem'd a man of capacity and study, and full of zeal for St. *Augustin*, and perfectly impartial.

The same day a friend came to me, and brought me the Book intitled *Jansenius de Ecclesia*, &c. *pessimè meritus*, of which I made mention above. M. *Guiffier* had given it to this friend of mine, not knowing what to do with it, and told him F. *Mulard* presented the same to him, which shows, that that *Cordelier* had a good number of them to distribute, since he gave them to persons that had no need, and could make no use of them. The day preceding I receiv'd another visit from a *Dominican*, who told me, that being two or three days before with Cardinal *Lugo*, the Cardinal said thus to him, It is necessary that we unite together against the *Jansenists*, at least in the things in which they thwart both you and us equally, as in *Sufficient Grace*: whereto this *Dominican* answer'd (as another did sometimes to F. *Annat*, who blusht to have made so frivolous a Motion to a very intelligent Divine) that there was much difference between the sufficient Grace held by the *Jesuites*, and that which is held by the *Dominicans*. That the pretended *Jansenists* did not oppose any but that of the *Jesuites*, the good or bad use whereof depended absolutely on Free-Will; but the same *Jansenists* were agreed with the *Dominicans*, as to the main, namely, the *Effectualness of Grace*, and its necessity to all good actions.

On the 13th. I found F. *Malgaires* at the Ambassadors house; he askt me whether I could lend him fot two or three hours the Book of S. *Fulgentius*, which was newly publish'd by a Jesuite of *Dyon*. I told the Father that instead of two hours, I would lend it him for three days. I askt him what news of F. *Hilarion*, and what he said to our affairs. He told me, that F. *Hilarion* would not further open his sentiments in reference to the Propositions that he had given you seal'd up to the Pope two years ago next *November*, and that he would speak no more thereof; which I mention not in this place, but as a new testimony in confirmation of what I said before of the manner how they were propos'd to the Pope, and how the Divines consulted upon them, delivered their judgements; *viz.* at the same time that the false Censure of the Faculty was carried to *Rome*, and the first President made a Truce between us and our Adversaries at their instigation, for so much time as was requisite to let that false Censure have its full effect.

Tursday October 17. I had a second audience of the Pope, in which I presented to him a Letter which the Bishop of *Grasse* now of *Vince* had written to him. But before I relate the particularities of that audience, I think it not impertinent to insert here some Letters which I received from *Paris*, and which shew with what intentions my LL. the Bishops who interposed in this affair, and we conjontly with them, acted therein.

CHAP. XI.

Letters from Paris *confirming the Resolution of the Bishops to do nothing but in a regular Congregation, where Divines might argue on both sides.*

I Received many at this time, but all breathed the same spirit with these subjoin'd, which I have selected not by way of preference before the rest, but for that they have more connexion and correspondence to the matter which the *Series* of my *Journal* puts into my hands.

The first of those Letters is dated 14. *July* 1651. and contains these words: Sir, *I send you by this Post the Letters which my LL. the Archbishop of* Tholouze *and the Bishop of* Gras *have written to the Pope. You may please to present the same to his Holiness, and use all imaginable endeavours with him to procure the effect with them; and particularly in the point which concerns a Congregation like that which was erected in the time of* Clement *VIII. and* Paul *V. I am charg'd to tell you that you must represent to his Holiness, that those Propositions have been fram'd by the Adversaries of St.* Augustine's *disciples, on purpose to confound them, and blemish*

blemish the honour of that great Doctor of the Church: or if you cannot have audience of his Holiness, they intreat you at least to acquaint the Examinators that the Propositions are not in any Author; that they were never advanced by the Disciples of St. Augustin; *that to this present the Disciples of* Molina *have not been able to verifie it, nor ever will, since in all their Writings which they have published to render the Propositions (invented by themselves) odious, they have said nothing that verifies it. That the Pope ought not to deny the Disciples of St.* Augustin *the conference which they demanded in the Assembly of December* 1. 1649. *since the same is according to the Rules of the Church, and to what hath been formerly done in presence of Popes, and authorised by them. That they are ready to depute for that conference as many Deputies as his Holiness shall please; and that the said Deputy shall set forth by order of my LL. the Prelates, who writ the Letters which you presented to the H. Father. They are all prepar'd for the journey. My Lords have also commanded me to desire you to represent in their names to our H. Father, or to the Commissioners who examine, that the judgement which they render upon the Propositions before the Parties be heard, will serve only to augment the Disputes; since the Propositions being capable of very different senses, whereof one is Catholick, and the other is not, some will say, that they are condemned only in the Heretical sense; others will contest, that they are condemned absolutely, and so people will not know what to make of them; which will cause great trouble to the Church, and undoubtedly much diminish the respect which ought to be had for the authority of the H. See,* &c.

The second is of the same date, written by one of the Deputies design'd to be join'd with me, who speaks in the end of his Letter in these words; *In the mean time while you expect us, use all possible endeavours that nothing be pronounced upon the Propositions. But if you see they will do it, and there is no way to help it; then you must endeavour to get three things done;* viz. *that it be declared expresly,* 1. *That they mean not to lay any blemish upon the Doctrine or Authority of* St. Augustine, *which the H. Father requires to be reverenced by all the Faithful.* 2. *That there is no purpose at all to impeach Effectual Grace by it self necessary to all good actions, and to all the good motions of the Will which regard Salvation.* 3. *That there is also no design to damn the Propositions according to the connexion which they have with the same Doctrine of Effectual Grace by it self necessary to all the good motions of the Will,* &c.

The third of those Letters is from the same person who writ the first to me as from the Bishops, and in this which was writen on the 25. of *August*, he spoke in these terms: *I received your Letter of the* 31. *of* July *on* Sunday *last. I shew'd it to my Lords: They gave me charge to tell you, that they are very glad to know what Cardinals they are to whom the Pope hath given Commission to view and examine the* Five Propositions; *and they hope that as they are very just persons, they will contribute all their Power, that his Holiness may grant to the persons whom they shall send a Conference or Congregation* de Auxiliis *to defend the Catholick sense of the said Propositions against all those that maintain they are Heretical and worthy of the greatest Anathemaes. My Lords, expect that the proceeding will not be so quick in this affair, which is the foundation of one of the greatest Contests that ever was in the Church,* &c.

The Deputies will set forth the next day after the Nativity of our Lady. Their Commission imports, That they confer not in secret about the Propositions, but demand a publick Conference. The Latin Writing which I send you, hath been drawn according to the order which you gave me. My Lords are perswaded, that nothing can be more plain, concise and nervous then that little Tract; They are confident the Jesuites *will never be able to say any thing against it, at least openly, either in a publick regular conference, or by Writing: Indeed in secret, it is certain they may speak all that they please; but it cannot be legal or valid in the Judgement of any Court whatsoever.*

My Lords have given me charge to tell you, that they have no other design in their Letters, and the Commission which they have given you, but to preserve in the Church the Authority of the great St. Augustin, *and the Veneration that is due to his Doctrine, which the Church hath made her own. They do not consider this Doctrine, because it hath been recited by the Bishop of* Ipre; *they say it is considerable only upon the account of its being* St. *Augustines,* and that M. *d' Ipre cannot pass for the Author of any opinion, because he hath advanced nothing of himself; but all that he hath said, he drew out of that great source of light. So that in this affair, they have no regard at all to* Jansenius, *but solely to St.* Augustin. *The Bishops of* Flanders *may, if they think fit, send their Deputies to beseech the Pope to cause* Jansenius *to be examined, thereby to take from his Adversaries the pretexts which they daily make use of to calumniate him by calumniating the Doctrine of his Book.*

My Lords will never consider the Bull against Jansenius *but as provisional, and made only for a Political purpose. For whatever the Jesuites say, they will never make it believ'd that the sayd Bull importeth any thing else but a Prohibition, and not a condemnation. Those Fathers do all they can to make good what they say by the word* damnat, *which is us'd in reference to the Doctrine of* Bavis, *which the Pope is there made to say, that he reneweth in his Book intitled* Augustinus. *But there is no strength in this inference, because if the Examiners of* Jansenius's *Book had found manifestly that he renewed the Doctrine of* Bavis, *undoubtedly they would not have suffered only the word* prohibit *to be put in the same place where it is, and not rather have put in that of* damnat. *They would not have pronounced against it after the same manner as against the Thesis of the* Jesuites. *There is no rational man but yields to all this, and is of the same sentiment that I send you touching this Article.*

My Lords much wonder that there are found persons whom God seemeth to have plac'd in his Church for the deciding of matters of Faith, and regulating the manners of the Faithful, who yet think 'tis a persecution rais'd against the Jesuites, *to oppose them touching Sufficient Grace. They say that such Grace is directly opposite to the faith of the Church, that it wholly destroyes the belief of Original Sin, and evacuateth the adorable value, and victorious power of the death and cross of* Jesus Christ; *that it is the foundation of Libertinism and Impiety; that it de-*

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stroyes Prayer and Christian Humility, and that it puts our Salvation in our own power, &c. *How is it possible that Catholicks can finde what to blame in so lawful an opposition, the want of which hath, through a just judgement of God, for reasons which we know not, brought the doctrine of the Church at present into a lamentable condition, and reduc'd the undaunted defenders of this faith to be worse treated then Hereticks? It is very necessary that you press this point home. All this hath no reference at all to* Jansenius.

All my Lords which are here, cannot brook the ill treatment us'd to the Houres, *since it apparently disparageth the Authority of the H. See, and exposeth the same to the laughter of Hereticks. But that which surpriseth them more, is, that the Jesuites whom they know very well to be the Authors of that blow given the Church, instead of hiding their malice and temerity, and hindring all speech of that affair, do all they can to move the Archbishop of* Paris *to blast those* Houres *publickly. To which purpose they employ'd the* Nuntio *too, who solicited the said Lord for the reception of that Decree, and hath given him an extract of a Letter sent to himself from* Rome, *containing the reasons for which the* Houres *were put* in Indice Expurgatorio. *I send you the Copy of that Extract,* &c.

He writ so, but the Extract was left behind upon his Table, and he sent me word that all the prosecutions of the Jesuites and the Nuntio against the *Houres* could prevail nothing at all upon the Archbishop, so that they were sold and esteemed no lesse after that Decree of *Rome*, then before.

The fourth of these Letters, which I mention here to represent more punctually the sentiments which people had at *Paris*, touching the transactions at *Rome* in this matter, was dated *Septemb.* 29. *In which after earnest injunction by order of my said Lords, to omit nothing in my power for the obtaining of the Congregation which they esteemed so necessary for the fitting discussion of the matter of the five Propositions, it was prescrib'd me from them, That in case the said Congregation were denyed, and after long patience and continual solicitations sufficiently testifying the ardour of my zeal, nothing were granted but a slight audience, in which the points in Dispute could not be throughly examin'd, I should no longer deliberate, but declare that my Commission required that the parties might be heard in the manner that* Clement VIII. *and* Paul V. *heretofore heard the Dominicans and the Jesuites in the solemn Congregation* de Auxiliis, *which not being granted, I had order to take leave and retire.*

CHAP. XII.

An Audience of the Pope, Octob. 17. A Letter of M. the Bishop of Grasse *deliver'd to the Pope at that Audience.*

I Told the Pope in the first place that I had sign-fy'd to my Lords the Bishops whose Letters I had presented to him, with how great gentleness towards me and esteem for them he had receiv'd the same, and what assurance he had given me at that time that no decision should be made upon the Five Propositions, before such things as they intended to represent by persons sent hither for that purpose, had been well consider'd. That the same Bishops were joyful to understand the order that he had given to some of the Cardinals to apply themselves particularly to the study of those matters, to the end they might be of the Congregation which would be establisht to discuss them; and that there were three Doctors upon the way coming to join with me, to inform his Holiness more largely then I could do alone, of the importance of this Affair.

But I had scarce ended this speech when the Pope began to speak, and told me, that I ought to remember that he intimated two things to me, which were not to be thought of; one was, the resuming of the Bull of *Urban* VIII. and the other, entring into an examination of the matter *de auxiliis*. That as for any thing else, he had told me nothing should be done without thorough consideration. But as for the Cardinals that I spoke of, he profess'd to me, that either he gave no such order, or did not remember it; At least, he would not own to me that he had given any such.

I reply'd, that I had formerly declar'd to him that we had no design to do any prejudice, neither to the Bull of *Urban* VIII. nor those of *Pius* V. and *Gregory* XIII. As for the matter *de auxiliis*, the Pope had spoken thereof to me with such aversion, and I knew otherwise that he was so loth to apply himself thereunto, that I durst not tell him, that Then he must not enter into the examination of the Propositions which had been presented to him, because each of them was a necessary dependance thereon, and inseparable from it in the sense wherein we affirm'd them to be Catholick; for fear, lest speaking to the Pope in that manner, I might put an invincible obstacle to all the solicitations which I was to make for obtaining the erection of the solemn Congregation, which seem'd so necessary to the full discussion and decision of the Controversies which were in the Church between Divines about these matters. Wherefore without using the term *de Auxiliis*, I told the Pope, that since we had been accus'd to his Holiness of maintaining the five Propositions, presented to him under equivocal terms, which afforded different senses, whereof one was Catholick and the other Heretical, it was agreeable to justice, and tended to the satisfaction of his Holiness, to know, that we abhorr'd the Heretical, and maintain'd the Catholick; and that those senses being distinguisht, the condemnaton which follow'd would be clear and distinct, and could not be attributed to the sense which we maintain'd to be the doctrine and faith of the Church, as it was the design of the Authors of those Propositions to do, if they obtain'd a Censure before the said senses were cleared and distinguisht: Which since it could not be done but in a Congregation establisht for the purpose, this induc'd the Bishops for whom I appear'd, to desire the same of his Holiness by their Letters, and to encharge me with sollicitations to procure the effect thereof.

The Pope ſcarce allow'd me time to end this diſcourſe, but he told me, that after *Clement* VIII. had caus'd this matter to be debated in his preſence for a long time by the moſt excellent men, whom he ſummoned from ſeveral places, after he had ſtudied them himſelf with very great care, (ſo that as he remember'd, ſome took occaſion thereby to ſay, that *Clement* VIII. began very old to ſtudy Divinity,) yet he could not at laſt decide any thing therein, but was fain to impoſe a perpetual ſilence both to the one ſide and the other, *Impoſuit omnibus perpetuum ſilentium:* wherefore it behoved to acquieſce in that order and live in peace, and that every one in the mean time pray to God for grace to ſerve him well.

I anſwer'd the Pope, that *Clement* VIII. notwithſtanding all the care he took to examine that matter, could not indeed decide it; but he had the deſign to do it, and it was only death, wherewith God ſuffer'd him to be overtaken, that hinder'd him from deciding it in favour of our ſide; and that the ſaid deciſion not having been then publiſht, our adverſaries take ſo great advantage thereof at this day, that they do not diſſemble that they attempt to overthrow the doctrine of S. *Auguſtin*, which is alſo that of the Church.

The Pope aſſented to this truth, that the Doctrine of S. *Auguſtin* was that of the Church, but he ſaid, We underſtood S. *Auguſtin* one way, and our adverſaries another.

I anſwer'd, that greater wrong could not be done to S. *Auguſtin*, and all the holy Popes who proposed his doctrine to the Faithful as their own, then to pretend as our adverſaries do, that it cannot be known to which doctrine, theirs, or ours, that of S. *Auguſtin* is conformable.

The Pope reply'd that they drew him to their ſide, and we maintain'd him on ours. That this was it that was to be judg'd, but the diſcuſſion of it was a matter of much paines, it requiring much labour and time; that it was therefore requiſite to hold to what *Clement* VIII. had ordained therein, namely to remain in ſilence.

I anſwer'd that our Adverſaries did not keep it, and ceas'd not every day to undermine the faith of the Church inſenſibly; which if they were ſuffer'd ſtill to do, they would utterly ruine it at length. That truly it was difficult for me to take the boldneſſe to ſpeak thereof with ſo great inſtance to his Holineſſe, but his ſervice and that of truth oblig'd me thereunto. And if his Holineſſe pleas'd but to peruſe a little Italian Writing of about two Pages or more, which I had made purpoſely to ſhew him in particular, and almoſt at one view, the evident coherence which thoſe five Propoſitions taken in the ſenſe which we maintain'd, had with Grace Effectual by it ſelf, he would clearly diſcern the ambuſhes laid for him in preſenting thoſe Propoſitions to him, and would remain convinc'd of the importance of this Affair.

The Pope reply'd, that he would not look upon that writing how ſhort ſoever it were; becauſe after having ſeen that, he muſt ſee another, and then another, and ſo he ſhould by degrees become engag'd in the matter unawares.

I told him that I had not prepar'd that Writing to diſcuſſe the matter, but onely to let him know in what manner our Adverſaries had acted towards his Holineſſe in this affair; but the Pope would by no means hearken to what I propounded to him, becauſe he ſtill profeſſ'd that he fear'd it would engage him further, and oblige him to too great toyles, as he knew the diſcuſſion of this matter requir'd even of ſuch as had apply'd themſelves to that ſtudy all their time; but much more pains muſt it coſt him then others; *poi* (ſaid he to me, they are his own words) *non è la mia Profeſſione; oltra che ſon vecchio, non ho mai ſtudiato in Theologia.* *Becauſe,* (ſaid he) *it is not my Profeſſion; beſides that I am old, I have never ſtudied Divinity.* Which I beſeech thoſe that ſhall read, to take in the ſame ſenſe that his Holineſſe ſpoke it, and wherein I write it; that is, That he had not ſtudyed Divinity *comparatively* to the ſtudy of the Canon Law, upon which he had beſtow'd all his time, laying Divinity apart, as many do at *Rome*, where it ſeems the ſeveral employments which are follow'd, and by which advancement is attained, require rather a Canoniſt then a Divine.

I reply'd then to the Pope, that I ſhould be very loth to cauſe any inquietude to him, or engage him to any pains that were not agreeable to his Holineſſe; but I was oblig'd to make him the inſtances which I now did, becauſe *Monſignor Albizzi* had told certain perſons from whom I underſtood it, that his Holineſſe would within a little time paſſe a Decree upon thoſe Propoſitions; and that it was of abſolute and very important neceſſity that his Holineſſe were inform'd of the nature of thoſe Propoſitions, before he made ſuch Decree, and that there was no ſhorter way to give him a true Pourtraict thereof, then what I offer'd him in my Paper.

The Pope anſwer'd me; Does he (or you) think that a Decree can be made ſo quickly, and that there is no more deliberation us'd thereunto?

I reply'd, that before making, or ſo much as deliberating thereof, it was alwayes neceſſary to be inform'd of the matter that is in queſtion. And for that I perceiv'd the Pope continu'd to ſhew a great repugnance and averſion to that, I told him I was very ſorry that I could no better repreſent to him then I did the extreme neceſſity there was of our being heard upon the ſubject of the Propoſitions, as well to let him know the ſincerity and verity of our ſentiments, as to eſtabliſh a firm peace in the Church of *France*; but the Doctors who were upon the way, comming ——

The Pope interrupted me, to tell me that there were Ordinances which enjoyn'd Silence in this matter; That if there were perſons that would be diſobedient, he could not keep or reſtrain them by force in their duty.

I proceeded to tell him, that thoſe Doctors which I was mentioning, could repreſent to him better then I how farr that Silence might extend, and all the other things which I had intimated to him; but in the mean time I had further a Letter to deliver to him (it was that of my L. the Biſhop of *Graſſe*, now of *Vence*) which I drew out of my pocket, and preſented to his Holineſſe.

The Pope received it very coldly, teſtifying to me his reluctancy thereunto; and as he receiv'd it, he askt me what it contain'd?

I anſwer'd him, that it was upon the ſame ſubject and for the ſame end with thoſe that I had formerly deliver'd to him.

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The Pope hereupon reiterated to me the imposition of Silence ordained by *Clement VIII.*

I answer'd again, that I beseecht him to excuse me if I presum'd to tell him, that *Clement VIII.* might have enjoyned some temporary Silence as to these matters, possibly for so long time as the examination lasted, with which he was in hand, and till they were decided, but not for ever; since they were not of such a nature as to be buried in obscurity and oblivion, any more then the other points of the Christian Faith, which God appointed his Apostles to go and preach through the whole world.

Forasmuch as I knew by all that I had learnt of the Popes disposition since my being at *Rome*, that he was much possess'd with the thought of that Silence impos'd by *Clement VIII.* and a purpose to make a new Decree to that end, it seem'd to me so unworthy the Majesty and honour of the H. See to extinguish the Lamp to the Faithfull in stead of lighting it, that I was prepar'd to encounter that thought in the Popes mind; and I had made choice of two proper and decisive passages upon that subject, wherein one was taken out of S. *Augustin*, and the other out of S. *Fulgentius*, and both in reference to what S. *Paul* writeth to the *Romans*, to whom having explicated the Mystery of Predestination and Grace, he gives this reason of so doing; *Nolo autem vos, fratres, ignorare mysterium hoc, ut non sitis vobis ipsis sapientes.* That of S. *Augustin* is in his 105th *Epistle*, where speaking of the same Grace which S. *Paul* preacht to the *Romans*, and concerning which only the question is at this day between the Jesuits and us, he saith these words, *De cujus commendatione maximè ad Romanos Apostolica Epistola loquitur, ut inde se prædicatio ejus velut à capite orbis toto orbe diffunderet.* And that of S. *Fulgentius* is in the 8 ch. of the 3d. book, in these words, *Beatus Apostolus noluit taceri quod voluit scribi.* And lower, *Prædestinationem namq, sicut tam fidenter quàm veraciter prædicavit, ita nobis prædicandam fidenter veraciterq, mandavit.*

I had made choice of these two passages to tell them to the Pope, and to let him see thereby how distant the thought of Silence was from that of those H. Fathers; but he scarce gave me time to finish what I spoke above; but he reply'd that he very well knew what *Clement VIII.* ordained in reference to such Silence; he (*Innocent X.*) being at *Rome* at that time in the vigour of his youth; and that he remembred very well that the disputes rais'd under the Papacie of *Clement VIII.* were extingnished by that Silence. Wherefore fearing to crosse the Pope too directly, by arguing further against what he said thereof, I was contented to keep my two passages for another more fit time, when the Pope might be better dispos'd to receive them: and conceiving that it was time for me to end this audience by holding my peace and withdrawing, I did so after I had receiv'd the Pope's benediction.

Besides the Letter of my L. of *Vence*, which I deliver'd to the Pope at this audience, I had another from the late Archbishop of *Tholouse*; but having receiv'd newes of his decease before that audience, I did not think fit to deliver it to the Pope, considering that if I afterwards should conceive fitting so to do, it might afford me occasion for a new Audience, wherein I might further speak to the Pope what was most urgent in behalf of the affair which I had in charge to sollicit with him.

Nevertheless I did not deliver it afterwards, and it serv'd me only for a new proof that M. *Hallier* was in so perfect intelligence with M. *Albizzi*, that there was nothing but this Assessor communicated to him. For after our return into *France*, falling into familiar discourse with him touching the number of Bishops that writ to the Pope about the Enterprise of the Propositions, and I reckoning the Archbishop of *Tholouse* amongst them, M. *Hallier* imagining that I mention'd him only because he was dead, strongly deny'd that he was one of them, and told me he knew who writ to the Pope as well as I, because M. *Albizzi* had shew'd him the Letters; and there was none from the Archbishop of *Tholouse*. I acknowledg'd that M. *Hallier* had reason to speak as he did, seeing the Letter of that Prelate was not deliver'd to the Pope, nor found among those that M. *Albizzi* shew'd him; but I maintain'd too that I had said nothing but truth when I nam'd him for one of those that writ to the Pope about this business, because indeed he had done so, as I could prove by the very Original of his Letter which remained then and is still in my hands. But I shall here set down the translation of that of M. *de Vence*, which I deliver'd to the Pope at the above-mention'd audience. The Superscription was, *To the most holy Father Pope* Innocent X. *at* Rome. The Contents follow.

Most Holy Father;

I Could not understand but with very much grief, that some persons have lately written to your Holinesse touching certain Propositions, and desired your Judgement upon the contests arisen about that matter. Not that I am troubled to see that they have recourse to the Supreme Tribunal, but because it hath been done by one alone amongst all the Bishops our most dear brethren who incited the rest to subscribe that Letter without having conferred together, without having gather'd voices, without having convck'd any Synod, and without having so much as propounded the businesse in the General Assembly of the Clergy of France, *which by a happy chance was held at that time. I wish, most H. Father, from the bottom of my heart to see the fire extinguish'd which this Dispute hath kindled; but I cannot dissemble to your Holiness, that I much fear lest some will rather cast oyl upon it then water, and under pretext of seeking peace, excite a new warr more violent then the former. For to what else tendeth this Project? The very same Five Propositions are presented to your Holinesse, which were tender'd two years ago to the Faculty of Divinity at* Paris, *which for the sake of peace declin'd to Judge thereof; because it found that not being taken out of any Author, they are all compos'd of doubtfull senses, and contriv'd purposely at pleasure by the Partisans of the contrary opinion, so as that they may easily explicate them in a bad sense. It was for this reason, most H. Father, that the Faculty with very great prudence judg'd that nothing could be decided touching such Propositions without very evident danger, for fear of impeaching by a Censure, not the doctrine of* Cornelius Jansenius (*whose name it observ'd was spar'd, upon other accounts*) *but, which is more deplorable,*

the doctrine of S. Auguſtin, *and alſo that of the whole Church, which hath conſtantly embraced the ſentiments of that Saint in the matter of Grace. Which, how great a miſchief it would be, and how great a failure in reſpect towards your Holineſſe, who have ſo high eſteem of that glorious Saint, cannot but be ſeen by ſuch as are not ignorant, that it was under the conduct of that incomparable Chief that the enemies of the Church and of the Grace of Jeſus Chriſt have been vanquiſht. Wherefore moſt Holy Father, that under pretext of the ambiguity which is found in the equivocal words of thoſe Propoſitions, wrong be not done to that H. Doctor, we moſt humbly beſeech your Holineſſe to permit thoſe of the one part and the other to explain their ſentiments, as* Clement VIII. *and* Paul V. *of moſt happy memory did in a like caſe, to the end that in this affair, ſo important as none can be more, no perſon may complain of having been condemn'd without being heard, and conſequently every one may without ſcruple ſubmit to the Judgement which your Holineſſe ſhall pronounce. This is the requeſt, moſt H. Father, which we make with profound reſpect to your Holineſſe, and beſeech you to grant to us out of that charity which renders you a Father, that Equity which renders you a Judge, that Learning which renders you a Doctor, and laſtly, out of the conſideration that nothing can prejudice S.* Auguſtin *but it muſt fall upon the Church, ſuch affinity is there between their intereſts, eſpecially in this ſort of queſtions, wherein all the Learned agree that they are abſolutely inſeparable. In the mean time, I pray God, moſt H. Father, by his Grace to continue your Holineſſe in your good purpoſes, and to grant that you may inceſſantly watch many years for the good of the Church, and all the Faithfull in that height of Grandeur, whereunto I rejoyce with all good men to ſee your Holineſſe advanc'd. I am,*

Moſt Holy Father,

Your Holineſſes moſt humble and

moſt obedient Son and

Servant,

ANTHONY Biſhop of Graſſe *and* Vence.

CHAP. XIII.

Viſits made in the end of October *and the whole moneth of* November. *A Manuſcript of the Bull of* Paul V. *againſt* Molina *in the Library of the* Auguſtines. *Of the Secrecy us'd in the tranſacting the affair of the Propoſitions: An Untruth of* M. Hallier *and* F. Mulard. *Aſperities of* M. Albizzi.

I Had receiv'd from *France* a Copy of a Bull which *Paul* V. caus'd to be prepar'd for the condemnation of the ſentiments of *Molina*, and confirmation of thoſe concerning Grace Effectual by it ſelf, and gratuitous Predeſtination, which we defended: the ſame had been drawn up in conſequence of the Conferences which continu'd under his Papacy about this matter, after the death of *Clement VIII.* The ſame day of my audience, after noon, I went to ſeek in the Library of the *Auguſtines*, whether there were ony draught of it among the Manuſcripts left there after the ſaid Congregations, that ſo I might compare the Copy ſent me from *France* with that which I ſhould find there, according as I was enjoyned. And indeed I hapned to find one; but when I went to compare them, by reading but the firſt Paragraph I found them ſo different both in many words and in the citations, that I thought better to write out the Copy I found in this Library, then to make mine conformable to it by ſo numerous corrections. Wherefore I ſpent this afternoon in tranſcribing it, F. *Mariana* dictating to me.

Thurſday, *Oct.* 19. after noon I went to wait upon Cardinal *Roma*: He was coming out of his chamber to reconduct a perſon that had viſited him, and at the ſame time M. *Albizzi* enter'd in, with a bagg in which there ſeem'd to be papers. The Cardinal came to me to ſpeak to me, but I told him I would wait upon his Eminence another time when he was leſſe employ'd; to which he agreed. The Maſter of his Chamber comming to me where the Cardinal left me, told me as he accompanyed me upon the ſtairs, that this affair (meaning that which was treated of there every Thurſday, and eſteeming it the ſame with that for which I was at *Rome*) muſt needs be of great conſequence; That he had never heard of any that had been more debated, and laſted longer then this; That every Thurſday after the Cardinals had been with the Pope, they came thither in the afternoon. But I deſiring to learn ſomething further of him, and asking him, whether it were about the ſame with that for which I was at *Rome*, he ſeem'd as if he repented that he had told me ſo much; for he anſwer'd me ſmiling, that he knew no more of it then my ſelf. I ſhall mention here by anticipation, that I learnt on Wedneſday following (which was the 25th of the ſame moneth) that a Cardinal, very intelligent in theſe matters, and who admirably penetrated into all the contrivances and conſequences of either ſide, had made ſome viſites and very dextrous inquiries to find how things ſtood (for people were ſhy of him) but all that he could diſcover was that while either Party preſs'd to be heard, it was under debate whether it were fit to engage in the matter or no, andwhich way to go about it, *An & Quomodo*; that Opinions were very different herein, that the Pope would have no meddling with it at all; but Cardinal *Roma* was very earneſt for it, and judg'd it abſolutely neceſſary for a thouſand reaſons, as well as to ſupply the Biſhopricks of *Portugal*, &c.

On Wedneſday *October* 20. I went to give Cardinal *Pamphilio* an account of the audience which I had had of his Holineſs the Fryday preceding; but I found Card. *Trivultio* coming forth with him, and there was ſuch a multitude about the entrance that I could not come neer the Maſter of his chamber to tell him that I deſir'd to ſpeak with his Eminence.

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So I quitted this Poste, and went to entertaine *Monsignor Sacrista* with the relation, and I pray'd him, in case he found opportunity to speak to the Pope about our affair, to tell him plainly that our desires were that he would decide it, if his Holinesse could apply himself to examine it before hand with the care and study it deserv'd; but if he would not make such Examination with all due solemnities, then we desir'd him not to let any new determination be made about it, as he had formerly given me hope; one or the other; rather the former then the latter; but the latter, if we cannot obtain the former. He promis'd me he would do it, if he found opportunity; and counsel'd me in the mean time, not to addresse to the Pope again till the Deputies whom I expected were arrived.

In the afternoon of the same day I went to see F. *Ubaldino*, who shew'd himself very quick and vigorous for a man of his age in a good long discourse which we had about this matter. As for the point of the Congregation which I sollicited, he told me that assuredly I must not expect to have any determination during this Papacy, though such a Congregation were granted us. That were it granted, it would be onely for forme, and outward seemlinesse; but really to weary us, and constraine us by the length into which we should see all things drawn, to return without any thing done. And the reasons upon which he grounded this opinion, were, that the Pope was already very ancient, and would not be able to undergo the paines that that Discussion requir'd of him. That he was naturally very slow in all things. That he was very prudent in affairs, and that he would not care to engage in one wherein he knew himself not very well skill'd. The Father us'd the same words as the Pope did at my audience; viz. *Il Papa non è Theologo, non è la sua professione; è Legista. The Pope is not a Divine, Divinity is not his Profession, but Canon Law.*

On Tuesday *October* 24. I met with M. *Fernier*, with whom I went to give a visite to F. *le Maire* the Jesuite. In our Discourse this Father maintain'd That the good natural qualities wherewith a man is borne, may be a motive to God to give him his grace for salvation, which he would not give to another that hath vicious ones. He maintain'd likewise that of three or foure Jewes alike dispos'd in themselves, whom I should exhort to embraice the faith, and whose conversion God equally willed, and for the effecting thereof gave them the like graces, one might actually become a Christian, and the other actually reject the graces given them by God for the same intent. He offer'd to prove this out of S. *Augustin*, and carried us into their Library to shew us some passages in him; but all those which he shew'd us spoke nothing lesse then what he pretended. When I had made to those passages such answers as I conceiv'd sutable, he reply'd, speaking of S. *Augustin*, *Est meus & tuus; sed neq; tuus neq; meus.* M. *Fernier* plainly reprov'd that speech as inconsistent with the esteem which ought to be had of that great Saint, whose sentiments are too clear and well explicated to deserve such a censure; and F. *le Maire* seem'd willing to put it off, as grounding it upon all the worlds pretending him to be on their side, and yet believing that indeed he was neither for one nor other. He added also that his case was the same as 'tis with the H. Scripture, which Hereticks pretend is one their side as well as the Catholicks, and which needs to be explain'd, that it may be known how it is to be understood. As F. *le Maire* reconducted us, we found F. *Annat* before his Chamber; he invited us to come in, and there we discours'd together for some time very pleasingly and of things wholly indifferent. At our departure they accompani'd us with much civility as far as the door of their Church towards their Cloister, and M. *Fernier* and I heard Masse there.

I spent that afternoon in the Library of the *Augustines*, and transcribed thence the begining of a little compendious History *de Auxiliis*. The keeper of the Library began to intimate some fear left he should be blam'd for letting me take the Copies of those manuscripts; so that I perceiv'd I must not hope for any more to be shewed me. I perceiv'd also that if I had not already had the Copy of that Writing which I mention'd above sign'd by those ten Divines who compos'd the Congregation establisht by *Clement* VIII. for examining *Molina's* book, and who so fully declar'd themselves against his errors in behalf of Effectual Grace and Gratuitous Predestination, this Library-keeper would not let me have taken it; but for that I had before transcrib'd it, he permitted me to compare it exactly, which I did some dayes after.

The rest of this moneth I had but one more considerable Occurrence, and that was in a visite which I made upon the last day to Cardinal *Roma*. I told him the newes which I had receiv'd of some obstruction in the journey of my Collegues in this deputation, and I gave him an account of the audience which I had of the Pope on the 17th day. The Cardinal answer'd, that there was no haste, that they would come time enough, that nothing would be done without full cognisance of the cause, that I ought not to doubt it, and though he did not think it necessary for the salvation of every one to be fully inform'd of these matters in contest, yet it was very good to decide them. I told him of the comming of F. *Mulard*, and the manner of his pretended deputation. He answer'd me, that he had not yet seen F. *Mulard*, but is it possible, added he, that a man so eminent and so esteem'd as M. *Hallier*, hath sent a Deputy as from the Faculty without having power to do it, and that a person ignorant and of a scandalous and corrupt life as is that of this Cordelier? I assur'd him that M. *Hallier* had done so, and acquainted him with the occasion that some had taken to calumniate us at *Rome*, as if we intended to burn all the Bulls of the Popes by reason of the just Scruples made by the University about some Bulls and Decrees of Popes pass'd upon surprise and without cognisance of the cause; as also with that which some took to say that the Faculty had subscribed the condemnation of those Propositions, because that the plurality of voices had resolv'd to intervene in the cause of the Irish before the Parliament in reference to Discipline; though a great number of Doctors of the same Faculty had declar'd contrary to the plurality, that they adher'd

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to what the Univerſity had done againſt the ſaid Iriſh. The Cardinal took all very well, and aſſur'd me again that he would take very great care that there might be no ſurpriſe here, and that truth might be the rule of all things.

I made a viſite likewiſe to Cardinal *Spada* to acquaint him with the retardment of our Deputies; to which he onely return'd theſe foure words, as he roſe up, *Queſti viaggi ſono longhi, Thoſe journeys are long.*

The firſt viſite which I made in *November* was to the Ambaſſador, to waite upon him to Chappel on *All Saints* day. The ſolemnity of the day, did not hinder him from asking me as he came forth of his Chamber, what newes of our deputies. I told him the condition of their journey; and he reply'd that he believ'd the Pope would let all thoſe problematical things alone ſo long as he liv'd. I anſwer'd the Ambaſſador that I feared ſo, and that the Pope had ſignified very much of ſuch an inclination in an audience which I had of his Holineſs during a ſmall journey which he (the Ambaſſador) made to *Tivoli*, of which I ſhould be glad to give him an account at his firſt convenience. Whereupon the Ambaſſador reply'd that we muſt ſee one another in one of the next enſuing dayes.

In the afternoon after Veſpers were ended, I viſited F. *Mulard*, who read a Letter to me which he had receiv'd from M. *Hallier*; the moſt remarkable thing that I perceived in it, was, that though two Doctors of the contrary party (as he call'd it) were ſet forth on their own accord to come to *Rome*, nevertheleſſe *They* (*viz.* who deputed F. *Mulard*) did not think fit to ſend others. I told F. *Mulard* that M. *Hallier* was miſtaken in saying thoſe two Doctors were ſet forth on their own accord. He anſwer'd me, that he had order to give out ſo upon all occaſions, and to advertiſe M. *Albizzi* thereof.

This diſcourſe oblig'd me to make a viſit on Friday morning to M. *Albizzi*; I told him, that I had acquainted him at my firſt arrival at *Rome* that the Biſhops whoſe Letters I had preſented to the Pope intended to ſend other Doctors to ſollicit the effect thereof joyntly with my ſelf; and that thoſe Doctors would arrive in the moneth of *October*; That that moneth was paſt, and the Doctors not yet arriv'd: but to aſſure him that I had not ſpoken it without being certain of what I ſaid, I was come to advertiſe him that I had a letter from *Lyons* of the 30th of that moneth, by which it was ſignified to me that they were ſet forth to continue their journey to *Rome*; That they had met with ſome obſtruction in the way; but I hoped they would nevertheleſſe be at *Rome* within a little time. M. *Albizzi* anſwer'd me roughly in theſe words; *Vengano, o non vengano, al meſe d' Ottobre, di Novembre, di Gennaro, di Febraro; queſto non importa. Let them come, or not come, either in October, November, January, or February, it matters not.* We never ſaid (continu'd he in *Italian* & with the ſame air) that we gave them till the moneth of *October* or *November*: The H. See is not reſolv'd to receive any party in an affair of doctrine, as this is. If they are minded to ſay any thing, it will hear them, if it think good, *tanquam aliquos e populo*, (theſe were his words) They have no charge to come hither, they come of their own heads. I interrupted him here, to tell him that they did not come of their own heads, but they were ſent by the Biſhops. He reply'd, that what *I* ſaid was not true, *queſto non è pur vero*, and that he was as well inform'd thereof as my ſelf. I anſwer'd him, that whoſoever had told him the contrary was a lyar, *è mendace*. He maintain'd that he knew it full well, and that he had good intelligence for it. I reply'd, that whoſoever gave it him, deceiv'd him. He anſwer'd, What if it were the *Nuntio*? I reply'd, that if it were the *Nuntio*, he had not ſaid true; he muſt needs have been ill inform'd. Ho, (ſaid he) I warrant he would ſpeak true: Do you think that the Miniſters of the H. See ſend falſe intelligence to it? And do you think (ſaid I) when I have in my hands a Procuration drawn in good form, and the Nuntio ſaith I have not, that I do not ſee and am certain that the *Nuntio* is miſtaken? But I (ſaid M. *Albizzi*) will ſay that it is a falſe one. And beſides, added he, ſuppoſe they have a procuration from four Biſhops, what is that againſt fourſcore? I anſwer'd him, that one alone was ſufficient; and that it was ſutable to the order of the Church and the intereſt of the H. See, to hear him, and ſee what he had to ſay for the ſervice of the Church and the H. See. He reply'd, that thoſe Biſhops and all of us, as many as we were, ſhould do well to obey the Bulls, and live in peace; That as often as any went about to attempt any thing againſt the H. See, there was miſchief follow'd upon it; That in *France* they had offer'd to find faule with many things that are practis'd at *Rome*; that they talkt there of *Reformation*, and that they had ſet up a Reform'd Religion. I asked who had done all this? He anſwer'd me *Dio benedetto*, 'twas God. I reply'd, that he ſaid true, becauſe 'tis ſaid in Scripture, *Non eſt malum in civitate quod non fecerit Dominus*; but I askt him who had done it, becauſe I had never read nor heard anywhere that the Biſhops of *France* had fail'd in any thing of duty towards the H. See. He anſwer'd, that there was nothing ſeen daily in *France* but enterpriſes againſt the H. See; that nothing was heard ſpoken of but the Liberties of the *Gallicane* Church, which were ſo many revolts againſt the Apoſtolical authority; *Qu' un tal Marca haveſſe fatto un libraccio il piu cattivo*; That a certain *Marca* had made a kind of book, the moſt wicked that had been heard of, a long time. That indeed he ſince ſung a palinodie *palinodia*, and for that reaſon was made a Biſhop; That there came to *Rome* about four or five years ago one *Bourgeois*, (he meant M. *Bourgeois*) with another nam'd *Ducheſne*, as the Deputies whom I expected would come hither upon their own private authority, to have the face to maintain hereſies: But if he (*Albizzi*) could have been believ'd that *Bourgeos ſarebbe ſtato fatto priggione*, that *Bourgeois* ſhould have been arreſted and put in priſon, for having had the boldneſſe to deliver a Memorial to the Pope, in which there was Hereſie: I durſt not take notice of the extreme ſcorn wherewith he ſpoke of thoſe ſo worthy perſons, for fear of falling into ſome unneceſſary conteſt with him, from whence he might take advantage. But I anſwered him fairly, that all the things which he ſpoke of belong'd not to my affair, that

that therefore I had nothing to ſay about them to him; but as for the Doctors whom I expected, I affirm'd to him that they were rightly and duly ſent by many Biſhops of *France* of great conſideration and merit; That it imported the order of the Church, and the intereſt of the H. See to hear them; and as for thoſe that had told him that they came upon their own account, they were either malicious or ignorant of the matter. To this M. *Albizzi* ſaid, *Hé, ſe non lo voglio credere, And what if I will not believe it?* I anſwer'd him, that he was maſter of his own will, that he might believe or not believe all that he thought fit; but whether he believ'd it or no, what I ſpoke was not the leſſe true for that; *Sele Padrone della voſtra Voglia & del voſtro credere, mà credete lo ò non, non è men vero.* M. *Albizzi* reply'd to me upon this by repeating ſeveral times the ſame words, *E ſe non lo voglio credere, e ſe non lo voglio credere*, in ſo ſtrange a manner and tone, that being ſcarce able to forbear laughing, I was oblig'd to riſe up to end this conference, and he reconducted me, muttering all the way, and I ſmiling at his anſwers and deportment.

When I had quitted him, I paſſ'd by the lodging of M. *Fernier*, whom I found at his gate, and he told me as a new thing, that M. *Aveline* had acquainted him with all that F. *Mulard* had ſhew'd me in M. *Hallier's* Letter upon *All-Saints* day. And he further added, that M. *Hallier* had again ſent to him to comport himſelf at *Rome* as Deputy from the Faculty, to take courage, and he ſhould not be diſown'd; and that F. *Mulard* talkt of nothing elſe upon the *Piazza* of *Spain* with all the French, with whom he was often ſeen walking there.

In the afternoon I went to accompany the Ambaſſador to a Divinity-Act, which was dedicated to him in the Covent of the Barefooted *Carmelites* of our Lady *de la Victoire*. The moſt remarkable thing in that Act was this Theſis, *Gracia efficax eſt incompoſſibilis cum diſcenſu*, (which alone ſummarily comprized all our Sentiments) againſt which F. *du Plantet* a *Minime* Profeſſor of Divinity, *a la Trinité du mont*, next whom *F. Annat* ſat, diſputed the third and laſt of the whole Act, and did it though with great zeal ſat, very pitifully.

At the end of the Act I waited upon the Ambaſſador home. As we enter'd into his Chamber, he told me that F. *Mulard* had ſaid the day before, that he was a *Janſeniſt*, and that I reported it; and that to clear himſelf from that Reproach, he preſently ſent for the Abbot *de Loiac* to be a witneſs, that all the Intereſt which he took in this affair, was to procure the Pope to grant the Parties the Audience or Congregation which was deſired of him (to the end he might pronounce ſuch a deciſion as might reſtore Peace in the Church of *France* in reference to theſe matters) by repreſenting to his Holineſs the great diſpoſition there was in the King and all his Subjects to hear his voice and obey it; but he had found the Pope always very averſe from it. That he knew not whether beſides the principal reaſon that might divert the Pope from it, becauſe he was none of the moſt vers'd in theſe matters, and was too old to apply himſelf to them, he had not ſome fear of being at ſome expence in cauſing Learned me to come to *Rome*; as alſo leſt when thoſe perſons ſaw themſelves aſſembled together, they might think of going further, and meddle with other matters; or at leſt it might prove the beginning of a Council, *&c.* I told the Ambaſſador that none of this was to be fear'd; and having given him my reaſons, I propos'd to him the Expedients to beſeech the Pope to give Commiſſion to a Congregation calmly to examine things, and give him an account in one half hour; of all that were done in it in a month, which I confirmed by the example of *Clement* VIII, who was not perſonally preſent in the firſt Congregations held under his Papacy. The Ambaſſador ſaid, that he was of the opinion to get the Cardinals St. *Clement* and *Lugo* to be of it. And in fine, when my Companions were come, we ſhould conſult with him by what means to get the Pope to condeſcend, that ſome order or other might be taken therein. In this Entertainment I gave the Ambaſſador an account of what I have above related concerning the audience which I had of the Pope October 17. The Ambaſſador likewiſe told me, that the Pope would be more pliant when he ſaw more perſons appear.

On Sunday Novemb. 5. afternoon, I went to tell Cardinal *Ginetti*, what I had told Cardinal *Barberin* the day before, and others, concerning the Journey of our Deputies. He anſwer'd me, That their delay would produce no hurt; that they would come time enough, that he ſhould receive them with joy; that he ſhould ſee them with a willing heart, and do his utmoſt for their ſatisfaction, and that of the Prelates who ſent them.

On Tueſday Novemb. 7. I viſited Cardinal *Cechini* for the ſame purpoſe, whom I found that day more at leiſure to hear me then formerly. I remembred him of the audience which he had given me about the affair for which I came to *Rome*, and of his ſcruple that we were not Parties, and the Pope might make ſuch Declarations as he would touching the Doctrine of Faith without hearing any perſons. After which I told him, that that might be true, ſpeaking generally, but in this cauſe we were truly Parties. That we found that the Doctrine which we held concerning Grace, & which we pretended to be that of the Church too, was involv'd in certain ambiguous Propoſitions, capable alſo of another ſenſe which is heretical. That we perceiv'd that under Pretext of that Heretical Senſe, they who themſelves fraim'd the Propoſitions, endeavoured to obtain a Cenſure of them; that they might apply the ſame afterwards not to the Heretical Senſe which we held not, but to the Catholick which we hold, and to which theſe Contrivers well know they may be extended: ſo that though they impute not thoſe Propoſitions to us, yet we ſaw well that they aim'd at us, and that we had as much ground to intereſs our ſelves therein, as a man accus'd of a Crime, not by being nam'd, but being deſcrib'd by the colour of his Liveries, would have to defend himſelf from ſuch crime, though his name were not openly mentioned. Cardinal *Cechini* anſwet'd, That as for himſelf, it was not neceſſary to ſpeak to him *di queſta robba of thoſe things*, but I muſt advertiſe M. *Albizzi* of them, whoſe office it was to take care thereof. I reply'd, That I had inform'd M. *Albizzi* of the ſame, but I was oblig,d alſo to inform his Eminence

nence thereof, as I had likewise done the Pope himself. As I was proceeding further, the Cardinal made shew of going to rise up from his seat, and therefore I was oblig'd to rise from mine; which when I had done, I told him that the Congregation whose Erection I came to sollicite conjointly with other Doctors that were shortly to arrive at *Rome*, was very just and very important for Truth, the Peace of the Church of *France*, the Honour of the Holy See, and the preservation of its authority. The Cardinal answer'd, that I must not doubt, but the Pope would have all imaginable care of an affair of that quality.

In the afternoon I lighted upon a book at a Book-sellers Shop, intitled *Gemma sententiarum S. P. Augustini de Auxiliis, selectarum ex omnibus tomis & libris ipsius Patris Augustini a fratre Nicolao de Gracchis Romano, Ordinis Eremitarum S. Augustin. Mag. & Doct. in S. T. & J. V. Professor. Ad sanctiss. Dominum nostrum Urbanum VIII. P. M. Romæ apud Andream Pheum.* MDC XXVI. *superiorum permissu.* I bought several of those Books, though it was not of the most commendable for it self, but because in the few sentences therein extracted in very few words out of S. *Augustin*, there were a good number which suted with the Catholick sense of which the Propositions were capable, and having been dedicated to *Urban* VIII, and printed with permission of superiours in the year 1626. and ever since publickly expos'd to sale in *Rome* till the year 1651. without any complaint having been made thereof, there was great apparence, that neither *Clement* VIII, nor *Paul* V, had impos'd perpetual silence upon the matter *de auxiliis*, as the Pope and many besides him endeavoured to perswade me.

On Thursday morning I went to visit Cardinal *Ursin.* I shew'd him our Latin *Manifesto*, and gave him an account how our inducement to procure the impression of it, was to let the whole Church know the Catholick senses which we maintain'd in the matter of the five Propositions, and which oblig'd us to endeavour to hinder their condemnation, for fear those senses might be involv'd in the same, and it might be extended and applyed thereunto by the very Contrivers of the said Propositions. After much Theological and Philosophical Discourse which we had to this purpose, the Cardinal acknowledg'd that the Jesuites had strangly corrupted Divinity, and amongst other examples that he alledg'd thereof, he mention'd two Jesuite Authors, nam'd *Pelissarius* and *Amicus*, who taught, That one might kill a man that was ready to slander him, though he were a Religious, or Monk, perhaps not by giving him a wound with a Sword or Pistol, but by a way that seem'd to them more gentle and moderate, namely by starving him *per subtractionem ciborum.* He told me also, that the Jesuites offer'd to undertake the defence of those Authors of their Society before the Congregation of the *Index*, whereof he was a member, but that they were condemned there. At the end of this Conference, he pray'd me, when I should have any other Books Latin or Italian, touching the matters which were the subject of our Contestations with those Fathers, to lend the same to him to read.

On Sunday *Novemb.* 12. I was at a Divinity Act held at the *Augustines*, who invited me thither. There I saw answer and dispute well amongst others F. *Alvarez* a Fryer of the Order of the Dominicans, and Professor in Divinity at *la Minerve*; The names of others I do not remember.

On Tuesday November 14. I went to the Ambassadors whilst he was hearing Mass. I had heard it before. Cardinal *Barberin* arriv'd at the same time, and I went with him into the Ambassadors Chamber, expecting till Mass were ended, but it was then but beginning. The Discourse I had with the Cardinal in the *interim*, was only concerning the Book of Frequent Communion, and the purity wherewith it behoveth to approach that holy Table. When the Ambassador came to us, he saluted him very pleasantly, threatning to tell F. *Mulard*, that he had found him with me: which signified, that there needed no more to make his Eminence pass for a *Jansenist* in the opinion of that Cordelier.

I dined that day with the Ambassodor, who after many several discourses of Moral and Christian matters as well during Dinner as after, told me, that he lately saw in F. *Mulards* hands a Letter signed by M. *Pereyret*, and many other Doctors touching the matters in contest. This gave me occasion to reiterate to him the request which I had formerly made to him for a sight of M. *Halliers*, whereof he had given me hope; and also to beseech him to let me see this new one if he could; assuring him that on my part I had nothing that I would keep secret, but contrarily should be always ready to produce all to the publick light, and particularly to such as might find themselves interested therein. But I could never get a Copy, or so much as a sight of those Letters either by this means or otherwise.

On Wednesday Novem. 15. afternoon I went to Cardinal *Barberin.* I found F. *Mulard* coming out thence with a Letter, and a written paper which he held in his hand. I pray'd him to let me see that Paper; he refused to do it, but yet condescended so far as to open it. It was very fairly written, and contain'd four pages. I cast my eye upon the Title, and there read these words, *An sit sapienda quæ jam fervet Jansenistarum controversia, impositio utrique parti silentio*, which was a sufficient Item to me, having gotten a Copy of it afterwards, that this man was made use of to distribute and impart here and there such kind of Writings which were works of darkness, wholly fill'd with calumnies and falsities, as well as that of F. *Morel.* F. *Mulard* told me, that he was going to carry that which he had in his hand to Cardinal *Spada*, with intent, after he had read it, to bring it again to Cardinal *Barberin.*

I recovered that Writing afterwards, as I shall relate in its due place; but I shall here set down what I found it to contain.

The design of those who caus'd it to be disperst'd, was to show, that it behoved not to impose silence to the two parties, but to condemn *Jansenius.* They prov'd it; 1. because said they, *Jansenius* was already condemned by the Bull of *Urban*, which declares, that he renews the Doctrine of *Bavis.* It hath been seen in several places of this Journal

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even by the acknowledgement of Cardinal *Barberin*, that there is nothing more false then this pretension; the said Bull being but provisional.

2. Because if Silence were impos'd, it would be no longer lawfull to say that the Commandements are possible, and that the H. Spirit may be resisted. But this is ridiculous too, it being alwayes lawfull to utter such truths as are certain, and not contested by any person.

3. Because the Church was already engag'd to find errors in *Jansenius*. *Quia jam Ecclesia oppignorata est, cùm definierit multas ex Jansenianis Propositionibus esse damnatas & damnabiles; & proinde hujus controversiæ materia non est amplius indifferens.* It appears hence, that the principal artifice of the Jesuits hath alwayes been to engage the Pope and the Bishops to make ambiguous Decrees, and afterwards to drive them further then they desir'd at first, by supposing that it is a thing decided. They obtain'd at first a little Decree against *Jansenius*; then they engag'd Pope *Urban VIII.* to make a *provisional* Bull, into which they procur'd ambiguous words to be slipt. By favour of the ambiguity of which *provisional* Bull, themselves have made a *Doctrinal* Bull of it; and at length have begun to seek for errors in *Jansenius*, because as they pretend, the H. See hath affirmed there were some in his book.

4. Because those Propositions were maintain'd in *France*, which is very false; the Propositions having been fram'd by themselves, and no person there having ever maintain'n them, saving so far as they may be reduc'd to the sense of Effectual Grace; which is not to maintain them, but to maintain Effectual Grace.

5. Because it was meet not to let passe the occasions of confirming to the H. See the possession of defining controverlies touching Faith. *Expedit non prætermitti opportunas occasiones hujus possessionis confirmandæ.* And that this occasion was the more favourable, for that the King was ready to cause obedience to be given to the Pope; and the Principal persons of the Parliament had likewise declar' d that his Decision should be obey'd. It is not improbable but this reason hath been considered as much or more then the rest.

Lastly, to take away all scruples, they maintain'd that there was nothing in this controversie that had reference to the controversie *de Auxiliis*. *Hanc esse causam* Thomistarum & Jesuitarum, *qui dicunt, errant toto cœlo. Nihil proponitur Summo Pontifici, de quo fuerit contentio inter illos duos Ordines, nihil quod non sit inter ambas familias summo consensu constitutum.* We shall see in its due place how farr the Dominicans were from this thought.

When I had quitted F. *Mulard*, I went up to Cardinal *Barberin*; but because he had many audiences to give, and I had not much to say to him, I continu'd with him but a moment. After which I went to visit F. *Delbene*; who told me he believ'd there would be erected a full and solemn Congregation, and that when he gave me the advertisement which he did from Cardinal *Barberin*, it was out of the affection which his Eminence had for me; and that he had also render'd his Eminence very advantagious testimonies of my deportment and discourse with him in all the conferences that we had had together.

Yet it is certain that those charitable advertisements gave occasion to the Jesuits to spread the rumor in many parts of *Rome*; that I was already become suspected by the Inquisition: which rumor seem'd to me so unreasonable and importune, that I was sometimes in the mind to make a free and authentick complaint thereof to those Officers; but persons more intelligent then my self in the *genius* of the Country, whom I acquainted with that thought, counsell'd me not to do any thing about it, but to lift my self above such false reports.

On Thursday after noon I return'd to Cardinal *Barberin*; and finding that he was gone abroad, I went up to the chamber of M. *Holstenius*. I found him with a book in his hands which the Pope had given him a few dayes before at an audience which he had of him, wherein he told me, his Holinesse spoke very advantagiously of me, and that he was well pleas'd therewith. As for the Five Propositions, he pray'd me not to take it ill, if he freely told me his thoughts of them; which were, that he wonder'd that we would maintain the same absolutely because of the Catholick sense which they might admit, notwithstanding the Heretical inherent in them; and he spoke as if our intention were not to draw out of each of those Propositions a clear and plain Proposition, expressing in evident and unsuspected terms the sentiments we had upon each. I answer'd him, that he had reason to say that it ought to be so done, and assur'd him that it was our intention. I told him, that it behooved to unravell and put into the fire those Propositions, and of each to make two, whereof one to contain explicitly the Catholick sense which we held, the other the Heretical, which was worthy to be condemned; and then to apply to each of those Propositions so express'd and exempted from all ambiguity and obscurity the judgement which it deserved. I told him that if he would take the pains to read the book of *Victorious Grace*, and our *Latin Manifesto*, he should find that we had no other aim then what I had declar'd to him. He answer'd me, that he would willingly see them, and upon occasion he fell to speak of the book intitul'd *De Ecclesia præsentis temporis*, which he accounted highly of. I agreed with him as to the goodnesse of the book so farr as it pretended to prove the unity and perpetuity of the Church, and as to the stile and manner of expression; but as for the false suppositions which it made in attributing to us such opinions as we own'd not, thereby to take occasion to impugne them, I told him that Author was a falsifier and a wicked person. M. *Holstenius* reply'd as if we were much too blame then, that we did not discover those falsities, and complain of those calumnies; and as if that silence had been an effect of the difficulty we had to manifest our sentiments. I answer'd him, that we desir'd nothing more cordially then that they were known by all the world for such as they are; that we wisht they were written with letters as visible as the Sun-beams; that in occasions that seem'd worth it, we complain'd of the impostures and accusations invented to blacken us; but we had not so many hands, nor so much authority and friends as the Jesuites, to divulge our books throughout *Rome*, where those Fathers disperst theirs. We ended this conference with a new assurance that he

gave me, more positive and indubitable then formerly, that the Pope would not make any new determination; telling me that we ought to comply with that inclination of his Holinesse, and ought not to presse the H. See further to take part in those contests, and become engag'd in the toiles and cares that the discussion of the same required.

The next day *Novemb.* 17. I went to carry our Latin Manifesto to M. *Holstenius*, and not the book of *Victorious Grace*, because I had it not; but I directed him for it to Cardinal *Barberin's* Library, where I believ'd it was. After which I went to see the Father Commissary of the H. Office, but finding only his Companion, who intreated me to shew him our Latin Manifesto, I discours'd with him at the present very copiously, and painted out to him the black malice of those who fram'd those miserable Propositions.

On the 20th I went to deliver the Ambassador a Letter which I had receiv'd for him. He told me, that he had lately seen another from M. *Hallier* to a person of eminent rank, in which he said that he was not so averse from our sentiments; but that which animated him against us, was our manner of obtruding them, which, as this Doctor suggested, imply'd that we held the Church had been in an error, which was a shamefull calumnie.

On Tuesday 21. I carryed to M. *Holstenius* the Latin explication of the Propositions made in *July* 1649. so soon as M. *Cornet* first set them afoot, to expose them to the Censure of the Faculty.

Wednesday 22. I happened to meet with one of the most intelligent Divines of *Rome*, as well for his skill in doctrine, as in the practices of those that superintend in it; he told me that he would not advise us to seek to get a conference with the Jesuites, in regard of their great credit, and because it was a thing that had been formerly done unsuccessefully. I answer'd, that Truth was more powerfull then they, and if it were once manifested, (as I hop'd it would be if we could obtain a regular conference with them) it might overthrow them. He reply'd, that it were good to stay till one came that understood it well, and knew how to direct the blow and strike home, before it were possible for them to see it, and provide to ward it off. I also met with the Father Procurator of S. *Marcel*, who told me that there was talk of forming a Congregation about our affair, and that he hop'd to be a member of it. In the afternoon I met at S. *Cecilia* F. *Malgoirés* and F. *Loysean* an Augustine and Doctor of our Faculty, who overtook me both together. F. *Malgoirés* told me, that the Abbot of *Comblon* inform'd him, that being on Sunday last in the presence chamber of the Pope, he heard F. *Mulard* say to the Master of his Holinesses chamchamber, these very words, *Piaccia a vostra Signoria illustrissima farmi havere udienza. Son quà diputato dalla Facoltà della Sorbona per quell' affare contra Jansenio. I intreat your most illustrious Lordship to help me to have audience. I am delegated hither by the Faculty of Sorbon, about the affair against Jansenius.* F. *Malgoirés* profess'd himself very much offended at it, and propounded an expedient to me to hinder it; and that was, for all of us that were Doctors at *Rome* to go together and complain of it to the Ambassador. M. *Fernier* intervening, profess'd that he was more displeas'd at it then I. But they did not agree that we should go to the Ambassador about it. When I had quitted them, within two or three steps I met with F. *Mulard*, & told him I came newly from some people that were very much incens'd against him. He ask'd me, who? I did not name the persons, but told him it was because he term'd himself Deputy from the Faculty, though he was not. He answer'd, *They are sots and fools who offer to gainsay it; the Pope shall be the Judge; his Holinesse owns me for such; the Cardinals hear me in that quality; I care little for those that are not pleas'd with it.* When he parted from me, he lighted upon F. *Loysean*, who came and told me afterwards, that F. *Mulard* quarrell'd with him, and charg'd him with having told me what I have above mention'd.

I had receiv'd a new Letter which oblig'd me to goe to Cardinal *Barberin*, and signifie to him that my LL. the Bishops, by whose order I was at *Rome*, were very joyfull to understand that his Eminence did not approve the bad use which the Jesuites made of the Bull of *Urban* 8. his Uncle, by extending it, as they did, to the absolute and decisive condemnation of the sentiments which those Fathers impugned. I visited him on Thursday the 13. in the afternoon for that purpose; and he told me, that he could not approve the proceeding of those Fathers in this respect, and never had approv'd it. Upon my reading a congratulation to his Eminence, that those Prelates were resolv'd not to consider that Bull but as *provisional*, for this reason, that should they take it otherwise, they should have very great ground to complain of it, particularly, for that the terms of the Bull taken in the rigor, seem'd to forbid them to speak of the matter of Grace even incidently, though it be not only a right inseparable from their profession, but also an essential obligation, from which neither themselves nor others can dispense with them, to instruct the people committed to their charge, solidly thereof; The Cardinal reply'd, that indeed the said Bull was not to be extended so farr. Then I complain'd to his Eminence of the Quality that F. *Mulard* took upon him at *Rome*; of M. *Hallier's* unheard-of audacity in giving it him; that the same Doctor writ injuriously and calumniously against us to several persons, and particularly to M. *Albizzi*; of the secret way that these things were receiv'd, and of the difficulty for us to defend and justifie our selves from them, whilst they remain'd in that secrecy. But the Cardinal seem'd this day more dispos'd to excuse the things whereof I complain'd, then to receive the complaints which I made to him. At length we fell upon the Congregation which I su'd for, and he told me the H. See was not very inclinable to grant it. I answer'd, that yet it was a thing highly necessary, contests being come to such a pitch, that it behooved for the sake of Peace and Truth to examine who were in the wrong, both being concern'd in it; that if the sentiments which we defended were not true, I wisht we were convinc'd the next day by a good condemnation; but on the contrary, if those of the Jesuites deserv'd it, they ought to wish it too as well as we; that for a little mortification which the condemned party would receive at first, for having been too eager in holding sentiments con-

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trary to the truth, there would in the ſequel arrive both to the one ſide and the other infinite advantages, conſiderable and important, to countervail the ſame; which being well weigh'd and examin'd by the H. See, it would aſſuredly finde that it is oblig'd in juſtice to take ſuch pains as are neceſſary to procure ſo eminent a Benefit to its Children, and conſequently to eſtabliſh the Congregation which is eſteemed ſo neceſſary for that effect. The Cardinal deſir'd me at the end of this audience to return again to him on Saturday following in the afternoon, with M. *de Balagni* a French Gentleman of great worth, whom I had mention'd to him, that we might go abroad to take the air, or repair to his Library, according as the time ſhould permit.

On Saturday the 25th. as I was going accordingly with the ſaid M. *de Balagni* to wait upon the Cardinal *Barberin*, I receiv'd very ſad newes, but, thanks be to God, it prov'd untrue. It was, that the Deputies whom I waited for, were taken at Sea by the Pirates. M. *de Valeran* Maſter of the French Couriers to *Rome* came purpoſely to tell it me, with all the circumſpection and condolence accuſtomed in ſuch caſes, as having receiv'd the ſame from *Florence*, and eſteeming it true, though not altogether certain. I was not diſmay'd at it, and it did not hinder me from going to Cardinal *Barberin*, and ſpending the reſt of the day with him and M. *de Balagni* in entertainments upon indifferent matters.

I was blam'd the next day for having been ſo cold and negligent after the receipt of the abovemention'd newes, and for not going the ſame day, which was that on which Letters are diſpatcht from all *Italy*, to advertiſe the Ambaſſador of it, and beſeech him to write by that Poſte to *Conſtantinople* for the procuring of my Collegues their liberty, or at leaſt ſome comfort in their captivity. But I clear'd my ſelf, by alledging that I did not judge M. *de Valeran's* intelligence very true; and that I conceiv'd it was fitting to be ſure of the truth, before I took the allarm and communicated it to the Ambaſſador. And accordingly I found that I had taken the beſt courſe; for I receiv'd Letters from them on Sunday the 26th. in the afternoon, by which I underſtood not only that M. *de Valeran's* newes could not be true, but alſo that they would probably be at *Rome* within a very few dayes; and ſo they were, as I ſhall relate in the following Chapter: but I ſhall firſt obſerve here two or three things which come into my mind, and whereof I have made no mention in my Notes of this time.

The firſt is, that hapning occaſionally ſince my return to *Rome* to be in the Profeſs'd Houſe of the Jeſuites under the Cloiſter or Gallery which is at the entrance, there paſs'd by one of thoſe Fathers whoſe hand was very white; and when he was gone, my friend that was with me, a Roman Citizen, told me it was F. *Santarel*. This put me in mind of his book, and made me deſirous to buy it if it were to be ſold. At my comming away from the Jeſuits, I went purpoſely towards the Quarter of *Paſquin* where are the moſt Book-ſellers, and the firſt of whom I inquir'd for it, ſold it me at a very ordinary price. I admir'd that that book was ſo commonly to be had at *Rome* after having been cenſured by all the Univerſities of *France* with ſo unanimous and univerſal conſent; and it containing ſuch pernicious doctrine, that the Author wanting more ſolid foundations for it, was forc'd to corrupt the H. Scripture ſo openly, that he retrencht a Negative particle out of the ſacred Text, to make it ſpeak quite the contrary to what it ſpeaks of it ſelf. 'Tis in that paſſage where S. *Paul* ſpeaking of the Spiritual power which Jeſus Chriſt gave to his Apoſtles for the Edification of the Faithfull, he ſaith they received it *ad ædificationem, & non in deſtructionem, For their edification and inſtruction, and not for their deſtruction and ruine.* But this Jeſuite on the contrary applying the ſaid paſſage to the pretended Temporal power of the Pope over Monarchies, to make it beleev'd that God hath given it to him as well to ruine and overturn them, as to edifie them; he takes the *Non* out of the place, and cites it thus; *Ad ædificationem & in deſtructionem.* Notwithſtanding all which, I found that the book was ſtill in great applauſe and free ſale at *Rome*.

The ſecond thing, which I remember, but did not ſet down, was, that in my viſites to Cardinal *Spada*, I us'd one argument which I conceiv'd would have been moſt prevalent at *Rome*. I told him, that one way to fix in the minds of the world a great opinion of the Equity of the H. See, would be to grant us the equitable things which we requeſted, and to make a Deciſion favorable to our cauſe, in caſe they found that that we defended the truth, Becauſe by that meanes, pronouncing in favour of perſons which had been repreſented very ſuſpected and odious to them, and had no ſupport in the world but their learning and virtue, againſt others that had a very great credit, and were recommended by all the Princes of *Europe*, and openly profes'd an abſolute dependance on the Pope, every body would be oblig'd to acknowledge that the H. See had no other rule in its Deciſion but Truth it ſelf. I added further that ſhould it conſider onely the intereſts it ſelf hath to keep within their duty thoſe perſons that were the moſt dependant on it, and boaſted themſelves the moſt devoted to it, it ought in this occaſion to humble the Authors of thoſe Propoſitions and of that whole Deſigne; becauſe indeed they had forgotten the reſpect and fidelity which they ought to preſerve towards it, foraſmuch as they had fram'd the ſame Propoſitions ſo capable of equivocations, and full of ambiguities, onely to circumvent the H. See and engage it in the ſcandalons protection of their pernicious doctrine and their vaine reputation which they ſaw they could no longer uphold but by ſacrificing that of the H. See for that end. I told him alſo, that they would find the truth and ſincerity of the ſubmiſſion and reſpect which the ſaid perſons pretended for the H. See, when it was not favorable to them. The Cardinal heard this diſcourſe (which I renew'd and urg'd to him ſeveral times) as he heard all the reſt which I ſaid to him, without anſwering any thing in particular. I repreſented the ſame alſo upon occaſion to others, but more or leſſe largely according as it was expedient.

The third and laſt thing which I have to adde

here , of all that were obſervable during the ſix months that I ſpent alone at *Rome* in giving the Pope and his Miniſters the firſt adviſo's of this great affaire, concernes another which hath almoſt no affinity with it, but yet is very conſiderable in it ſelf. It is touching the violent perſecutions which the Jeſuites have practis'd for this long time againſt a learned and pious Biſhop of *America*, who made a repreſentation of them to the Pope in a letter written to his Holineſſe in the beginning of the year 1649. M. *Coſimo Ricciardi* gave me a Copy of it a little after my returning to *Rome*, and in many of the viſites which I made to him frequently and familiarly, he alwayes mention'd it with juſt indignation. He got the Copy of it from that Biſhops Agent who brought it to *Rome* and deliver'd it to the Pope. He had a great deſire to have it printed, that all the world might be partakers of it, and he ſignifi'd ſeveral times that he had given it upon that deſigne to other perſons beſides me. But not knowing what thoſe other perſons may have done, I ſhall venture to put it among the firſt pieces of the Collection annex'd to this Journal, to the end it may come to the knowledge of the publick, and admoniſh all the world what is to be fear'd from the violences of the Jeſuites and their ſtrange obſtinacy in invading the ſacred rights of the Epiſcopal Office, and upholding themſelves by all ſort of practices in their ſacrilegious uſurpations.

The enſuing title was not upon the ſaid Letter when the Agent gave it to *Signor Coſimo*, but himſelf out of the ſatisfaction which he had after he had read it, thus endors'd it: *Natalibus, doctrina, virtute verè Chriſtiana Clariſſimi & Illuſtriſſimi Viri Domini Joannis de Palafox & Mendoza Hiſpani, & in America Epiſcopi Angelorum populi, ac Conſiliis Indiarum Decani, Epiſtola ſanctiſſima, graviſſima, Ad ſummum Pontificem Innocentium X. de Jeſuitarum ſocietate extinguenda vel ſtrictè reformanda ob venerabilis Eccleſiæ bonum.*

CHAP. XIV.

The Arrival of our Deputies on Decemb. 5. The viſites which we made together till the end of the ſame moneth.

THE day ſo advantageous and comfortable to me by the arrival of my Collegues was *December* 5. about two a clock afternoon. They were three, namely M. *Brouſſe* Canon of S. *Honorè*, M. *de Lalane Abbot of Valcroiſſant*, Doctors of *Paris*; and M. *Angran* Licentiate. I went to *Ponté-molle* to meet them with ſome friends who pleas'd to accompany me thither. The reſt of the day after dinner, was ſpent in receiving ſome viſits of other friends who came to congratulate their ſafe arrival, with the more joy, in regard of the rumor of their detention.

On Wedneſday the 6. we went in the morning *ad Limina Apoſtolica* to S. *Peter*, to give thanks to God for his benedection vouchſaf'd to their journey; and we return'd by the Church of S. *Auguſtin*, there to redouble our thankſgiving. In the afternoon we went to ſee the Ambaſſador, who receiv'd us with great expreſſions of eſteem and courteſie, & ſeeing theſe Gentleman ſtill in their riding habits, he offer'd us his coaches and all other aſſiſtances wherewith he could ſupply us. Then we went to ſee M. *Gueffier*, and ſome other friends, and as we were in the courſe of our viſits we turn'd in at the Church of S. *Lewis*, to put up our prayers there.

On Thurſday the 7. I went to accompany Cardinal *Barberin* to *Monte Cavallo*. The Archbiſhop of *Beneventum*, the Abbot *della pace*, and two other perſons were in his Coach with me. I advertis'd his Eminence of the arrival of our Deputies, and entertain'd him upon the way with the Sermons which M. *Brouſſe* was oblig'd to make at *Die*, of which I ſhall ſpeak hereafter. In the afternoon my Collegues and I went to viſit other friends.

On Sunday the 10. after I had waited upon the Ambaſſador to Chappel, I met the Cordelier who made the ſermon at S. *Lewis* that year. He told me, F. *Mulard* had taken his companion by the throat in the Cloiſter, and by his menaces conſtrain'd another Cordelier nam'd F. *Pacifique*, to retire to the Ambaſſador's, as to a place of refuge; that he was confederated againſt them with the Spaniſh Cordeliers; and in brief, cauſed a great deal of ſtirre and trouble in the Covent. In the afternoon I met one of the Ambaſſador's Secretaires, who being askt concerning the Cordelier that was reported to have taken Sanctuary there, he told me There din'd one there that day, but he did not know whether he were abſolutly retreated thither.

On Tueſday the 12. we went to viſite the Ambaſſador and entertain him more at leiſure then we could do at the arrival of my Collegues. He was coming forth as we were entering in, and deſir'd us to excuſe him for that time; referring us to Thurſday.

On Wedneſday the 13. we accompani'd him to the ceremony of S. *Lucia*, which is perform'd every year in the Church of S. *John de Lateran*, in memory of *Henry* IV. of glorious memory benefactor to that Church, and in the afternoon we went to ſee the Vatican Library. As I retun'd I viſited a perſon well ſeen in the affaires of the H. Office, who told me that Cardinal *Lugo* complain'd there one day, that he had receiv'd Intelligence that the Bull of *Paul* V. againſt the Jeſuites was going to be printed in *France*; and that it was reſolv'd thereupon that the Nuntio ſhould be deſired to take care that the ſaid Impreſſion were not made. He accqainted me alſo with a very ſecret and important Adviſo; namely that the Emperor, the King of *France*, and the King of *Spaine* had lately upon the Jeſuites importunity written to the Pope, to demand the formal condemnation of the five Propoſitions, becauſe they occaſion'd diſturbance in their Dominions. That preſently after the arrival of our Doctors the Pope was advertis'd of it. That it was debated on Wedneſday at *la Minerve*, and on Thurſday before the Pope what was to be done upon our requeſt for the erecti-

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on of a Congregation, and it was reſolv'd to do nothing at all, but to hold us in expectation, to treat us with civility, to defer and put off from time to time all reſolutions upon our ſute, and in fine to weary us, and oblige us to reſolve of our own accord to return without doing any thing. He advertis'd me alſo that there would be ſpies upon all our actions, and that we muſt alwayes remember to ſpeak in the name of the Biſhops that ſent us: Which indeed was otherwiſe our intention.

This intelligence being given me upon condition of ſecrecy, I could not acquaint my Collegues, nor indeed was it otherwiſe fitting, being ſuch as might have caſt them into diſpaire of any good iſſue, ſhould they have known that there was a reſolution taken to grant them nothing of what they requeſted, but to pay them with formal civilities. But for my own part, God gave me the grace not to be diſcourag'd at all theſe difficulties, but to maintaine my ſelf ſtill with hope, that we might ſo effectually repreſent the neceſſity of eſtabliſhing ſuch a Congregation as we requir'd that at length we might obtain it by our perſeverance.

On Thurſday we repair'd to the Ambaſſador, and found him yet in bed; After we had largely layd open to him the purpoſes and order we had to move the Pope for the ſaid Congregation; as alſo the malicioufneſſe wherewith thoſe five Propoſitions had been contriv'd for the calumniating and diſparaging of the true diſciples and defenders of S. *Auguſtin*'s doctrine; his concluſion was, that he counſell'd us to act with as much mildneſs and modeſty, as he knew we underſtood to be requſite; and for any thing in his power, he would contribute it to obtain the Examen, and Congregation which we ſu'd for; but he found the Pope very far from the inclination to grant the ſame.

We went on Fryday to ſee the maſter of the Pope's Chamber and know of him when we might be admitted to the audience of his Holineſſe. He deſir'd one of us to take the pains to repair to him within a few dayes, and then he would ſatisfy our queſtion.

We intended to viſite all the ſacred Colledge after we had ſaluted the Pope; but in the mean time we thought fit to viſite the Cardinals of the *French Faction*, as we had done the Ambaſſador. Wherefore we viſited the Cardinals *Barberin* and *Urſin*. The latter firſt gave us audience on Fryday *Decemb.* 15. Aſſoon as he ſaw us, he ſhew'd us the book of *Janſenius de* S. *Auguſtino* &c. *peſſimè meritus*. We ſpoke of it to him as of an infamous Libel, and nothing but a heap of falſities and impoſtures; which would have been eaſy for us to prove, becauſe in realty it was ſuch. One amongſt the reſt I ſhall take notice of here by the way to ſhew how the boldeſt lyes, and moſt artifical impoſtures ſometimes deſtroy one another. For at the ſame time that they imputed to the Biſhop of *Ipre* the ſecond Propoſition, which is, *That in the ſtate of corrupted nature a man never reſiſteth internal grace*; they attribute to him in that libel with no leſſe falſity, an Error wholy contrary, viz. *That ſinners reſiſt divine Grace, through an impoſſibility not to reſiſt it.* This is the ſecond of the Propoſitions which they there charge upon *Janſenius*, *Peccatores omnes qui divinæ gratiæ reſiſtunt, illi reſiſtere ex impoſſibilitate aſſentiendi, quam habet ſimiliter adjunctam ſtatus in quo tunc reperiuntur quando reſiſtunt.* But in ſtead of noting to Cardinal *Urſin* particularly any of the Calumnies of that book, we contented our ſelves to tell him in general, that we had no more deſign to complain of that then of many others the ſame nature which were daily printed, becauſe all the commiſſion which we had receiv'd from the Biſhops who ſent us, was onely to advertiſe the Pope of the Dis-ingenuity wherewith the Equivocal Propoſitions preſented to him were fram'd, to repreſent to him what danger there was leſt the holy truths included in thoſe Propoſitions might receive ſome wrong, if the ſaid Propoſitions were abſolutely cenſur'd becauſe of the Heretical ſenſes whereof they were alſo capable, without having firſt ſeparated and diſtinguiſht the different ſenſes which they may admit; and to beſeech him not to ſuffer the H. See to be circumvented, nor Truth to be oppreſſed in this cauſe, but to provide both for the one and the other by eſtabliſhing a ſolemn Congregation in which the whole affair might be diſcuſs'd with care, and the parties heard *vivâ voce* and by writing touching the matter of the Propoſitions, before his Holineſs made any deciſion thereof. The Cardinal apprehended all this very equitable, and askt whether there were not a Congregation eſtabliſht already. I anſwer'd him that we had underſtood ſo, and that we knew at leaſt four Cardinals that were deſigned to be of it. He askt who they were; I named them to him *viz. Roma, Spada, Ginetti*, and *Cechini*. He ſaid he believ'd there would be Divines joyn'd with them. I anſwer'd that I had heard ſome nam'd. Hereupon he nam'd to me the Father Procurator of S. *Marcel* and F. *Averſa*, as it were to aske me whether they were not the perſons whom I had nam'd. I told him, they were. It being late, and we diſpoſing our ſelves to take leave of his Eminence, he told us that for his own part he wiſht the affair were terminated in the manner we deſir'd, and if he could do any thing in it, he offer'd us his ſervice and his recommendation.

That little book of *Janſenius peſſimè meritus*, was in great vogue at *Rome*, and it had been diſtributed to abundance of people. For going that morning to *la Minerve*, one of their Eminent Fathers ſpoke to me about it, and told me, we muſt have a care of it, for it would produce very evil effects. But I anſwer'd him, that that was not our buſineſſe at all; that if *Janſenius* had vented the Propoſitions which that book imputed to him, they might condemn him if they would, we were not concern'd; that we were at *Rome* onely to obtaine of the Pope a ſolemn Congregation for examining the affair of the five Propoſitions before the Pope made any deciſion upon them: Which this Dominican was well pleaſed with, and that we declar'd our ſelves openly in this manner and took no part in the defence of *Janſenius*.

On Saturday the 16. I was in the Pope's preſence-Chamber, and ſpoke with his *Maiſtre de Chambre* ſomething more particularly touching the

the subject of my Commission. He told me that there came a Cordelier thither (F. *Mulard*) to present certain Propositions in a printed book to the Pope, and that before he introduc'd him he desir'd to know what it was. That Cardinal *Cecheni* told him, there was no danger in offering it to the sight of his Holinesse. He said also that the Cordelier told him that he was one of the *Sorbon*. I answer'd him to this, that most certainly he was not; and so took occasion to give him an account of the whole Fraud. He admonisht me also to take heed of giving the Pope *alcuni travagli*, any cause of disturbance and pains. I told him, that we would be as careful in that respect as possible; and that this consideration had already been the cause that I had represented to my Collegues that between that day and the Festivals there was onely the Tuesday following in which we could hope to have audience; that the Pope would be much incumbred that day, and that if we would stay till after the festivals we should with more ease and conveniency be admitted. The *Maistre de Chambre* was well pleas'd with this moderateness, and proms'd me to procure audience for us assoon after the Festivals as he could.

Sunday the 17. we went to the Pope's Chappel, and *Monsignor Sacrista* placed on one side of the Altar, just upon the passage where the Pope was to come in and go out; so that his Holinsse casting his eye upon us, considered us very wistly both at his coming in and going out.

M. *Cosimo Ricciardi de Alcoltis* Cure of *San Salvato della Copella*, and Qualificator of the Congregation of the *Index* sent to me to come to him in the afternoon, which I did. He gave me notice that F. *Annat* was about to print a Book against the five Propositions, and that the book was committed by the H. Office to some persons to examin it, and see whether it were fit to give it approbation and permission to be printed; which might prove of very great prejudice in this affair, as I shall relate hereafter when I come to mention what we did to hinder it.

On Tuesday the 19. we went to waite upon Cardinal *Barberin*, who fell into high commendations of the Faculty; which were seconded by our applauses; but least the same might be construed as if we took upon us to be at *Rome* in its name, I told his Eminence that the degree of Doctor being inseperable from the persons that have the honour to be of it, I conceiv'd, he consider'd the same in us, though we were not imployed by the Faculty but by some of my LL. the Bishops of *France*, for the purposes I had formerly had the honour to signifie to his Eminence. Our conference continu'd not long, Cardinal *Rapaccioli* coming to call his Eminence to go abroad; and so it concluded in complements.

We went on Wednesday the 20. to visit the *seven Churches*. Going to S. *Peter's* in the morning I met F. *Mulard* in the street of the Hat-Sellers, who was buying some to return into *France*; he told me he would not go now the season was so far spent, were it not that he was constrain'd by people that had power to command him; but he hoped he should come back shortly to *Rome* with M. *Hallier*. That the Pope would for certain passe a Judgment in the case; That it was reported that he would be contented with imposing silence as to our matters; but his mind was now otherwise. I desir'd him to remember me to M. *Hallier*; and assure him, that himself could not be more desirous to be at *Rome*, then I was to see him there. When we were return'd from the seven Churches, F. *Mariana* came to put me in remembrance of some visits which he thought expedient for us to make. He told me when I askt him the question, that people seem'd very joyfull for the arrival of our Collegues, and spoke very well of it. But he said he heard from a certain person, that there had escap'd from one of us some *word* against the Council of *Trent*; but he had answer'd that it was a slander and a falsity, as indeed he had reason, there not having been the least pretext or ground for that accusation.

On Fryday the 22. M. *Brousse* and my self went to see the General of the *Augustines*. Amongst other things, he told us that F. *Mulard* came to visit him as Envoy from the Faculty of Divinity at *Paris*; and wonder'd when we assur'd him that he was neither a Deputy nor a Doctor of it. He advis'd us very earnestly to forbear speaking of *Jansenius*, and promis'd to contribute with us what he could do for the interest of S. *Augustin's* doctrine.

In a Visit I made in the afternoon to F. *Barelier*, he told me his General could not be spoken with till after two dayes, because of a hundred or sixscore letters which he was to prepare against the next day for *Italy*; but he had already mention'd our businesse to him, and said that we could not but be very welcom, provided we spoke of none but S. *Augustin*, and S. *Thomas*.

All the Festivals were spent in Devotions, Ceremonies and Visits active and passive of our particular friends. I saw one thing at Vespers at the Church of S. *Lewis*, (where we were on Christmasse day) which deserves in my judgement to be set down here. The prayers of 40. hours had been there, and ended that day. At the end of Vespers a Procession was to be made, and the H. Sacrament was to be carried about in order to being shut up after the procession and accustomed ceremonies. We had the honour to carry the Canopy. As we were comming out of the Church, Card. *Giori* was passing by: He caus'd his Coach to stop, the boot to be taken down, and fell upon his knees while the Procession was passing. When the Sacrament appear'd, he alighted, accompanied it, and enter'd with us into the Quire, and there stay'd upon his knees till all the prayers and ceremonies were ended.

When the Festivals were over, I went to the Popes *Maistre de chambre*, who, for that the *Venetian* Ambassador newly arriv'd was to have his first audience that morning, and Cardinal *Raggi* was afterwards to present to the Pope the Conservators of the people of *Rome* newly elected, referr'd us for our audience to the Tuesday ensuing.

Having quitted him, I went to the high Masse in the little Church of S. *Thomas* of *Canterbury*; at

at the end of which approaching to Cardinal *Barberin* in the Sacristie, we fell to speak of the Abbot of *Bourzeis* his not enduring that any thing should be spoken in the printed books about our contests against the Bull of *Urban VIII.* whereupon Cardinal *Barberin* rejoycing, *O*, said he to me, M. *de Bourzeis è mio grand amico.*

On Saturday the 30th. going in the afternoon for recreation to see the more considerable places of *Rome*, as we pass'd by *Ara cœli*, we met Fryer *Archangel*, who told us that F. *Mulard* was gone, and that he was gone encharg'd with Procurations and letters of recommendation from Card. *Barberin*, to negotiate in *France* about the affair of the Five Propositions, to return speedily, and bring M. *Hallier* with him. I askt him concerning M. *Hallier's* letter which F. *Mulard* refus'd to shew me; he told us, it was a thing not hard to be seen, for he had given Copies of it to several Cardinals, and he nam'd *Roma* and *Ginetti*; that he (Fr. *Archangel*) transcrib'd them to present to their Eminences; but had kept no Copy for himself; they being too long, and in a very small hand, and requiring five or six hours to transcribe one. And by all that he told me, I found that what had been signify'd to me thereof by others not so clearly inform'd as Fr. *Archangel*, was nevertheless very true.

CHAP. XV.

An Account of some Sermons which M. Brousse *made upon the way at* Die *against the* Calvinists *of that City, touching the possibility of God's Commandements.*

AMongst the particularities which my Colegues related to me of their journey, they told me of the stay which the Abbot of *Valcroissant* made at his Abbey, during which M. *Brousse* had occasion to hear preach at *Die* a considerable Minister of that City which is almost wholly Calvinistical, and to refute what he had said in his Sermon. That which I heard mention of in familiar discourse, seemed to me so considerable, that I desir'd the Abbot of *Valcroissant* to set it down in writing, for preserving the remembrance of it. He did so; and the account he gave of it, deserves, as I conceive, to have a place in this *Journal.*

In our journey from Lyons *to* Marseilles *in order to take Sea, we pass'd through the City of* Die *in* Dauphine, *where the Calvinists have a Colledge, one of the most considerable that they have in* France. *We stay'd there some dayes, by reason my Abby is a league distant from that City. During which time M.* Brousse, *seeking occasion to evince the truths of the Catholick faith against the Hugonots, went to the Church on Sunday the* 22. *of* Octob. *to hear the Sermon of the Minister nam'd* Dise, *who took for the Theme of his Discourse the* 6. *verse of the* 8. *chap. of the Epistle to the* Romans; Nam prudentia carnis mors est, prudentia autem Spiritus vita & pax. *From which words he adventur'd to draw sundry heretical consequences against the* Possibility *of the Commandements, against the* Merit *of Good works, and against the difference and distinction of* Sins *into* mortal *and* venial. *This was the matter that he handled during a long hour which his discourse lasted.*

When all was done, M. Brousse *offer'd to the Principals of the Consistory to refute immediately all that the Minister had said, and to go for that purpose into what place they pleas'd, either into the Bishops Hall, or into the middle of that place, or into the Colledge, provided the Minister would hear him, as himself had heard him. But those Heretick refusing the challenge, he resolv'd to confute the said Sermon in the Cathedral Church, to which the Vicar-General of the Bishop of* Valence *and* Die, *and all the Members of the Chapter assented. Many of those of the Religion were present there, though the Ministers did not like it. He made two Sermons upon the same Verse, and confuted all the Heretical consequences which the Minister pretended to draw from it. In the former, he prov'd the* Possibility *of the Commandements, and in the second, he establisht the* Merit *of good works, and evinc'd the difference of* mortal Sins *from* venial, *and shew'd, that though no person lives in the world without small sins, yet all our works are not sins; contrary to what that Minister had maintain'd in his discourse.*

Touching the Possibility *of the Commandements, he establisht the verity of the Catholick faith, making the same apparent between the two erroneous Extremes of the* Pelagians *on one side, who would have the Commandements* possible *by the sole strength of nature, without the aid of the true grace of* Jesus Christ; *and of the* Lutherans *and* Calvinists *on the other, who hold that they are not possible to Nature even assisted with the grace of* Jesus Christ. *And he shew'd clearly how both the one and the other are overthrown at one blow by the Council of* Trent, *Sess.* 6. *Can.* 18. Si quis dixerit homini justificato præcepta Dei esse impossibilia, anathema sit. *And cap.* 11. Nemo temeraria illa & a Patribus sub anathemate prohibita voce uti debet, Præcepta homini justificato ad observandum esse impossibilia. *Which he confirm'd by abundance of passages of H. Scripture, and by the authorities of* S. Hierome, S. Augustine, *and the Councils of* Mileve *and* Orange, *out of which the Council of* Trent *hath taken its Definitions.*

And because the Minister, to elude the Scripture, by making semblance of answering to it and explicating it, had said, That the Commandements may in some sort be said to be possible *in two manners; first, inasmuch as they may be performed in Heaven, as also they might have been before* Adam *had sinn'd. Secondly, that they may be said* possible, *because we have a* Will *which of its own essence is a* remote Power, *and is not found in other creatures. M.* Brousse *shew'd that the Commandements are not* onely *possible in those two manners.*

In refutation of the former, he shew'd, that the H. Scripture speaketh of the fulfilling of the Commandements, which is done in this life; which he confirm'd by the example of many righteous persons who liv'd under the Law and the Gospel, of whom it is said in the Old and New Testament, That they kept the Law of God; That they walked in the way of his Commandements, That they observ'd righteousnesse, That they

they were righteous before God, and they liv'd without blame, and without fault, &c. *whence he concluded, that the H. Scripture speaks of the possibility of the Commandments in reference to this life; but because many that living after the lusts of the flesh do not observe them, or do not observe them by the Spirit of Grace and of the Gospel, and in the order to Salvation, but only by the spirit of the flesh, and according to the Letter and bark of the Law, in this sense the Apostle saith*, Prudentia carnis mors est; Prudentia autem Spiritus Vita & Pax.

He show'd in the second place, that the Commandments are not possible to men only because they have a Will, which according to its Essence is a remote power accomplishing them;

1. *Because then* Jesus Christ *should have merited nothing for men by his death, in reference to the fulfilling of the Commandments; since without him they were equally possible with that* remote power, *which consists in the Essence of the Will, which Jesus Christ did not purchase by his death.*

2. *Because then Christians would have no advantage above* Turks *and* Pagans, *in respect of being able to observe the Law of God; since that Power which consists in the Essence of the Will, is common to Turks and Pagans as well as to Christians. This he confirmed by the consequence of several other absurdities, which the Hereticks cannot avoid.*

All the Auditors expresst great satisfaction with this Sermon, and agreed that M. Brousse *had very solidly refuted that of the Minister. The* Jesuites *of Die which were there, were also very much edifi'd with it, and without doubt they will attest the same. Many of those of the Religion who had heard the Minister before, confess'd, that* Mr. Brousse *had confuted his Sermon word for word, and all commended his moderation, for having proceeded only upon the Authority and Reason founded upon the H. Scripture, and the H. Fathers, without flying into any contumely against the Minister. But that which most astonisht the Hereticks, was the hearing of the Catholick Doctrine in the point of the possibility of the Commandments explain'd, and their belief confuted without having recourse to* Sufficient Grace *subject to Free-Will, as the* Jesuites *explicate it. This made them acknowledge, that those who are called* Jansenists, *though they hold* Principles *contrary to those of the* Jesuites, *yet for all that do not favour the Doctrine of* Calvin, *and have this advantage in oppugning them this way that they* (Calvinists) *could not upbraid these Doctors as they did the* Jesuites, *of falling into the Error of the* Pelagians, *by going about to oppose the Tenets of* Calvin. *Moreover the Catholicks were heard to ask one another as they went from the Sermon, How can these Doctors be accus'd of agreeing with the* Calvenists, *touching the possibility of the Commandments, seeing we never heard the Doctrine of the Calvinists so well confuted, nor that of the Council of* Trent *so well establisht? as this Doctor hath done, who they say is a* Jansenist, &c. *M.* Brousse *offer'd the Ministers again to hold a conference, but they would not accept it. He was desir'd to preach to the* Ursulines, *who are the only Nuns in that place, where seeing many of the pretended reform'd Religion were come to hear him, he fully evinc'd against them, with the edification of all his Hearers, the Sanctity of Vows, by which Virgins particularly consecrate themselves to God in the retirement of Monasteries.*

An Addition to the foregoing Narrative.

During the four moneths of M. *Brousse*'s residence at *Rome*, I never thought of shewing him the foregoing Narrative; but since my Return, sending it to him to peruse, and see whether all were punctually related, and whether he would add any thing to it, after he had read it, he sent it to me back with the following Addition.

In the said Narrative there is almost nothing of the second Sermon which I preached at Die, *wherein I handled the matter of* Good Works, *and the distinction of sins into mortal and venial, with as great and more strength as I did the day before* that of Grace, and the possibility of the Commandments; *and wherein there was this Remarkable, That the Minister having mention'd the Opinion of the* Jesuite Gretser, *and brought a passage of his as a Doctrine of the* Roman Church, *I said in confuting him, That he was either extremely ignorant for a Professor in Divinity, or extremely malicious: Ignorant, if he knew not that the sentiment of that* Jesuite *was not owned by the* Roman Church, *since so many learned men had opposed it. Malicious, if knowing so much,* (as it was not likely he could be so ignorant of what was so common among the learned) *he had nevertheless the boldness to alledge it to his Auditors as the belief of the* Church *of* Rome, *and so impose upon them the falsity. I added, that the opinion of the Jesuite* Gretser *was so far from being the belief of the* Roman Church, *that for my part I accounted the same directly contrary unto it. I added this, because I saw two* Jesuites *my Auditors, who after Sermon came to see me at my Lodging, and express'd to me the satisfaction they had in hearing with what perspicuity and strength I handled that matter.*

You may add, That the chief of the Hereticks *were so satisfied with me, that they prayed me to pass that way at my Return from* Rome: *I promised them, that if I came back by the same Road, I would do it with all my heart, and bestow a whole moneth amongst them, and every day confute their errors in the publick place with the same clearness and solidity that I confuted the points which their Minister taught in his Sermon, and which I confuted in two, of which I made themselves Judges, if they would lay their hands upon their consciences.*

CHAP.

CHAP. XVI

Passages at Paris *towards the end of the year* 1651. *An Accusation made against* me *by M.* Grandin *the Syndic at the instance of the* Nuntio, *as if I termed my self Deputy from the Faculty. The* Jesuites *boast how they were confident the* Propositions *would be condemned at* Rome. *A scandalous Libel of F.* Brisacier *the Jesuit against the Nuns of* Port-Royal, *censur'd by the Arch-Bishop of* Paris.

BEfore I enter upon the Narration of what pass'd at *Rome* during the first six months of the year 1652. there are three or four things worth mentioning here which pass'd at *Paris* in the end of the year 1651. That which hath most affinity with the former Story, is an Enterprise and Slander extremely ridiculous, which they contriv'd against me in the Assembly of the Faculty Novem. 4. no doubt out of a design to cloud and render uncertain the boldness of F. *Mulard*, who term'd himself a Deputy from the Faculty, by accusing me formally and solemnly in that Assembly of having committed my self the same Imposture, to which they had induc'd and train'd that Cordelier.

When they dispatcht him from *France* to come and execute all their prescriptions in virtue of that Chimerical Deputation which they had given him by their own private Authority, and by which they hop'd to authorize all things which they instructed him to say at *Rome*, they knew full well that I was set forth for *France* as I have above mention'd. They did not all expect my returning to *Rome*, or that there would be other persons there besides me who would be displeas'd and concern'd for F. *Mulards* stiling himself Deputy from so famous a Society, and the knowldge they might have of his Life and Behaviour in the world, which gave him licence to speak any thing without any ones being offended or taking notice of it, undoubtedly made them presume, that this would be observed less in his person then in another; so that they lookt he should act absolutely and without contradiction under that name in all the parts of his Instructions, and that neither he nor themselves would be liable to reproach for so foul a juggle: wherefore when they saw afterwards that their plot was contrary to their hope discover'd by my means, whether they were only led with indignation against me for having searcht so far into their contrivance, and therefore aim'd to be revenged by fallsly imposing that Crime upon me, of which themselves were truly guilty; or whether they only design'd to keep off from themselves that Infamy, and render it obscure and dubious in reference to themselves, by imputing the same to one who was likely to complain of it, and accusing him first, though they knew him to be very innocent; so it was, that they took a Resolution to accuse me of it in publick. Now that the accusation might seem the more plausible and better grounded, they would not be the Instruments of it themselves, but thought fit to make it more authentick by the considerableness of the Nuntio's person, which they made use of therein.

M. *Grandin* who had been chosen Syndic in *M. Hallier's* room in the last October, and was according to custome to give his Thanks in the Assembly of the fourth of November, took this complaint for the whole Subject of his Oration. 'He said, [as the Letter written by a Doctor, my 'friend, some days after that Assembly informeth 'me) that the Nuntio sent for him and the Sub-'Dean the day before, to advertise them that M. 'de Saint Amand (he meant *Saint Amour*; for 'having consulted his paper, he said no more *Saint* 'Amand but *Saint Amour*; which consultation of 'his paper was from his Charity, which told him 'it might be M. *de Saint Amour*) acted at *Rome* in 'quality of Deputy from the Faculty of Divinity, 'in behalf of the cause of some, whom with a 'lower tone he named *Jansenists*. That the Nuntio desired to know the Faculties mind upon this 'Advice which he gave them, and whether it were 'true that it had nam'd the said M. *de Saint Amour* for its Deputy. To which M. *Grandin* added that it was very important that the Faculty took into consideration what he propounded to it.

Several Doctors who presently apprehended the maliciousness of this first proposal of the new Syndic, and were perswaded I was not capable of so shameful a falsitie, nor had any ground or need to commit it, hiss'd his Proposal, and declaim'd against the Deputation of F. *Mulard*, of which they had been advertis'd, saying, That that was it of which there was very great great reason to complain. When the murmur was appeas'd, *M. Des-chasteaux* Doctor and Procurator of *Sorbonne* (to whom I had written since my Return to *Rome* in regard of the remembrance I had of a like charge with as little ground against MM. *Bourgeois* and *Ducheſne*, and desired him if the same were renewed against me, to declare in my name, that in case it were with the least truth, I consented to pass for the most infamous of men) advertis'd the Faculty of the Letter which I had written to him, and produc'd it at the same time in the Assembly. After the reading of my Letter, he and many other Doctors who were convinc'd of my innocence, said, that it was not requisite that the Faculty declar'd, not barely whether it had deputed me or not, but generally whether it had encharg'd any other with such Commission to act in its name at *Rome* about the matters then agitated concerning Grace. Great contest there was in the Assembly upon this Subject, some saying, that the Question was not concerning F. *Mulard* or

his Deputation, but to give an answer to the *Nuntio*; others on the contrary, that it was not necessary to answer the *Nuntio*, because his demand was grounded upon an Imposture, which was wholly visible by my Letter; That nevertheless it being true that I had in no wise usurped that quality, they would not hinder but the Truth might be known to all the earth; but being on the other side certain that F. *Mulard* had usurped it, it was necessary that upon the complaint made by Doctors who had proofs thereof at hand, the Faculty should declare the reality of the business.

The design of the Doctors who complotted this Accusation, was to get the Faculty to declare, that it had not deputed me; which would have been an ignominious Note upon me, and given the publick and Posterity occasion to conceive that the Faculty had believ'd upon the *Nuntio's* Deposition that I had been capable of that Falsity. But at length after long debate which lasted almost till noon, it was concluded, that MM. *Messier* and *Grandin should repair to the Nuntio, and tell him that hitherto the Faculty had deputed no person to* Rome, *and that it was manifest that I had not taken upon me that Quality, by a Letter written to M. Des-chasteaux who produced the same in the Assembly, which Letter the Faculty ordered should be shewn to the Nuntio.* MM. *Messier* and *Grandin* when the Assembly was ended, went to deliver this answer to the Nuntio, and carried him my Letter. The Nuntio desir'd them to leave it, which they did. But M. *Des-chasteaux* being loth to loose such a proof of my Innocence, pray'd M. *Messier* to go next day to the Nuntio, and beseech him to return my Letter: He did so, and the Nuntio deliver'd it without any difficulty.

'Tis remarkable, that though the words of the Faculty were general, and consequently ought in reason to touch such as had taken that Quality upon them, and brand them ignominiously, yet M. *Grandin* and the other Doctors that drew up the Conclusion, inserted in the draught only my name, and spar'd F. *Mulards*, leaving it to be presumed hereafter, that only I had given occasion for it. But assoon as I had receiv'd the Extract of it, which was sent me after it had been read again and confirmed in the Assembly of the first of December, I perceiv'd how I could make use of it, to reflect it back upon the face of them who alone deserv'd to bear the affront; As I shall shew when I give an account of the audience which my Colleagues and I had of the Pope the 21. of January following.

The University also found it self interessed in the Conduct of the abovesaid Cordelier, in regard of the falsities and injuries which they were advertis'd he spread against them in *Rome*; and they made a Decree in the ordinary Assembly of the Deputies, held in the Colledge of *Navarre*, December 2. by which it was resolved to write to me, and desire me to inform them the most punctually I could of all those falsities and calumnies. The Rector sent me that Decree, and join'd with it Letters of his own, wherein he advis'd me to make complaint in the Universities name to some Judge, by putting in an information of the Lyes and Calumnies of F. *Mulard*, and then to produce my witnesses. But consulting with two *Romans*, men of great insight and practice in those matters, one told me that the business must be brought before the Judges Criminal, that it was no very ordinary case; that by reason of sundry disorders lately arisen in those Courts, he feared they would be shy of medling with it. The second told me, That the most proper Court was the Auditor of the Chamber, where he conceiv'd, permission would be easily granted to inform; but for sending the informations elsewhere, he believ'd it would not be allow'd. That this was a matter of consequence, in which nothing could be done without asking the Pope whether he pleas'd to grant this particular Grace: Which difficulties consider'd, together with F. *Mulards* being return'd from *Rome*, and the Rector desiring no more informations then what he had since seen the day of that Decree (which I sent him) and I esteeming it more requisite to apply our selves totally to the prosecution of the grand Affair, in which all those Injures and Calumnies might be better quasht and dispel'd, then to this incidental Contest, which would withdraw so much attention from the principal; all the difficulties I say, and considerations hinder'd me from fully performing (as I desir'd) all that the University recommended unto me.

The Canons regular of the Order of St. *Augustin* having notice of the Examen intended at *Rome* about these matters in a solemn Congregation, assembled together to consult whether they should send thither one or two of their Fathers, in the name of the Society, in behalf of the interest which they took in the preservation of St. *Augustins* Doctrine; and they had already cast their eyes upon F. *Fronto* for the Journey. The General writ to *Rome* about it to their Procurator General, who shew'd me the Letter, and ask my opinion. I congratulated him and the whole Order for so holy and Christian a care: I told him it might be very useful, and of a great example in due time; but I did not see all things yet in readiness enough for the putting of that good and pious design in execution.

My Correspondent in behalf of my LL. the Bishops writ a Letter to me dated, December 22. 1651. in which he seem'd to foretell in some sort, how the proceeding would be in this affair; as shall be seen hereafter. 'Blessed be God (saith 'saith) that there are persons in the Colledge of 'Cardinals who understand the Truth in these 'Matters, though they be very few; but I 'am still afraid of the *Romane Policy*. Our 'Molinist Doctors (who have intelligence e-'very week from *Rome*) are very pleasant, 'when they say the Censure of the Propositi-'ons will speedily come forth, and that the 'Jansenists are made believe that the Pope 'condescends to the Letters of the Bishops 'who writ to his Holinesse against that of M. '*de Vabres*, and will not passe *Judgment* of 'them at all. They adde that the first Pro-'position is censur'd already, and declar'd He-'retical, and that the others are under ex-'amination. That when the Censure is finish-

'ed,

' ed, before it be declared to you, you ſhall ' be called for, to be heard in private, and ' after that, the Cenſure ſhall be publiſht. ' Accordingly they are more briske then uſu- ' all. Be pleaſed to inquire into the grounds ' of this newes, which comes not from one a- ' lone, but from many hands.

In the end of this year a Cenſure was paſt by the Archbiſhop of *Paris* upon a book of F. *Briſacier* a Jeſuite, intitl'd *le Janſeniſme confonda*, &c. *Janſeniſme confounded.* The Cauſe was for that the Author therein chargeth the Monaſtery of Religious Women or Nunnes at *Port-Royal* with abundance of calumnies and ſcandals, ſo far as to accuſe them of hereſie in doctrine, and heinous diſorders in manners: *That according to the Rules preſcrib'd to the Virgins of the H. Sacrament, there will be a new Religion made*; that they ſhall be call'd *Impenitents*, *Aſacramentaries*, *Incommunicants*, &c. For which the Archbiſhop condemned the ſaid book as *injurious*, *calumnious*, and *containing many lyts and impoſtures.* He delar'd the ſaid *Nunnes pure and innocent from the Crimes wherewith that Jeſuite went about to ſoile the candour of their good manners, and traduce their integrity and Religion*, of which the ſaid Archbiſhop declar'd that he was aſſured *with full certainty*. This Cenſure he order'd to be publiſht in all the Pariſhes of *Paris*, and caus'd the ſame to be printed and fix'd upon the gates of all other Churc es. Which was perform'd with the applauſe of all good men, and a ſtrange madneſſe of the Jeſuites, who had fruitleſly imploy'd all their credit to hinder the ſaid Cenſure, which made them paſſe everywhere for publick calumniators.

THE FOURTH PART.

January 1652.

Containing what pass'd during the first six Moneths of the Year 1652.

CHAP. I.

Of what pass'd at Paris *and at* Rome *during the first three weeks of* January.

THE first thing which we did this year, was to go on Tuesday *January* 2. to the Pope's Presence-Chamber, in order to being introduc'd to audience; which we could not obtain that day, because the Prince of *Lunenburg* who had the first, and Cardinal *Ursin* who had the second, took up all the time. We repair'd thither every day afterwards that we could hope for it, till at length we obtain'd it on the 21. of the same moneth, as I shall relate in its due place.

In the mean while we employ'd our time as the necessity and advantage of our affair or the rules of Decorum required: That Tuesday afternoon I went with M. *Brousse* to M. *le Cavalier Pozzo* a person of note in *Rome* and of great worth; He told us in his entertainment a pleasant Conceit of a Jesuite, whom he formerly knew, and who was the present Pope's Confessor; This Jesuite maintain'd and would needs print his Opinion That the Pope might choose his successor before his death, and establish him as a Coadjutor in that highest Ecclesiastical dignity.

The same day at *Paris* a person nam'd *Sanguiniere* who had been a Jesuite, but thrust himself into the Faculty of Divinity, so far as to maintain a Thesis in a Tentative Question, having demanded in the Assembly *Letters* concerning his time of study, was deny'd, though he was backd by the favorers of the Jesuites, and more then any by M. *Hallier*.

The same Doctors appear'd also very displeas'd with the News which they receiv'd at that time of the arrival of my Collegues at *Rome*: but yet they comforted themselves for all that, by publishing abroad that that would not hinder but the Pope would speedily pronounce a Judgment against the Propositions, and that if he gave us a hearing before he pronounc'd, it would be but as I had been heard in the businesse of the *Houres*. Which coming to the ears of the Bishops who deligated us, they enjoyn'd us again by a Letter which they caus'd to be written to us on the fifth of that moneth, to beware of engaging in a secret or private Conference; but to continue suing for a solemn one, like those which had been held under *Clement VIII.* and *Paul V.* before which, we should not be contented with answering for the Catholick sense which the Propositions imputed to us might admit, in which alone they were to be maintain'd as Orthodox, but also should accuse the erroneous sentiments of *Molina*, and demand the condemnation thereof against the Jesuites.

On Monday the 8. we accompani'd Cardinal *Barberin* to the Consistory, and he did us the honour to desire us to dine with him the next day. Accordingly having treated us with very great magnificence he carried us to spend the afternoon in his Library, and afterwards himself conducted us home.

On the 11. M. *Brousse* and I went to see the Am-

Ambassador, and accompani'd him to the Palace of S. *Mark* to the Ambassador of *Venice*, and from thence to the profes's'd House of the Jesuits call'd *le Giesu*, which is not far from his Palace. The Ambassador, as he told us, went thither to speak with one of those Fathers with whom the King was not well pleas'd; which he did, after he had heard Masse. I observ'd that assoon at F. *Annat* received notice of the Ambassador's coming, he went away without staying for him, to get audience of the Pope.

On Fryday the 12th. we began to visite the Cardinals who we knew were design'd for our Congregation. That day we visited Cardinal *Spada*, who receiv'd and entertain'd us very well. But this was considerable in the audience he gave us, that there was not spoken so much as one word concerning our affair on one side or other. After which I going alone to see the Cure of S. *Saviour*, he gave me a very remarkable Item, which we alwayes endevor'd to Practise, viz. *That the half of an Affaire*, especially at *Rome*, *consisteth in the manner of well managing it*, La Meta d'un negotio consiste nel modo di ben portarlo.

This good Cure was great friend and countryman to *Monsignor Ghiggi*, who was lately return'd from his Nuntiature at *Munster*. He gave me an account of him as a man of great piety and learning, much in favour with the Pope, and one of his Secretaries of state, who would not fail to be Cardinal at the next promotion, and perhaps one day Pope, when there was pass'd another Papacy after the present. For these reasons he advis'd me to visite him assoon as I could, to informe him of the state of our affaires. Upon his motion I went for that purpose on Saturday the 13th of *January*, but finding that he gave no audience, I went tot S. *Maria Maggiore*.

There I saw the Dominican Confessor of the French Nation, who told me that the next day there was to be, a Chappel of Cardinals, to celebrate there a Masse of the Trinity for *Pius V.* That this Pope dy'd in such opinion of Sanctity, that on the first of *May* his tombe was strew'd over with abundance of flowers, and his Chappel was all full of *ex voto*. But since the Bull of *Urban* VIII. for the Canonization of Saints, those *ex voto* were taken away and shut up in the Sacristy or Vestry, and the custome of strewing flowers upon his tomb was abolish'd. I went afterwards to S. *John de Lateran* to see F. *Cavalli* and return him his little tract of Observations upon the Conection of the *Hymnes* which was made by a Jesuite in the name of *Urban* VIII. which Jesuite was much incens'd against F. *Cavalli* because of the faults, both as to Grammar and sense, which he found in that Conection. F. *Cavalli* submitted his Reflections very humbly, to as many as would look upon them. The Cardinals car'd not to examine whether he had reason or no; though some said it was a thing that deserv'd to be taken heed to. But that which is remarkable herein, is, that though those new Hymnes were introduc'd everywhere, as an order given by the Pope; yet the Canons of S. *Peter* withstood all the instances made to them to make use thereof, upon the sole account of the newnesse of those verses, wherewith their Chanters, being habituated and accustom'd to the old, were inconvenienc'd. And indeed their resistance and their custome caus'd that they were left to the possession and use of the old, notwithstanding the earnest desire of the Authors of those new Corrections that those Canons should confirm by their example the care that was taken to introduce them into all Christendom.

On Monday the 15th. we visited the Covent of Barefooted Carmelites of our Lady *de la Victorie*, where we were inform'd by one of those Fryers that the Pope having been lately confer'd with about our affair by a Considerable person who solicited him to put an end to this great controversie *de auxiliis*, which troubled the Church for so many years; the Pope signifi'd that his mind and resolution was to follow the example, of his Predecessors who were contented with imposing silence in the matter to both parties; that enough had been done in condemning or rather prohibiting in general the book of *Jansenius*; and that he would do nothing more. Wherewith the said Person not contented, reply'd to the Pope that this was not the thing which the most considerable persons in the Church expected, but on the contrary they conceiv'd that his Holinesse was oblig'd to terminate the contests in the present case; and to perswade him to it, he shew'd him the Writing above mention'd, whereof F. *Mulard* was the disperser, intitl'd *Utrum sit sopienda, &c.* Which he read to the Pope from the beginning to the end; and after the Pope had heard it, he made no other answer to this person to free himself from his instances, but told he might shew the said Writing to such of the Cardinals as he thought fit.

On Wednesday the 17th. I went again to *Monsignor Ghiggi*, to make him the visite which the Cure of S. *Saviour* had given him notice that I intended. He receiv'd me with much civility and gravity. After I had told him in few words the substance of our affair, and the importance it was of, I began to give him a particular account of all that had pass'd in it; but before I had done representing to him the reasons which were oppos'd to M. *Cornet* in the Assembly of the first of *July*; to hinder proceeding to any examination of the Propositions, *Monsignor Ghiggi* told me that he was expected by the Pope, and therefore pray'd me to dispatch and tell him the matter of fact without standing upon the reasons. So I was oblig'd to passe succinctly over the chief and essential points of this affair, as the False Censure presented to the Pope for confirmation; the design of M. *de Vabres*, seeing that way fail'd to get the Assembly of the Clergy to sign a Letter wherein to desire the condemnation of the Propositions, upon assurance given him by the Jesuites that they would obtain it if the Clergy desir'd it; his resolution (when he could do nothing with the Clergy) to inveigle several particular Bishops to subscribe the said Letter; the care of those which sent me, to advertise the Pope of the ambiguity of the Propositions presented to him by that Letter, the surprise which was to be fear'd in it; the intereſt of the H. See to avoid that surprise; the importance it was of in refence to his Authority, the truth, and the peace

peace of the Faithfull; in fine, that I muſt come another time when his Lordſhip was more at leiſure, to give him more ample and particular informations upon the whole, and that my Collegues would not fail to wait upon him, and pay their duty to him as ſoon as they had ſeen the Pope. *Monſignor Ghiggi* told me, it would be better that I came alone to acquaint him with the Caſe, then that many came to do it; becauſe oftentimes in occaſions of this nature, number did more hurt then good. He ſaid the Pope had not yet ſpoken to him about this affair, and till the Pope did ſo, he would not meddle with it; *Ne videretur mittere manum in alienam meſſem:* but probably the Pope would communicate it to him aſſoon as we had deliver'd him our Letters. I anſwer'd, that I had deliver'd them almoſt Six months ago. He reply'd, that then it would be requiſite to leave a Memorial with the Pope when we were admitted to him, to refreſh his Holineſſes memory; and that when that Memorial came to his hands, it would be ſufficient, that before it did, it was not needfull for us to make a viſit to him, becauſe Secretaries of State receive none, but alwayes keep their doors ſhut, excepting for affaires. I told him, that we would do as he appointed, and I renew'd to him the declaration which I had made to the Pope, that we had no pretenſion againſt the Bull of *Urban* VIII; and that of the Propoſitions upon which his Cenſure was ſollicited, there was not any in that of *Pius* V.

On Thurſday the 18th. we viſited Cardinal *Ginetti*, who again gave us great teſtimonies of good will and earneſtneſſe ro apply himſelf ſeriouſly to this affair. He askt us alſo if our Adverſaries were come. I anſwer'd, that none appear'd openly; but the Jeſuites were thoſe with whom we had to do, and whom we would attaque as our principal adverſaries, who had ſet awork all theſe projects againſt the doctrine of the Church, to uphold that of *Molina*; that their whole Society was aſſembled ad *Rome*; that they might chooſe the ableſt of their Fathers to defend themſelves againſt the accuſations and complaints which we had to charge them with; and ſo we ſhould not want Parties. He approv'd what I ſaid; but our conference was not long, and we ended it ſooner then we ſhould have done, out of decency, becauſe we ſaw there was a Table prepar'd for a Congregation which his Eminence expected there.

That day I was told by one of the H. Office, that he to whom F. *Annat's* book *de Incoacta libertate*, then under the Preſſe, was committed to read, had made his Report of it eight dayes ago; that M. *Albizzi* mov'd there might be given to it not only a Licence for printing, but alſo a kind of Approbation; that there was nothing in it contrary to the Faith; but the Members of the H. Office conſidering it was not their Cuſtom, M. *Albizzi* could not bring them to his intended innovation, and ſo the book was only remitted to the Maſter of the Sacred Palace.

I went to viſit him on Saturday the 19. and repreſented the Prejudice which the Cauſe of Grace Effectual by it ſelf would receive by the Approbation which F. *Annat* endeavour'd to get from the Congregation of the H. Office for the Book he was printing, and the advantage which the Jeſuites would make of it, for the upholding of their *Moliniſtical* Grace ſubject to Free Will, which could not be eſtabliſht but upon the ruines of many Chriſtian Truths. The Maſter of the Sacred Palace preſently agreed with me as to the prejudice which thoſe truths receive from that *Moliniſtical* opinion, and particularly mention'd many truths that are ſubverted thereby. But he told me, that he did not believe F. *Annat's* book was writ in defence of that opinion; That were it ſo, it could not afford any conſequence as to the matter of the Doctrine, which would not fail to be maintain'd, when they came to the Deciſion; but till it were come to that, the Pope had prohibited writing of theſe matters without permiſſion of the Congregation of the H. Office; That the ſaid Congregation had given F. *Annat* ſuch permiſſion, and him (the Maſter, &c.) permiſſion to peruſe the book, and give his conſent to the impreſſion; That he had done ſo, and could not have done otherwiſe. That thoſe people were Almighty, *Omnipotenti*; That he was in an office in which it was neceſſary to obey. By which I ſaw, that we muſt be contented either to behold that book publiſht, with whatever advantagious Notes of Approbation it could be authoris'd, or elſe ſtop its courſe by our complaint to the Pope againſt it, if we could get audience of him before it came forth.

CHAP. II.

Of the firſt Audience which we had together of the Pope, Jan. 21. 1652. *at the end of which we deliver'd to him our firſt Memorial.*

AT length we obtain'd that ſo much deſired Audience, on Sunday, *Jan.* 21. After we had made the uſual kneelings at entrance into the Chamber where the Pope was, and kiſs'd his feet, we placed our ſelves all four before him in a Semicircle, and being upon our knees, M. *Bronſſe* our Senior, ſpoke in Latin to his Holineſſe what followeth in the Tranſlation.

Moſt Holy Father,

THE joy we reſent this day is ſo great, that no words are capable to expreſſe it. For what could happen more deſirable and more happy to Sons of the Church, to Prieſts and Doctors, then to ſee our ſelves proſtrate before the Common Father of Chriſtians, the Viſible Head of the Church, the Vicar of Jeſus Chriſt, and the Succeſſor of S. Peter, *to kiſſe his feet, and receive a benediction from his hand and mouth? So that we doubt not but the ſequel of this Year will be favourable to us, and the ſucceſſe of our Commiſſion fortunate, ſince we begin both the one and the other with your Holineſſe's benediction.*

Behold us, moſt H. F. at the feet of your Holineſſe, ſent from many moſt illuſtrious Biſhops of France, *who excited with an ardent Zeal for the Myſteries and Articles of Faith, and animated by their reſpect to the Holy See, and particularly towards your Holineſſe, have delegated us hither, to beſeech you*

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in their Name (according to the laudable custom of the Church in the like occasions) to please to ordain a Congregation for the Examination and Discussion of five Equivocal Propositions, fraudulently and subtilly contriv'd, and whereof the Authors themselves sollicit a Censure with all kind of artifices; to the end that after the Parties shall have been heard in presence one of the other, their proofs and reasons reciprocally produc'd, subscrib'd and communicated, the whole being weigh'd and examin'd as the importance of the matter requireth, your Holinesse may pronounce and declare by the supreme authority which you have in the Church, what ought to be follow'd, and what avoided; which is the true sense of those Propositions which we are oblig'd to hold, and which the false which we ought to abhorr; as we understand by publick and authentick Acts to have been practis'd under Clement VIII. *and* Paul V. *of happy memory, with so great glory to those two great Popes, so much lustre of the truth, and so great advantage to the H. See.*

Our Confrere here present hath formerly propounded the same more largely to your Holinesse, when he had the Honor to present to you the Letters of our LL. the Bishops; and therefore I shall not repeat it, for fear of being tedious to your Holinesse, reserving my self to speak further thereof when your Holinesse shall please to command me. For your Holinesse may easily judge, by that strength of mind which it hath pleased God to give you, of what importance this Suite of ours is for the preservation of truth, for unity, for peace, and for the authority of the Church, Forasmuch as the said Propositions being capable of divers senses, true and false, Catholick and Heretical, and having been cunningly fram'd by those who are the Authors of them, with design, if once they be condemned in general and according to the rigor of the words, to attribute to themselves the judgement of such Equivocal Censure, and under pretext of defending it, to take the liberty of applying it as they please to all the kinds of senses; and so by mingling the true with the false, and error with the Catholick faith, to excite envy and hatred against many both Bishops and Doctors of very great piety and excellent learning, to accuse them to your Holinesse as guilty of spiritual Treason, and to traduce them by their injuries and calumnies in the minds of the ignorant common people, as they have not been asham'd to do already, to the great scandal of all good men.

In which regard, most H. F. there is none but sees how necessary the clearing of those Propositions is for Union, for peace, and for the good of the Church, to the end that the parties having been heard on either side, all the equivocations and ambiguities of words being unfolded, and all the odious cavills dispell'd and rejected, falsitie may become sever'd from truth, error from the faith, and bran from the flower, (to use S. Gregorie's *words.)*

I passe over in silence, most H. F. (that so I may not abuse the grace which your Holinesse doth me in hearing me) that all this dispute concerns the dignity, authority and doctrine of S. Augustin, *whom the supreme Pontifs and the whole Church have alwayes held in so great veneration; of that glorious Doctor I say, the scourge of Hereticks, by whose mouth and pen during twenty years of his life the Church triumphed over its enemies, and still triumphs after his death: so that while the saving and victorious grace of Jesus Christ is in question, the cause is not only S.* Augustin's, *but that of the Church.*

Now, most H. F. whereas the summe of the difficulties which arise in this cause, is principally to know what is the sense of S. Augustin, *undoubtedly nothing is so necessary in the Church as the discussion and judgement of that true sense; since if your Holinesse should suffer people to continue to expound it in several manners, the authority and doctrine of that great Father, so often approved and commended by the Church, and by the supreme Pontifs,* Innocent, Zozimus, Boniface, Celestin, Sixtus, Leo, Gelasius, Hormisdas, Felix, John, Gregory, Clement, Paul *and others, would receive a mortal wound, be shatter'd, and made to jarre with it self, and become expos'd by means of fallacious Propositions, to the Censure of those who have seen hitherto that it was an attempt equally rash and unprofitable to impugne the same under the name of S.* Augustin; *which your Holinesse easily judges would be the most prejudicial thing in the world, the most injurious to the supreme Pontifs, the most offensive in reference to the Holy Doctor of Grace, and the most destructive to holy and sacred Tradition.*

Your prudence and your goodnesse therefore, most H. F. will be pleas'd to grant in behalf of the grace of Jesus Christ, that favour to the Bishops which they request, that quiet to the Faithfull which they wish, and that comfort to good men which they desire, and to our most humble supplications the accomplishment of our hope; that by this means the Faith may be cleared, Truth establisht, Christian Unity strengthned, sacred Tradition preserv'd, the honour of the Church maintain'd in the maintaining of the authority of S. Augustin, *and that all may conspire to the upholding of the Majesty and Soveraignty of the H. See and the Roman Church, from whence as from a plenteous fountain flow the streams which water other Churches, as that Pope sometimes said who first bore the name which your Holinesse doth. And lastly, that by these so important reasons the Church may have the comfort to see your Holinesse happily accomplish what that H. Pope begun; and that what God did in* Innocent I. *by his grace and for his grace, he may do the same in* Innocent X. *and that it may be a part of the glory which by committing to you the guard of his divine flock, he hath reserv'd to your Holinesse, to whom, we in the quality of true sonnes of the Church; Priests, Doctors, and Deputies of our LL. the Bishops of* France, *wish at this beginning of the year, an accomplish'd felicity, and for whose health and prosperity we daily offer our Sacrifices to his Divine Majesty.*

M. *Brousse* pronounc'd this discourse very deliberately and pathetically, according to his usual way; and quickned it with as much vigour as the modesty and the submission befitting one that speaks to the Pope, and the place so little distant from him, and so private, wherein we were, could permit. The Pope heard him with great gravity and attention, and when he had ended, the Pope answer'd in Italian, and made a discourse of about the same length with this of M. *Brousse*. The substance which we could recollect of the Popes answer, was not much different from what he had said

said to me in the two other audiences which he gave me alone. He told us, that he would not have us speak of *Jansenius* at all; *Non voglio che sia fatta mentione di Jansenio in nissuna maniera.* Those were his words. That when his book first came forth, what in it concern'd this affair, was diligently examin'd; That after such examination it was thought meet to make the Bull of *Urban* VIII, which was publisht upon this occasion, and by which the reading of *Jansenius's* book and the Theses of the Jesuites which treated of this matter, was prohibited; that as to the publication and execution of that Bull sundry difficulties were made, but they were never found of moment enough to hinder the execution of the same; That the prohibitions made formerly by the Popes to write and dispute of those matters *de Auxiliis*, were not made without great necessity and cognizance of the cause. That *Clement* VIII. and *Paul* V. his Predecessors, after they had taken very much pains, and spent much time and study upon this subject, and after they had assembled the most able Divines, who likewise labour'd very much in it, at length all they could do was to impose a perpetual silence in these matters upon the Divines of both sides; That the best course was to keep to that, and not renew at this day those old disputes which could not be terminated in those times; and consequently not to speak of establishing a new Congregation *de Auxiliis.* That as for the doctrine of S. *Augustin*, there was no scruple but it ought to be follow'd and embrac'd in the Church, as it had been in all times in singular esteem and veneration; but the question was, who were they that truly embrac'd it; That when the Deputies of the Faculty of *Louvain* came to *Rome*, to defend the book of *Jansenius*, they said the same things that we do of the doctrine of S. *Augustin*, and the authority it ought to have in the Church; That it was to that alone which they adher'd, and that *Jansenius* adher'd to the same; but after his book had been examin'd and compar'd with the doctrine of S. *Augustine*, they who were employ'd therein at that time found that *Jansenius* held Propositions very different from the sentiments of S. *Augustin*; That all the world pleaded that authority and doctrine, and every one drew it to his own side; but it could not favour all; That every one construed it as he was inclin'd, and understood it after his own way; but it behooved not to stick so close to things and words, but to consider with what exaggeration and Hyperbole S. *Augustin* and other Holy Fathers of the Church may have spoken in some cases; as also not to rely and build upon what they may have sometimes said in the heat and vehemence of discourse, as upon the words of Scripture.

The Pope in speaking all this, extended it more to other Fathers then to S. *Augustin*, and took his rise from what had been done by others, to tell us that the same might also have been done by S. *Augustin*: but indeed he spoke it with much hesitancy, and rather to make the answers and objections to us which possibly had been suggested to him by M. *Albizzi*, or others imbu'd with the Jesuits principles, then as being himself perswaded thereof.

Wherefore his discourse leaving sufficient room for a reply, M. *Brousse* told the Pope in Italian (as the Letter relateth which he writ the next day to M. *Puilon* Doctor in Physick of the Faculty of *Paris*, his Countryman and friend) *That we had nothing to do with* Jansenius; *That he was an Author in whom we were not concern'd; no more then the Bishops who deputed us; that we barely requested the examen and discussion of the Propositions in question, in regard of the diversity of senses whereof they are capable, to hinder that the Censure which was to be made of them (as we acknowledg'd they deserv'd it in one sense) might not be reflected upon the doctrine of S.* Augustin, *as the enemies of that Saint profess'd to desire, having purposely fram'd them equivocal, and with different senses: As for the Congregation* de Auxiliis, *that we would abstain from the word* Auxilium, *saving so far as it would be necessary for the understanding of the Propositions* (we knew the Pope was so firmly resolv'd not to renew the examination of that matter, that lest we should at the first addresse receive from his Holinesse a precise and absolute refusal of the Congregation for which we supplicated, we were forc'd not to unfold to him so openly how it was contain'd in each of the Propositions well understood. Wherefore to render our Motion the more passable, M. *Brousse* was oblig'd to tell him in general, as his letter rehearseth, that we should abstain from the term *Auxiliis*, *saving so far as would be necessary for the understanding of the Propositions.*) *And because his Holinesse spoke of what pass'd under* Clement VIII. *as if after his time nothing had been done in this affair, and that the thing remain'd undecided, he prayed his Holinesse to permit him to revive in his memory that point of history; and he told him, that after the death of* Clement VIII, *when the choice of his Successor was in agitation, it was determin'd in the Conclave before proceeding to Election, that he who should be chosen should finish what* Clement *had begun touching the matter* de Auxiliis; *That therefore* Paul V. (*who succeeded* Leo XI, *whose Papacy lasted but a few dayes*) *immediately after his promotion to* S. Peters *Chair reassembled those Congregations; that the matters having been examin'd anew at the instance of the Jesuites for defence of their* Molina, *who they said was ill understood, and ill defended to the Congregations under* Clement, *the matter was at length so terminated after many Congregations, that fifty Propositions of* Molina *were condemned; that the Bull was prepar'd and ready to thunder forth; but that which hindred it, was the quarrel of* Venice, *from whence the Jesuites being driven, pray'd his Holinesse not to publish that Bull, which would quite overwhelm them, promising him (what they have not kept) to renounce* Molina, *and no longer teach those evil Maximes.* M. Brousse *added, that this being a matter of fact and history which pass'd at* Rome, *we should not only be imprudent, but also deserve punishment for averring it at his Holinesses feet if it were not true; but we were certain that the Acts of those Congregations, with the Original of the Bull of* Paul V. *were in* Castello (*in the Castle* S. Angelo) *and that if it pleased his Holinesse to cause the same to be publish'd, there would be no longer need of a Congregation for the terminating of all these contests.* The Pope *signified his satisfaction in this point of history, and answer'd that he would think on it.* M. *Brousse* had the liberty to say many other things to him, among others concerning S. *Augustins* doctrine, that we adher'd to that alone, not as the Pope might fear

we misconstru'd it, but as it would be found to be really his; That when it came to be examin'd, it would be found clear and uniform, and that it must needs be so, since the Fathers and whole Councils have embrac'd it and commended it to the whole Church, as that which ought to be follow'd, and with which the Church had already triumph'd over so many Hereticks.

We having there concluded it meet for me to speak to his Holinesse, if I could have time, I took occasion in this place to say, That it would be one of the principal things in which his Holinesse would by God's help one day have the satisfaction to find who were mistaken, our adversaries or we, when he had examin'd it and caus'd it to be examin'd in the solemn Congregation for which we came to supplicate; That he should see by the sequell of that examination, whether our adversaries or we, had the true understanding of St. *Augustin's* sentiments; That we now declar'd to him, that we would only adhere to what was acknowledg'd without contradiction and with perfect evidence, to have been taught by that great Doctor as the pure doctrine of the Church, and approv'd for such by Popes; and that it was for this purpose chiefly that we beseecht his Holinesse to establish the Congregation desired by the Bishops upon occasion of those Five Propositions, whereof every one understood in the Catholick sense of Effectual Grace, contain'd an abridgement of his whole Doctrine; so connex'd together were these matters, and dependant all upon one and the same principle.

After this I took occasion from the *Silence* which the Pope so much insisted on, to complain to him of F. *Annats* book which was printing. I represented to him, that that silence was so far from having been enjoyn'd to Divines for ever, that at the same moment we were speaking to him, that book was printing in *Rome*; That M. *Albizzi* not content to have obtain'd permission from the Congregation of the H. Office for that Jesuite to break this silence, by publishing his book, us'd his endeavours to have it come forth with the Approbation of that Congregation, and the authority of his Holinesses name, thereby to engage the H. See unawares in the interests and sentiments of that Society; because upon the determination of one single point on one side or other, depended all that was to be held *pro* or *con* in the whole matter *de Auxiliis*.

The Pope answer'd me, that it was a great mistake, to think that all that was printed at *Rome* was the sentiments of the H. See; but the approbation or *Imprimatur* requisite for the impression of books was not granted nor required, but to hinder least any might be printed that were contrary to the Law of God and to Religion, or against good manners.

Omitting what might have been reply'd to the Pope, (as, that the sentiments of the Jesuites touching Grace were wholly contrary to Religion, and to the good manners of true Christians) I answer'd, that F. *Annat* had designed not only to get the usual and general *Imprimatur* to his book, but to have it examin'd by the Congregation of the H. Office, to the end they might authorize the doctrine of it, and so the H. See become insensibly engag'd in the unhappy cause of their *Molina*; that it wat only this consideration, and fear of the engagement of the H. See that made us anxious about the impression of thar book; that otherwise, were there nothing more then the ordinary impression, we should be so far from hindring it, that we should rather further it; because S. *Augustins* and our adversaries printed nothing but what prov'd extremely advantageous to the truth and to our cause, they fill'd their books so with falsities, ignorances and lyes; and though all this might serve for some time to uphold their reputation by blinding the lesse attentive, yet when their books came once to be sifted in a Congregation of judicious & equitable Judges, the exorbitances would be scarce credible to which these good Fathers and their adherents suffer themselves to be transported against truth and honesty; that therefore the more they printed, the more they advantag'd us; but all our trouble was, that they did it in the sight and knowledge of the H. See, and by that means engag'd the same in broyls from which it would be hard to clear it self, and which would increase the difficulties of our making known to it the justice of our cause, and of its declaring in our favour.

The Pope was apprehensive of what I said to him about this subject, and signifi'd that he had not heard of that book before, but he would consider of it, and take some order about it. I proceeded to tell him, how for the better accomplishing their design, they attempted to avoid passing through the hands of the Master of the Sacred Palace, who was forc'd to supplicate the Cardinals of the H. Office, that the rights of his place might not be prejudic'd in this case; and all that he obtain'd, was, that the said Book might passe through his hands and he might read it; but withall he receiv'd order to *passe* it, to give it his *Imprimatur*; and that it was actually printing. The Pope smil'd a little, to render this first audience more agreeable, speaking a word of raillery touching the continual contest that there was between the Dominicans and the Jesuites.

I proceeded to the second thing whereof we agreed that I should complain to the Pope, and that was M. *Albizzi's* extream passion for the interests of the Jesuits; and having told his Holinesse that that Man was wholly possess'd with their sentiments, and blindly favour'd all their designs, I instanc'd visible tokens thereof that I had observed in particular cases: I told the Pope how he treated me when I was addressing to Cardinal *Panzirolo* touching the *Hourets*, crying out, *Si burla il Signor de Sant' Amor, si burla.* That I presently remonstrating to him calmly, that he ought to treat me after another sort, if not for my own sake, yet in respect to the Bishops of *France* who sent me, and to the affair in which the H. See was the principal concern'd, &c. The Pope here interrupted me, and told me I knew how himself had treated me, with how much esteem he had received what I represented to him in the name of those illustrious Bishops, and in what account he expres's'd to hold me particulary. I renew'd my thanks to him; and he proceeded to tell me that Men are sometimes subject to choler, and suffer themselves to be transported with it; but it behooved to have a little patience in those cases, and excuse them. I reply'd, that M. *Albizzi's* proceeding

testify'd more then choler, that he acted out of palpable Aversion: whereof I gave his Holinesse this proof, that having continu'd to justifie to M. *Albizzi* the reason for my acting as I did, he persisted to treat me ill and exasperate me, saying, that I was come to *Rome* to offer violence and force to the H. See; that we were full of evil intentions, and sought nothing but to crosse its interests, &c. The Pope, to shew the injustice of that Reproach, interpos'd, that if it were so, we would not have recourse thither, as we had. I acknowledg'd the weight of the Pope's reason, and added, that it shew'd how injurious M. *Albizzi* was to speak otherwise; and that when I remonstrated to the said *Signor Albizzi* how little just it was in him, and very grievous for us, that he imputed to us evil intentions against the H. See, without having full proof thereof, he answer'd me more bitterly, That it was but too true that we had such evil intentions, *Non è che troppo vero, &c.* The Pope here again mention'd M. *Albizzi's* choler in his excuse.

After this discourse, M. *Brousse* made some general complaints to the Pope touching the calumnies that were spread without controll against us by the Jesuites; and at their instigation. To which the Pope answer'd, that it was not possible to hinder those disorders; That himself could not prevent all the calumnies that were made against him, and particularly, that it was not possible for him to stop the mouths of those which charged him as if he had no affection to *France*, but had intentions prejudicial to the service of that Crown, notwithstanding his care in all cases to give proofs of his affection for that first Kingdom of Christendom, in which for his own particular he had receiv'd so much honour, and so many obliging treatments.

But to give the Pope an instance of the boundlesse liberty taken by our Adversaries to dare any thing against us, that their blind passion suggested, I was willing to have himself a witnesse thereof, in presence of my Collegues. I said to him, H. Father, Your Holinesse remembers that you lately saw here a certain Cordelier nam'd F. *Mulard*, who addres's'd to your Holinesse as being deputed from the Faculty of Divinity at *Paris* about the same affaires. The Pope answer'd, that it was true. I proceeded, H. Father, Your Holinesse may also remember, whether in the Audiences you did me the favour to give me, you heard me so much as name the Faculty out of my mouth, to call my self their Deputy; and whether I ever said that I was sent from any other then the Prelates whose Letters I deliver'd to you. The Pope acknowledg'd the truth of both. I continu'd, Nevertheless H. Father, I have been accus'd to the Assembly of the Faculty, for terming my self their Deputy: and they, who instigated the said Cordelier to take upon him that Quality here, aim'd by that artifice to cause the Faculty to declare that they had not deputed me, thereby to blemish my reputation, and possibly to take some pretext of inferring, that the Faculty indirectly authoris'd the Chimerical deputation of that Cordelier, (who term'd himself so for three or four moneths) in that they did not complain thereof; But some Doctors understanding this Fraud, and laying it open in the Assembly, it gave occasion to the Faculty to declare that they had not hitherto deputed any person hither; and by that means that which had been prepar'd to calumniate me, hath serv'd to convince before your Holinesse the Authors of that imposture of the Cordelier. In proof of all which I presented the Copy of the Faculties *Conclusion* to the Pope, desiring him to keep it, and if he thought good, to send it into *France*, to verifie whether it were the writing of M. *Bouvot* the Faculties Register, or not; and to make me undergo such punishment as he pleas'd, if he found that I impos'd upon his Holinesse. The Pope told me that he believ'd it sufficiently upon what I said to him, that he did not take me for a person likely to impose upon him; and he bid me read the said *Conclusion*, which I held in my hands before him. In obedience to his Holinesse I read the same throughout in Latin, as it here followeth.

ANNO Domini Millesimo Sexcentisimo Quinquagesimo primo, Die quarta Mensis Novembris, *Sacra Theologiæ Facultas* Parisiensis, *post Missam de Spiritu Sancto sua ordinaria habuit Comitia in aula Collegii* Sorbonæ; *in quibus honorandus Magister noster* Martinus Grandin *Syndicus exposuit se ante paucos dies cum honorando Domino* Mestier *Prodecano vocatos fuisse per Illustrissimum D. Nuncium Apostolicum, ipsumq; ab iis quæsivisse an Facultas Romam legasset D. Abbatem de S.* Amando, *seu de S.* Amore, *seq; respondisse Neminem* Romam *à Facultate deputatum esse. Quo audito honorandus M. N.* Petrus Deschasteaux *Sorbonicus asseruit coràm Facultate, Dominum de S.* Amour, Romæ *non se gerere neq; gessisse pro Deputato Facultatis; & suam Assertionem literis sibi ab ipso Domino de* St. Amour *dudum transmissis, quas exhibuit, comprobavit. Iis expositis, Censuit Facultas referendum esse ad Illustrissimum D. Nuntium per eosdem Magistros nostros* Messier & Grandin, *neminem hactenus ex parte Facultatis fuisse* Romam *deputatum, Dominumq; de* St. Amour *significasse se non agere ut deputatum ejusdem, ut literis Domino* Deschasteaux *ab eo scriptis in Congregatione exhibitis CONSTAT, quas eidem Illustrissimo Nuncio communicandas decrevit. In quorum fidem subscripsi die primâ Mensis* Decembris, *Anno Domini quo suprà.*

De Mandato DD. Decani & Magistrorum præfatæ Facultatis Sacræ Theologiæ *Parisiensis.*

Signed, *Ph. Bouvot,*
Major Apparitor.

When I had done reading this Conclusion, the Pope askt me how the Nuntio came to have a hand in this business, *Hé, come è intervenuto in questo Monsignor Nuncio?* I told the Pope, that I was unwilling to have mention'd that circumstance, though it may serve to make their insolence and detraction the more publick and notorious, becaus I fear'd his Holinesse would not be well pleas'd to hear what hand the Nuntio had had in it; but having been oblig'd by his command to read the Conclusion, I could not adde,

to or diminish from it. That indeed I wonder'd, together with his Holiness, how the Nuntio came to interpose in the matter; but his Holinesse saw that it was so; and all that I could conjecture was, that he must needs have been surpris'd, and made to believe things otherwise then they were; that however, his Holinesse might find thereby that the Nuntio was lyable to be surpris'd too in other things, and consequently that his Holinesse ought not to give credit to all that he might signifie against us, since others have deluded him by making him believe such things in *France* as he might have sent to his Holinesse, how false and calumnious soever. In the discourse about the Authors of that unworthy accusation, mention was made of M. *Hallier* Syndic of the Faculty and Cosin to F. *Mulard*, who possibly had been the principal promotor of it. The Pope told us that he did not know him, but had heard him spoken of as a very commendable person. Whereupon I told the Pope, that whatsoever esteem was had of him, his Holinesse might judge whether he deserv'd it, and know what temper and conduct he was of, by comparing the Letters which he had written and were at *Rome*, with the Conclusion of the Faculty which I had read unto him.

The Pope remain'd astonisht at this Intrigue. Yet he told us that without this conviction, the thing spoke sufficiently of it self; that indeed he had given audience to that Cordelier, and heard him as the Deputy of the Faculty of *Paris*, yet he could never think that he was so indeed, and that so eminent a society as that was, and as he had found it whilest he was in *France*, consisting of many learned and worthy persons, would send to him for Deputy *un tal Fratre*, such a pitifull Fryer as F. *Mulard* was. I beseecht the Pope to remember all this history, so contrary to sincerity and to the respect which is due to the H. See; and to consider how little credit those people deserv'd in their private accusations and secret libels (of which themselves were so asham'd as not to bring them out of obscurity) who had the forhead to venture to commit publickly actions lyable to so many reproaches, so odious and so easy to be refell'd.

The Pope answer'd that we ought not to fear that he would suffer himself to be posses'd by calumnies; and that as to the maine of our affair, he would take time to consider it more maturely; that it was of such a nature as admitted not much speed. I answer'd him that we should attend upon it; and yet we hop'd his Holinesse would not have so much trouble in it as might be imagin'd. I added that in the like case *Clement VIII.* employ'd the whole year 1597. in assembling the Consultors whom he chose for his Congregation. That the first time they were seen together, was the second day of the year 1598. That that year and the four following, all pass'd without the Pope's being present in those Congregations; That the first time their Congregation was held in his presence, was *March* 20. 1603. That to know how things went during those five years, he caus'd what pass'd amongst the Consultors to be reported to himself from time to time, by persons sure and faithfull. The Pope was here pleas'd to object against what I said, telling me that in the year 1598. *Clement VIII.* went to *Ferrara*, for the recovering of that Dutchy. I answer'd that I knew *Clement VIII.* made that journey in that year, but his Consultors tarry'd at *Rome* and ceased not to labour there during his absence. The Pope express'd himself somthing pleas'd with this discourse, and we all began to put our selves in a readinesse to withdraw, after having been about an houre in this audience: but before we arose up, I told the Pope again that we should attend his resolution and orders upon what we had represented; but in the mean time the thing that was urgent and admitted little delay, was, F. *Annat's* book, in which care was to be taken that the publishing of it might not be with any mark of the H. See's approbation; which the Pope testifi'd he would see to. He gave us a plenary Indulgence *in forma jubilei*, upon visiting the four Churches, in favour of my Collegues who were not at *Rome* during the H. year. As we withdrew from the Pope's presence, we presented to him the Memorial here subjoyned; The forme of those Memorials is thus, The sheets of Paper in which they are written, are usually so folded, as to be about four fingers broad and half a foot long. On the outside there is an Inscription at the top containing the Person's name to whom they are presented, and another at the bottome of the substance of the affair concern'd; Ours was thus inscribed, *Beatissimo Patri Innocentio Papæ X. pro pluribus Galliæ Episcopis, Doctores Parisienses illorum Oratores.* The Contents follow.

BEATISSIME PATER,

IUxta literas à pluribus Illustrissimis Ecclesiæ Gallicanæ Antistitibus ad Beatitudinem vestram missas, illorum nomine Doctores Parisienses infrascripti sanctitati vestræ humillimè supplicant, ut distingui & sigillatim examinari jubeat varios sensus quinq; Propositionum æquivocarum & ad fraudem fictarum, quæ vestræ Beatitudini exhibitæ sunt; atq; ut de prædictis sensibus, prout exiget illorum veritas, ac aliorum falsitas, sententiam ferre velit, partibus prius in Congregatione tum voce tum scripto coràm auditis, & omnibus illarum scriptis mutuò communicatis, sicut postulant negotii magnitudo, in similibus occasionibus Ecclesiæ consuetudo, ipsiusq; Sanctæ sedis Apostolicæ usus non ita pridem à felicis memoriæ Clemente VIII. & Paul V. *vestræ Sanctitatis præcessoribus observata. Confidunt iidem Oratores hoc se beneficium consolationémque istam accepturos à Summa benignitate, sapientia & æquitate Sanctitatis vestræ, quam Dominus gratia suæ præcipuo munere (*) in sede Apostolica collocatam præstet per annos plurimos incolumem ac felicem.* Signed,

Ego Jacobus Brousse *Doctor Theologus Parisiensis Prædicator & Consiliarius Regis Christianissimi, & in Ecclesia Sancti Honorati Parisiensis Canonicus, supplico ut suprà.*

Ego Natalis de la Lana *Doctor Theologus Parisiensis & Abbas B. Mariæ de Vallecrescente, supplico ut suprà.*

Ego

Ego Ludovicus de Saint-Amour *Doctor Theologus Parisiensis & socius Sorbonicus, supplico ut supra.*

Ego Ludovicus Angran *Licentiatus Theologus Parisiensis, & insignis Ecclesiæ Trecensis Canonicus, supplico ut supra.*

(*) *Ex Ep. S. Aug. & cæterorum Episcoporum Concil. Milev. ad Innocentium* I.

The said Memorial importeth these words being translated,

To the most holy Father Pope *Innocent* X. in the name of sundry Bishops of *France*, the Doctors of *Paris* their Deputies.

MOST HOLY FATHER,

THE Doctors of *Paris* underwritten most humbly beseech your Holinesse in the name of divers Bishops of the Church of *France*, according to the letters written by them to you, that it will please you to cause distinction to be made of the different senses of the five Propositions, fram'd equivocally and fraudulently to deceive and surprise the Church which have been presented to your Holinesse, and to cause each of those senses to be particularly examin'd, to the end your Holinesse may pronounce judgment thereupon, according as the truthof the one & the falshood of the other shall require, after you shall have heard in a Congregation both parties in presence one of the other, both by word of mouth, and by writings,and all the writings of either side shall have been mutually communicated, as the importance of this affair, the accustome of the Church in like occasions, and likewise the practice of the H. Apostolical See, observed not long since by your Holines's predecessors *Clement VIII.* and *Paul V.* of happy memory, require. The said supplicants hope they shall receive this favour and comfort from the goodnesse, wisdome and equity of your Holinesse, whom God preserve may years in the H. Apostolical see,where he hath establisht you by a singular gift of his grace. Signed,

James Brousse Doctor in Divinity of the Faculty of *Paris*, &c.

Noel de la Lane Doctor in Divinity of the Faculty of *Paris*, &c.

Lewis de Saint-Amour Doctor in Divinity of the house and society of *Sorbon*,&c.

Lewis Angran Licentiate in Divinity of the Faculty of *Paris*, &c.

In the afternon of the same day the Pope sent for M. *Albizzi*, who repair'd to his Holinesse; some friends of ours that saw him when he came away from the Pope, told me that his countenance intimated no great satisfaction with his audience. After which it is likely he was with the Jesuites, who that day had chosen F. *Godifridi* a Neapolitan for their General. They were to have gone forthwith to salute the Pope, or at least the next day after that Election. But one of their Fathers the next day rais'd a very ridiculous and false Report, for the reason of their delay, namely, that notice was given them to forbear that Visit a while, because the Pope parted with us extraordinarily ill pleas'd, and they should have no contentment to address to him whilst he was in that bad disposition. For the Truth is, he gave us none but expressions of Joy, Benignity, Esteem and good Will.

We could not conveniently wait upon Cardinal *Pamphilio*, to give accouut of this audience, according to the cultom which is observed at *Rome*, till *Friday* the 26. of this month. Nor was he then disposed conveniently to hear us. For he was so bulie, and it was so late, that we were forc'd to tell him, that it was expedient that we had a little more time to acquaint him with the business of our coming and deputation to his Holiness, then he could then afford us. He told us that he should be willing to hear us at any time. His Eminence would not set the day, as we mov'd him, but told us, that it should be as often as we pleas'd. We durst not press him further to assign one in which he might please to be at leisure, though it would have been very convenient both for himself and for us, and most advantageous for the affair whereof we were to speak. But he had so many other, and so different from ours in the station wherein he was, that its likely he had rather not hear of it at all, then suffer himself to be informed thereof.

CHAP. III.

The Verification of the Original of the Memoires of M. Pegna *Dean of the* Rota *touching the Congregations* de Auxiliis. *Sundry things which we did during the rest of* January *and the beginning of* February.

THE *Dominicans* had lent me the last Summer with much goodness and confidence, the Original of the Writings of M. *Pegna*, sometimes Dean of the *Rota* under the Papacy of *Clement* VIII. who had had the curiosity to observe dayly what pass'd in the Congregation *de Auxiliis*. I intended faithfully to restore what was so courteously lent me, but I was willing to keep a Copy or two compar'd with the Original, to have Recourse thereunto in case of need, and derive such Light and advantages from the same as it afforded for the cause of Truth, the Honour of the H.See, and that of the Consultors who had been imploy'd in that Congregation. Wherefore before I transcribed my Copies, that I might be assured, the Original was the hand of M. *Pegna*, I had oft desired M. *Noiset* his Successor in that Office, to whom I had very free access, to shew me some of the Records of their Tribunal of the hand-writing

writing of M, *Pegna*. At length on Sunday the 28. of *Jan.* M. *du Noiset* sent to *Brousse* and I when we repaired thither, an antient Notary of their Tribunal nam'd *Peter Cottuen*, giving him order to do all necessary things for us that we desired. When this Notary had shew'd us several Papers written with the hand of M. *Pegna*, and we found that they were all like that of the Book which I had, we pray'd him to get us two persons expert or sworn for the verification of Writings. He fetcht two, who were name *Andreas Albercius*, and *Franciscus Pignocatus*; and they acknowledg'd that the Book which I had was of M. *Pegna's* hand: whereupon they drew an Act or *Memorandum* which was delver'd to us the same day.

On Tuesday the 30. of January we went to the Ambassador to acquaint him with all that pass'd in the Audience which we had had of the Pope. The Ambassador gave us very fair opportunity, for he lead us out to walk with him to the Church of St. *Martin*, where we heard Mass, and afterwards he carri'd us back to dine with him.

In the afternoon we visited Cardinal *Roma*, who confirm'd to us what he had always promis'd, that we should not fail to be heard in this affair as amply as we could wish, and declar'd to us that he promis'd the same again.

On Wednesday morning the last of this month, we waited upon Cardinal *Barberin de la Minerve*. Whilst he was there, we visited F. *Barelier*. When the Cardinal came forth, he carri'd us to S. *Jacques des Incurables*, where he said Mass, and serv'd the poor at Dinner whom he treated that day, and we assisted his Eminence to serve them. That afternoon we visited the Marquis *del Buffalo*, then F. *Ubaldino*, (who amongst other things speaking of the Pope and of Divinity, reiterated plainly what I have above reported, that is was not his Profession, *Non è la sua Professione*;) and afterwards the General of the Dominicans, whom we entertain'd amply and calmly concerning the matter of our Affairs, and he very well receiv'd what we said. One thing remarkable he told us, viz. That Cardinal *Lugo* whilst he was a Jesuite, endeavour'd to engage him in a Ligue against the Book of *Jansenius*.

The first observable thing that occur'd in February, was, that on Monday the fifth day of that month one came and told me from a good hand, that F. *Fani* a Dominican and Companion of the Master of the sacred Palace, having read F. *Annat's* Book, found two Calvinistical Propositions in it, notwithstanding which he forbore not to give it his *Imprimatur*, on condition that they should be expung'd. That this condition very much displeas'd the Author, who went forthwith to complain thereof to M. *Albizzi*: That M. *Albizzi* to content him, and revenge the Injury done to such an ancient Jesuit as F. *Annat* by so young a Dominican, presently writ to the Printer, that without taking heed to the Restriction of the *Imprimatur*, he should not fail to print all that the Jesuites appointed him. That F. *Fani* going to the Printer to see whether F. *Annat* had taken care to expunge those two Calvanistical Propositions out of this Book, and how the places were corrected; he there found M. *Albizzi*'s Letter contrary to the correction which he had enjoyn'd. That he took and compar'd a Copy thereof before a Notary, and carried the same to the Master of the sacred Palace, who being inform'd of the whole matter on the foregotng Wednesday, acquainted the Congregation of the H. Office therewith, who gave a check to M. *Albizzi* for so doing, and enjoyn'd him to meddle no more with things that belong'd not to the functions of his place.

On Wednesday morning, Feb. 6. we went to *Monte Cavallo* to thank the Popes *Maistre de Chambri*, for the audience which he had procur'd us, and to tell him that in that Audience we had spoken to his Holiness of a particular affair which was urgent, and about which we conceiv'd our selves oblig'd to present him a new Memorial; which Memorial we desir'd him to deliver without delay. We told him also that the Affair of which we were to inform the Pope, being of the nature of those which are held at *Rome* the most secret, we had made two Copies, whereof one was seal'd, the other open in the ordinary form; & that we would leave with him which he pleas'd. He refer'd it to our own choice. We perceiving that he was willing to have that which was open, conceiv'd that civility oblig'd us to repose that confidence in him (in which nevertheless we did ill; for had we given him the seal'd Copy, he would no doubt have deliver'd it the same day to the Pope, without troubling himself about what was contain'd in it; whereas giving him that which was unseal'd, he had the curiosity to look into it, and the quality of the matter made him backward to deliver it; this and other delayes which superven'd, almost made that Memorial of no use, as I shall relate hereafter) But so it was, that we left the unseal'd Copy of the Memorial with the Popes *Maistre de Chambre*, who promis'd to deliver it to his Holiness the same day.

We went afterwards to visite F. *Delbene*, who repay'd our Visit in the afternoon: in both which Entertainments nothing pass'd but after the general way in which we treated this affair, as I have above in imated.

On Thursday Feb. 8. we visited *Padre Bordone*, whom we found very inclinable to be inform'd fully of the bottom of our Controversies, and very ready to receive such Impressions thereof as S. *Prosper* and S. *Augustin* might give him: in the reading which he promis'd us he would not fail to undertake them with care and diligence.

On the ninth M. *Brousse* and I went to the Popes Presence-Chamber to know of his *Maistre de Chambre* what he had done with our Memorial. He told us that that Memorial was about an affair of too great consequence, and fit only to be treated by an Ambassador. That to confess the Truth, he conceiv'd that by our giving it open to him, we were willing that he should read it; that he did so, and afterwards could not resolve to present it to the Pope. That the Pope had a Nephew who did not stand for nothing. That if we thought good, we might address to him to present to it his Holiness; or if we lik'd better, we might come the Sunday following for an Audience, and present it our selves. We accepted this last condition, and took back our Memorial,

being

being unable by all our Reaſons to perſwade this *Maiſtre de Chambre* to do us that Office, or ſatisfie his feats.

On Saturday the 10. M. *Brouſſe* and I were at *Laurence* Church in *Damazo* to hear a Sermon of F. *Mariana*; Cardinal *Barberin* hapned to be then in a little Chappel right againſt the Pulpit; and underſtanding that we were in the Church, he caus'd us to be call'd, and Seats plac'd for us near his Eminence. The Preacher ſpoke very much in his Sermon of *Effectual Grace*, and of its neceſſity to all Chriſtian actions; and he ended with a Prayer to God to beg his aſſiſtance and protection for the defence of that Grace, againſt thoſe who impugn'd, and us'd all their endeavours to ruine the ſame.

On Sunday the 11th. we went to the Pope's Preſence-Chamber to be introduc'd to Audience; and to preſent him our Memorial. But leſt the Pope ſhould think we came to have his Anſwer upon our principal Affair, and therefore ſuſpect us of Impatience, I brought it ſeal'd, and intreated the *Maiſtre de Chambre* to take it in his hand, and when he acquainted the Pope that we deſir'd Audience, to tell his Holineſs that we deſir'd it to preſent that Memorial to him; upon the outſide of which, the Subject it contain'd, was written according to the Cuſtome. I added, that if the Pope pleas'd to hear us a little touching that matter, he might cauſe us to enter; otherwiſe, if he took our Memorial, it was ſufficient. But the *Maiſtre de Chambre* would by no means meddle with it. We waited therefore to have Audience, till all that the Pope admitted were ended, but we could have none. Of which ſpeaking to a friend that underſtood thoſe Affairs, and of the neceſſity that our Memorial were ſpeedily deliver'd, leſt if it were long delay'd, F. *Annat's* Book againſt the Publication of which it was deſign'd, might be finiſht and publiſh'd, my friend advis'd us to wait upon *Monſignor Ghiggi*, and intreat him to deliver it to the Pope without delay.

Accordingly in the Afternoon we repaired to *M. Ghiggi*, but not finding him at home, we return'd thither again the next day, and were told that he gave no audience that day, in regard of the Diſpatches that he was preparing for *France*. But the prejudice which this Affair might ſuffer by delay, made us reſolve to tell his *Maiſtre de Chambre* that we had fought eight days to deliver that ſeal'd Paper to the Pope, and for that it was about a very urgent matter, and that was the day of the Curriers departure, we were deſirous to ſend word that we had put it into a ſure hand that would not fail to deliver it to the Pope. The Gentleman willingly undertook it, and aſſur'd us very civilly, that he would not fail to acquit himſelf of his Commiſſion.

As we had been in the Chappel on Candlemas day at the Ceremony and Diſtribution of the H. Tapers, and had each receiv'd one from the Popes hand, ſo we were there alſo upon *Aſhwedneſday* at that Ceremony, and there receiv'd Aſhes likewiſe from the hand of his Holineſs. In the Afternoon we began our Viſits, and after many fruitleſs ones to *Monſignor Ghiggi*, to the Procurator general of S. *Marcello*, to F. *Hillarion*, &c. we made one with ſucceſſe to M. *Noiſet*, to thank him for an other which he made to us the firſt of this moneth, and other civilities receiv'd from him, particularly the verification of the Original which I had of the hiſtory or rather the memories of M. *Pegna*.

My impatience to learn whether our Memorial were deliver'd to the Pope, caus'd me to go alone towards evening to Monſignor *Ghiggi*. He who had it in charge, told me that Monſignor *Ghiggi* ſaid, that being a Memorial it ought to go directly to the Pope's *Maiſtre de chambre*; yet for this time, and not to draw it into conſequence, he would do us that office to his Holineſſe. I could not obtain to ſpeak with him, but was referr'd to another time. However, I underſtood that his order and place was to unſeal all the letters which he receiv'd for the Pope and Cardinal *Pamphilio*; and ſo our Memorial being ſeal'd in forme of a Letter, he had no doubt opened, and probably ſpoken of it to his Holineſſe.

On Thurſday the 15. we viſited Cardinal *Palotta*, who at our coming was ready to ſay Maſſe, which we heard. After which we were ſcarce ſate down to lay open to him the ſubject of our viſite, but the time being come for him to go to the Sermon at S. *Laurence* in *Lucina*, we were oblig'd to remit part to another day: which he pray'd us to do and to leave with him if we could ſome *Inſtruction* in writing concerning what we had to ſay to him; then we viſited the F. companion of the Comiſſary of the H. Office; Cardinal *Lanti* who was ſick, Cardinal *Franciotti* who aſſented that the authority of S. *Auguſtin* was ſacred and inviolable, Cardinal *Carpegna* who heard us very calmely and gravely; and after them the Procurator General of the Capucines.

On Fryday the 16th. going to learn newes of our Memorial from a particular friend, he could not tell me any, but inform'd me that two or three dayes ago two Cardinals being in a Coach together, and meeting us, one ſaid to the other, There go the Janſeniſts, (or ſome equivalent word) and the other who knew our ſentiments, undertook our defence, and gave his companion an account of our negotiation with the Pope. He told me alſo that Cardinal *Rapaccioli* was a great intimate of Cardinal *Barberin*, and therefore we ſhould do well to viſite him, and when we did ſo, to give him to underſtand that our affair had no affinity with that of *Janſenius*. This friend told me one thing which ſeem'd ſtrange, namely that the Jeſuites preſented a Memorial in the Spaniſh tongue to *Clement VIII.* in *February* 1602. which was neither the common language of the Weſtern Church, nor the natural one of the Country where the Pope reſided. He added that the Jeſuites who preſented, were of the ſame Country with *Molina*, for whoſe defence they were newly arriv'd from *Spain*, that *Clement VIII.* well underſtood that language; but beſides that memorial they deliver'd others alſo in Latin.

Returning from this viſite (it being unſeaſonable to make any to the Cardinals, becauſe it was the time of Sermon at the Pope's Chappel, whether they repair every Fryday in Lent) we went

went to see F. Abbot *Hilarion* who liv'd in the House *de Sainte Croix de Jerusalem*. After reciprocal civilities, the first thing he put us upon was the Bull of *Urban VIII.* which he complain'd much that the Jesuites abus'd against *Jansenius*, to whom it did no prejudice as to the ground of any thing in his book: Because the book was barely prohibited for having transgress'd the prohibitions of printing concerning those matters without permission. That it was clearer then the day, that those Prohibitions were violated by its publication; and that indeed all others which treated of the same matters were equally against those prohibitions, because it was equally forbidden to write either *for*, or *against*; That in the second place, for the Bull's saying that there is in *Jansenius's* book, propositions condemned by *Jansenius*, that is to be understood, as they were condemn'd by the Pope, and not otherwise; but amongst those which he there condemnes, there are some excepted, and it was not said that those which were excepted, were not the same that *Jansenius* taught. So that the difference not having been made by the H. See, there was reason to forbid the book and the reading of it by *provision*, till it were made. But yet all that was in it, might be true to the least line, and yet the said Bull have its full and intire execution. Thus this learned Monastick engag'd us to speak much of *Jansenius*; but before we parted, we told him, let the affaires of that Bishop go as they would, it was nothing to us, who had nothing to propound either for his defence, or against the Bull; and that we stuck onely to the affair of the five Propositions in question. Of which we gave him the reasons, namely the Catholick sense concerning Effectual Grace included in them, which we explicated to him. He was well pleas'd therewith, and acknowledg'd every one for Catholick which we mention'd, telling us he believ'd they could be in no danger as to that sense. And at last he invited us to come the fourth sunday of Lent to see those rare and precious Reliques which are in that House whereof he is Superior.

The same day, *Fryday* the 16th. we went to visite Cardinal *Rapaccioli* according as we were advised: He profesd much desire to be instructed concerning our affair, whereof we inform'd him punctually enough, and when we told him we were not come for the defence of *Jansenius's* book, but onely for the clearing of the different senses which might be given those Propositions, he answer'd that we did prudently, because *Jansenius malè audiebat Romæ.* That in this affair he should be set aside, and the Propositions examin'd without taking notice of him. To which we reply'd as we had done in former visites, That when the senses of those Propositions were distinguish'd and cleared, and the Pope had pass'd a particular judgment of them, it would be easy to find whether the doctrine of *Jansenius* upon this subject were Catholick or Heretical, onely by comparing those senses so cleared and judged with what is contain'd in the book of that Bishop.

We also visited Cardinal *Ludovisio*, who heard our account of this affair with great civility. Besides the general things which we represented every where else, we testifi'd to him that notwithstanding the necessity of it, yet we were very backward to bring this new incumbrance upon the Pope besides those which molested him already. To which he answer'd that the Pope was not a temporal Prince but by accident, that God had not establisht him such; but as for matters of Faith and Truth, they ought to be his first care. We beseecht him to remember the justice of our sute for a Congregation for the discussion of this affair, and to favour this sute with his approbation and recommendation in such occasions as he might have to do it. He told us that by what we had said, he sufficiently understood the importance of it; but the same would be more apparent when the Pope had appointed Judges to examine it; and if he were of the number, he would do all in his power in behalf of truth and justice.

The Procurator General of the *Augustines* receiv'd the next visite from us; we instructed him soundly and amply of our intentions, and confirm'd to him altogether, what I had formerly acquainted him with alone. The same day I endevor'd to speak with Monsignor *Ghiggi*, but was told some other houre in the day would be more proper then the Evening; yet I could not obtain to have one expressely assign'd me, because *Monsignor*, they said, was not at his own dispose.

I durst not go thither again on Saturday, in regard of the Dispatches for *Italy*, but I design'd that day for some particular visites, amongst which one was to F. *Dinel* the Jesuite; we talked much more of the ancient acquaintance which he and I had at Court while he was the late King's Confessor, and of the singular good will which he acknowledg'd his Majesty had for me, then of the affairs of the time; saving that we spoke something about my return and my Commission to *Rome*, of which he acknowledg'd with me the fruit could not be but advantageous to all the world.

On Sunday the 18th. after we had been to accompany the Ambassador to Chappel, I went to Monsignor *Ghiggi's* house, but not finding him I return'd thither in the afternoon, and stay'd to speak with him till six a clock at night. I told him we were constrain'd to have recourse to him for our Memorial, by reason of the difficulty and delay of audience from the Pope, and the fear lest the book should come forth in the mean time. He said it was a matter that did not belong to him, yet he had spoken of it to the Pope, who told him he had given order that the book should not come forth without having been first well perus'd, &c. I did not think fit to give Monsignor *Ghiggi* such an answer as would have been more material then that which I made him. I ought to have told him, that it was difficult to weigh the consequences of the impression of that book without having first examin'd things to the bottome, as we desir'd they might be, and the parties heard. But having thank'd him for his good office, I onely said, That with what ever care it might be perused, we had to do with people that had many wiles and subterfuges, that explicated their writings on way to the Examiners before printing, and afterwards understood them another, and made what use of them they pleas'd. That, for instance, they took this course to draw the

Domini-

Dominicans into the ſame complotment with themſelves, perſwading them that they *both* defended the ſame kind of Grace which they call *ſufficient*; though they knew very well, that that which the Dominicans hold (beſides which learned Divines maintain that there is requiſite Effectual Grace, to determine the *Will* to a good action) is wholly different from their own, which they ſo ſubject to the *Will*, as to make the good or bad uſe of it wholly to depend upon that Faculty. Monſignor *Ghiggi* fell upon the Political reaſon that there was, not to permit either ſide to print ſuch ſort of books, and that it was requiſite to forbid all the world equally ſo to do. I anſwer'd, that it would be good in the *interim*; but at length it was requiſite to manifeſt which ſide had reaſon, which defended the Truth and the Faith, and ſo come to a ſolemn deciſion, which would bring all parties to accord. He made great difficulties as to this, in regard he ſaw that while the H. See remembred and conſider'd that *Clement VIII.* & *Paul V.* had labour'd ſo much in theſe matters without determining any thing, it would be loth to reaſſemble new Divines to labour therein. I acknowledged that certainly it would be very difficult; but I told him that it was the more neceſſary, in regard thoſe two Popes forbore to define any thing or to publiſh their definitions, only to ſpare the Jeſuites, upon hope that they would by degrees return to the good and holy doctrin of the Church which they had forſaken; but inſtead of doing ſo, they were become more and more remote from it, and therefore it was time to reduce them: *Tempus faciendi, Domine, diſſipaverunt legem tuam.* *Monſignor Ghiggi* would not believe what I ſaid; but I added that it would be very eaſie to verifie it by moſt clear reaſons and indubitable proofs; that we knew how all things paſſed under thoſe two Popes, that we had the Memoires thereof, either the Originals, or ſuch as were compar'd therewith, and that amongſt others we had at *Paris* many Pieces concerning theſe matters ſigned by *Clement VIII.* his own hand. *Monſignor Ghiggi* was aſtoniſht at this, but I aſſur'd him of the truth it. Then we fell to ſpeak of our Memorial; and he confirm'd to me again that the Pope told him he would take order in it, and that he believ'd the impreſſion of the book was ſtopt, till his Holineſſe further ſignify'd his pleaſure about it. He ſaid we might nevertheleſſe continue our diligences in the ordinary manner, and that for his part, he could do no more in it then what he had done. He ſpoke alſo of prohibiting either ſide to print any thing touching theſe matters. I anſwer'd, that we could not conſent to prohibitions that were common to us with them; that the ſame would be ineffectual with them, and prejudicial to the cauſe which we maintain'd; that they would not obey the ſame on their part, but make uſe of them for a pretext to oppoſe and perſecute us. I added, that the ſhorteſt courſe, moſt honourable for the H. See, moſt edifying for the Church, moſt expedient againſt the reproaches of its enemies, and moſt advantagious for our adverſaries and our ſelves, was to examine and declare which of us was in the right; That we did not endeavour abſolutely to hinder the impreſſion of the ſaid book; that we ſhould be glad it were publiſht; becauſe, to judge by the other outrages which that party hath divulg'd, it might be preſumed that this would give us new advantages againſt them as well as their former Libels: but all we propos'd to our ſelves in our proſecution againſt it, was only to hinder it from coming forth as authoris'd and approv'd by the H. See: Provided this particular were ſecur'd, we were not further ſollicitous. This Conference ended, as it began, with very great reciprocal civilities, with telling the newes of the time, as he was doing me the honour to reconduct me to the ſtairs.

CHAP. IV.

Concerning our tranſactions till the end of February. *A Promotion of Cardinals, amongſt whom was* Monſignor Ghiggi. *Of a Memorial which we preſented to the Pope againſt a book of* F. Annat *under the Preſſe; and of the Viſits which we began to make to all the Sacred Colledge.*

THE next day after the abovemention'd Viſit, Munday the 19th of *February*, *Monſignor Ghiggi* was created Cardinal, with nine other perſons, whoſe merit was publickly and unanimouſly acknowledged in *Rome* by all people. It was not remembred that there had been ſeen a promotion of ſuch commendable Churchmen, not only in reference to thoſe whom the Pope made of his own choice, but alſo to them who were nominated to him by the two Crownes. It is not credible how all people ſtriv'd to give the Pope applauſes and benedictions for having ſo worthily fill'd the vacant places of the Sacred Colledge. Beſides *Monſignor Ghiggi*, their names were, my LL. the Cardd. *Homodei*, *Santa Croce*, *Corrado*, *Ottobone*, *Lomelino*, *Aldobrandino*, who were at *Rome*; and the Cardinal of *Haſſia*, Cardinal *Pimentelli*, and Cardinal *de Rets*, who were not there.

When I receiv'd the newes of this promotion, I was with one of my Friends, who came to me to advertiſe me, that Cardinal *Spada* had received many Letters from *Paris*, which were very ſharp againſt thoſe that are called *Janſeniſts*; that it was urg'd vehemently in theſe Letters, that unleſſe the *Janſeniſts* were ſuppreſs'd, all was loſt; and that the Letters being in *French*, the Cardinal caus'd him to tranſlate them into *Italian*, in order to preſent them ſo tranſlated to the Pope. What could we now do againſt all theſe Cabals and calumnies, beſides what we had done already, and continu'd to do? It behooved us to receive that intelligence from the hand of God, as well as the news of the Promotion, bleſſing him both for the one and the other, and partaking in the publick joy.

I had caution'd with the Maſter of the Sacred Palace for a permiſſion for us to have and read all books made *pro* or *con* about the matters of Grace. In the afternoon I went to remind him of it, and

to congratulate with him and F. *Fani* his Companion for the promotion of Cardinal *Pimentelli*, who was of their Order.

Returning, I found F. *Hilarion* at our lodging. In his discourse he confirm'd again to us that the Bull of *Urban* VIII. against *Jansenius* might hold in the whole extent which the makers of it intended, and could equitably be allow'd to it, and yet nothing at all be in the book of that Bishop but what was most true and most Orthodox; That the Jesuites had not so great credit at *Rome* as was imagin'd; That the Propositions, as we understood them, could not run any hazard; That he had lookt upon the book of F. *Annat*; That F. *Modeste* Procurator General of the Conventual Cordeliers was he that read it, and made report that it might be printed, and if it were judg'd otherwise he would answer it; and many other things of this nature, which that learned Monastick told us with great gentleness and sincerity.

On Tuesday the 20. one brought me very early as many sheets of F. *Annat's* book as were printed, and after we had perus'd some of them, M. *Brousse* and I went to the Pope's presence-chamber to endeavour to get audience, and present him our Memorial against that book. But we were frustrated because the Pope that day expected the Ambassadors of Princes who were to come and thank him for the Cardinals newly made at the recommendation of their Masters. Wherefore we went to wait upon the Kings Ambassador to accompany him to the ceremony, and also to beseech him to move the Pope either to give us audience, or appoint his *Maistre de chambre* to take our Memorial, in order to shew it to his Holiness. The Ambassador told us he should not speak of any business in this visit, but on Friday following, which was the day of his usual audience, he would not fail to do what we desir'd.

On Wednesday the 21. I went to F. *Fani* to tell him how many things there were contrary to Effectual Grace in the sheets which I had seen of F. *Annats* book. He bid me represent the same boldly; and said he had scarce had time to peruse it, and it was not in his power to read it exactly.

Afterwards M. *Brousse* and I went to the Ambassador, who told us that in the end of his audience, asking the Pope, How his Holiness lik'd our Doctors? The Pope express'd himself well satisfy'd with us. That then he signify'd to him, that we desir'd to have an audience touching a book that was printing, whereof we complain'd. But the Pope seem'd surpris'd at our soliciting for audience; and lookt upon our complaint as a thrusting of our selves to intermeddle with the order and discipline of Impressions which are made at *Rome*, and to reform the same. That the said the book had been seen by the Master of the Sacred Palace, that all the ordinary Ceremonies had been observ'd about it; and if there were any thing that ought to hinder the Impression, the Dominicans were adversaries sufficiently to the Jesuites, not to let it passe without complaining of it. As M. *Brousse* was going to reply, the Ambassador of *Malta* arriv'd and interrupted the conference. We retir'd into another chamber, where after the Ambassador had done with him of *Malta*, he came to rejoyn us. We told him, that we should condemn our selves, had we the thought as the Pope imagin'd, to cause the least change in the Regulation accustom'd to be kept at *Rome* for the printing of books; but that whose impression we oppos'd being directly upon the subject of the difficulties to be debated amongst the Divines, upon which we came to supplicate the Pope to hear them in a solemn Congregation before any Decision of them, & consequently to prevent the H. See from being engag'd on one side or other before hearing them; it was our duty to represent to the Pope what prejudice the Impression of that book authoris'd (as we were inform'd) by the H. See or some of its principal members, might bring to our cause, and to the H. See it self. We told him he might see the same more clearly set forth in our Memorial, if he pleas'd to take the pains to read it. He accepted our offer to leave the same with him, and he promis'd that he would not sleep before he read it. He stay'd us to dine with him, and at the table F. *Mulard's* deputation was spoken of, and the real accusation that had been made against me; which the Ambassador acknowledg'd to be so groundless, that he told me himself would be my *witness* wherever I pleas'd that I had never given the least cause for it.

On Thursday the 22th. the Ceremony of giving the Hat to the new Cardinals was solemnis'd, and we were present at it.

On Friday the 23d. M. *Brousse* and I went to the Ambassador to wait upon him to the Pope, and to remember him of our Memorial. He shew'd us his Note of the things of which he was to speak to the Pope, amongst which our affair was written, and he drew our Memorial half out of his pocket, to shew us that he had not forgotten us. While the Ambassador was at audience, we waited in the Presence-chamber, to be ready in case we should be call'd. He stay'd till noon, and when he came forth, we reconducted him home in his own Coach. Where in few words he told us, that he had represented our affair very zealously and punctually to the Pope, but found him not disposed to conclude any thing upon it. That he told the Pope that it was urgent, and requir'd a speedy Order to stop the Impression; That his Holiness knew well that he had never spoken to him in favour of us, but on the contrary had made many recommendations to him in behalf of the Jesuits; yet he lookt upon this affair as likely to have troublesom consequences, and capable, unless his Holiness prevented it, to raise some combustion in *France*, which would not be pleasing to him; That the printing and authorising of a book of that nature, whilst we were soliciting for the examination of things to the bottom, could not be well resented; That he had hitherto advis'd the Pope to delude us, if he thought good, and do all that he pleased against us, but yet to content us at least in apparence, by granting the Congregation which we su'd for, and holding such things as these which were not decisive, *in æquilibrio* in the mean time; but all his discourse could not prevail upon the Pope, whose mind he found bias's'd and prepossess'd in this affair against us; That nevertheless he left our Memorial with him; that very probably he would read it; that he had commended it to him, and said that his Holiness no doubt would be

be well pleas'd with it, excepting perhaps for ſome few *poſitive* words wherwith we ſpoke of our opinion, as conſtant and indubitable; That he could not procure audience for us that day in regard other Ambaſſadors were to be admitted; nor could we have any the next day, becauſe it was the day for the Card. of the H. Office; that Sunday would be taken up at Chapel, Monday & Tueſday with the *Signature of Grace*: that this was great delay, but he hoped the Pope would in the mean time relent and become favourable to our requeſt, when he had read our Memorial and ruminated upon it; That for all this hope which he gave us, we ſhould not account our buſineſſe done, but continue what other diligences we could uſe in it; That for his part he had forgot nothing that he could alledge to the Pope in this cauſe; but the Pope inſtead of concluding any thing, ſtill did what he could to wave the ſubject, and come to an end of the audience. We returned our moſt humble thanks to the Ambaſſador for the good office he had done us, and left him to prepare for his departure to *Tivoli* in the afternoon.

I ſhould here inſert the Memorial which I have ſo often mention'd, and ſhall ſpeak of in the ſequel of this Narrative; but for that it contain'd onely the ſame reaſons more at large which we had repreſented to the Pope in few words at the audience we had of him, *Jan.* 21. it would be tedious to recite it here. I ſhall only note that among other things we declar'd in it, 1. That we impugned only the Sufficient Grace ſubjected to Free-Will, which the *Moliniſts* hold. 2. That we maintain'd only Effectual Grace, as to the Five Propoſitions. 3. That we did not undertake the defence of the book of *Janſenius*.

The ſame day we made a ſecond Viſit to Cardinal *Spada*, in which we repreſented our affair to him, giving him an account of what had paſs'd in the audience which the Pope had given us, *Jan.* 21. After M. *Brouſſe* had ended his diſcourſe, the Cardinal anſwer'd us in theſe words, *Hò caro d'haver ſentito quel c'hà detto ſuo Santità; quando veno qualche coſa ordinata da eſſa lo farò, &c.* M. *Brouſſe* was about to adde ſomething to the Narrative which he had made, but one came to advertiſe Cardinal *Spada* that the new Cardinals were coming to ſalute him; and ſo we were fain to end what we had to ſay.

From thence we went to Cardinal *Rapaccioli*, to whom we repreſented our affair fully and at leiſure. He thank'd us for our information, and told us he was very well pleas'd to hear of theſe matters which exercis'd the Church at this time, that they were ſufficiently intricate, that he had not throughly ſtudied them, but it behooved a Cardinal to be acquainted with them; That he had much contentment to hear that from our mouths which we had ſpoken to him concerning them, and that he would willingly apply himſelf to them as farr as the employments of a Biſhop would permit him. As for the expreſſe declaration we had made, of having no commiſſion nor purpoſe to intereſſe our ſelves in any thing that regarded *Janſenius's* book, he told us we needed not trouble our ſelves about it, for that when any opinion or Propoſition is to be examin'd, it is not to be conſider'd whether *Janſenius* delivers it or not, but only whether it be good or bad.

On Saturday the 24. we went to viſit Cardina *Ceſi*, who afforded us leiſure enough to ſet forth our affair; but he ſpoke more to us then we did to him. He told us there was nothing more eaſie to reſolve. That the *Pope* might refer it to the Congregation of the Council, or that of the Holy Office, or ſelect out of each divers Cardinals and other perſons to compoſe a third. After we left him, we viſited the Procurator General of St. *Marcello*, with whom there paſs'd nothing memorable, ſaving that he aſſur'd my Collegues, and offer'd to teſtifie anywhere elſe, that before him I never took upon me the quality of the Faculties Deputy; and that when he had heard others ſpeak of me, it was no otherwiſe then as of one ſent by ſome Biſhops of *France*.

The ſame day I went to the Printer who had F. *Annat's* Book in hand, to know how it ſtood, and what remain'd to be printed. He told me that he had at leaſt enough for three weeks before it would be finiſh'd.

On Sunday the 24. I went to a perſon, without whoſe Counſel I acted little, to acquaint him with the ſtate of that impreſſion, what had paſs'd about our Memorial, and our fear to engage in that further ſolicitations againſt that book, both for the little likelihood of ſucceeding, and for that it was not a matter that directly belong'd to our Commiſſion; in which regard we had not ſubſcrib'd that Memorial, but ſpoke of our ſelves in it in the third perſon, as alſo of Jeſuites and others mention'd in it. But we found that the ſame reaſons though remote from our Commiſſion, which had induc'd us to ſpeak thereof to the Pope, and to get that Memorial preſented to him, oblig'd us to purſue a favourable iſſue of it to the laſt, always keeping the ſame Circumſpections that we had obſerv'd therein. For either our further diligences which we ſhould further uſe, would obtain that favourable iſſue, or at leaſt we ſhould receive no more diſſatisfaction and diſadvantage after, having done all we could, then if we made only a plain recommendation; it being always to be preſum'd, that after we had concern'd our ſelves therein, we would do or ought to do our utmoſt to ſucceed: Therefore we concluded it fit, if my Collegues conſented, to endeavour to get an Audience of the *Pope*, to go and ſpeak with *Monſignot Ghiggi*, to carry a Copy of our Memorial to Cardinal *Roma*, and to defet for eight or nine days our Viſits to the Cardinal St. *Clement*, *Lugo* and *Colonna*, who being of the H. Office, might have a part in the Reſolution that would be made thereupon; to the end that if it were fitting to ſpeak to them of it, we might do ſo in the Viſits which we were to make to them about our principal affair.

I learnt from the ſame perſon, that one day of that week there was to be a little Enterview of Conſultors and Qualificators who were to confer together upon the firſt *Propoſition*, and that probably this was done in conſequence of the firſt Memorial which we preſented to the *Pope*. Whereupon telling that perſon, that it was not thoſe ſecret and particular Aſſemblies, before which the Divines of either ſide appear'd not, that we demanded; he told me that thoſe Conſultors did not aſſemble to determine any thing, but rather to

exercise themselves, and see what might be done with me in the business.

On Monday the 26. M. *Brousse* and I repair'd to the Popes Presence-Chamber to have Audience touching our Memorial against F. *Annats* Book; but we found so many Advocates waiting there, whose day it was in regard of the *Signature of Grace* that was to be made the next day, (in order to which they were come the day before to give his Holiness the first informations of the Affairs wherewith each of them was encharged) that we durst not demand it, but retir'd almost as soon as we came.

Tuesday the 27. we visited Cardinal *Savelli*, who gave us a very favourable Audience, though himself and we were standing all the while. He receiv'd our Representations very well, and made no difficulty to tell us that he saw nothing in our Request to the Pope for a Congregation, but what was altogether just and fitting to be granted.

In the Afternoon we visited Cardinal *Raggi*, who also took well what we said to him during the short time that we intertain'd him, which nevertheless was sufficient to give him a general Idea of our Affair. Quitting him, we went to Cardinal *Rondanini* with whom we spent the better part of the rest of that afternoon. The cause of our long Visit was his making sundry Questions to us about the things represented by us to him, which he did not sufficiently understand, and we were oblig'd to explicate further for his satisfaction. He was pleas'd during this Audience to read the Letter of M. *de Vabres* to the Pope, and that of the other Bishops which I deliver'd to his Holiness, of which I shew'd him a Copy which I had purposely about me to shew both of them to such persons as I found upon occasion had the Curiosity to see them. Having read the Propositions in the letter of M. *de Vabes*, he told us they seem'd rude according to the words. Whereunto we answer'd, that they were fram'd so purposely, and we explicated to him the sense according to which we held the first and second, which he profess'd not to gain-say. At length we left him well inform'd and well satisfi'd with us, as himself testifi'd, and the Abbot *Rondanini* his brother (with whom we contracted a great acquaintance, and who is certainly of excellent parts, and applyes himself prosperously to good Learning and good things) confirm'd to us since. This was a remarkable particularity in this Visit, that M. *Brousse* at first making a Complement to this Cardinal as to all the rest in *Italian*, his Eminence answer'd in Latin, which thereby became the language us'd in all the rest of the entertainment.

We ended this day with a Visit to the Abbot *Charrier*, to congratulate with him for the happy success of his Vigilance in negotiating for the Cardinals Hat for my L. the Coadjutor of *Paris*, notwithstanding all the Artifices and obstacles employ'd by divers persons to cross it, and to testifie to him the joy and hopes arising to us from that promotion in reference to the good of the Affairs of the Church of *France*.

On *Wednesday* we learnt that the Jesuites were advertis'd and alarm'd at what we had done to hinder the publication of F. *Annat's* Book. We made a Visit to Cardinal *Corrado*, who receiv'd our Complements upon his promotion with great Christian humility, and very exemplary sentiments of Piety. He well understood our Affair, and told us with great modesty, that in this and in all others, he should always endeavour to do what the service of the H. See required of him. He said also, that if what we reported of the Exorbitances of the Jesuites, and others against St. *Augustin*, were true, it was necessary that his Holiness took some course therein, and that it was not possible to suffer the Authority of that holy Doctor to be shaken, but the Faith and the H. See must receive prejudice thereby.

Monsignor *Sacrista* shew'd us in the Afternoon the rich Ornaments and pretious Reliques of the Popes private Sacristy or Vestry. As we return'd we went to see F. *Campanella* at the *Carmelites de la Transpontine*. And at night I went to see one of my particular friends, who inform'd me that the General of the *Augustines* was added by the Pope to the number of Qualificators who were to be employed afterwards in the examination of the Five Propositions.

The next day I left my Collegues with F. *Lezzana* an antient Monastick and Professor in Divinity, Author of some works in print, and went to the Company of the Commissary of the H. Office, who told me that the Jesuits made a great clamour about a Book newly printed by a Minister of *Holland* nam'd *Desmares* at *Groning*. That they took occasion from thence to redouble their instances for the condemnation of the Propositions, which they demanded even without hearing the Parties, and as a thing very urgent and necessary, not only for retaining us for that lash and humiliation in the submission and obedience which we ow'd to the H. See, but also for the reuniting to the Church several Provinces withdrawn from it, and continuing in their rebellion and separation by our example. That there was much talk in *Rome* about this Matter, and that those Fathers omitted not to allarm the Pope and the Cardinals with it. I had not yet seen that Book, but I understood by Letters from *Paris* of the 26. of January what it was, and that there was an Answer intended to be made to it. I had already answer'd to those *Letters*, as not being much surpris'd at that work by the fear of what advantages might be made of it against us for some time; since after this Agitation we might make greater of it against the Jesuites and the Hereticks themselves that produc'd it. I told this good Father the substance of all those *Letters*, with which he was satisfi'd; so that he plainly acknowledg'd that he needed but a little time to dispell all the Umbrages and Suspitions that might be given or taken by the said Book. He informed me also of another remarkable thing, namely, that in the year 1612. the H. Office made a Declaration, by which it was judg'd that the Books printed before the Prohibition of *Paul* V. were not comprehended in that Prohibition, and might be reprinted without obtaining a new permission. I return'd to F. *Lezzana* to call my Companions, from whom I learnt that that Father had a great desire to be inform'd of all, that he carefully read all the Writings he could on this Subject, that he was at work about

about the Propoſitions, that he profeſs'd to follow the Doctrine of St. *Auguſtine*, and held the neceſſity of Effectual Grace *ad ſingulos actus*; that the reading of S. *Auguſtine* had caus'd him to embrace thoſe ſentiments, and that it infus'd piety.

In the afternoon we viſited Cardinal *Capponi*, who teſtifi'd to us a very high veneration for St. *Auguſtin*, and an equal aſtoniſhment at the detractions and calumnies which we told him were ſpread againſt that H. Doctor and againſt us. As for the Congregation which we required, he ſaid his opinion was, it ought rather to be eſtabliſht ſooner then later, that ſo the matters in queſtion might be manag'd with all fitting leaſure and exactneſſe. *Stabilirla quanto prima, è poi ben maturarla.*

CHAP. V.

Of the Viſites which we made during the firſt dayes of March, *as well to the ſacred Colledge, as to the Conſultors and Qualificators who are uſually employ'd at* Rome *in matters of Doctrine:*

I Learnt on the firſt day of *March* a very remarkable thing, namely that before the Bull of *Urban VIII.* Cardinal *Barberin* himſelf took the paines to make ſundry accuſations againſt the book of *Janſenius* in the Aſſembly of the H. Office, and that his Eminence caus'd it to be brought thither on divers occaſions to ſhew that aſſembly the erroneous opinions whereof he accus'd it: That one time amongſt the reſt he accuſed him for having written that Original ſin was the ſole cauſe of the damnation of the reprobate, as if it were the only cauſe, and actual ſins contributed nothing at all thereunto. But that it always hapned that it was evinc'd to his Eminence by examination of the places which he cited, that the Memoires deliver'd to him againſt that book were not well grounded, and that in this point particularly they were without any appearance; ſince, as Cardinal S. *Clement*, who was then but Maſter of the ſacred Palace, ſhew'd in a full aſſembly, that Biſhop expreſly ſaith that actual ſin is the radical cauſe thereof, *cauſa radicalis damnationis*; which is very true. Whereupon during ſome time, that book was no more ſpoken of in the ſaid Congregation; but a little after, when it was leaſt thought of, the Bull of *Urban VIII.* decreed againſt the ſame book was publiſht.

In the afternoon we viſited Cardinal *Giori*, to whom we had ſcarce begun to ſpeak, but one came to advertiſe him that the Pope was going to S. *Peter's* Church, whither he was oblig'd to repair to receive his Holineſſe; and ſo we were conſtrain'd to take leave of him without further communication. My companions and I went to viſite F. *Modeſte*, who made as if he were ignorant of our affair and of the Five Propoſitions, though I had formerly acquainted him therewith whilſt I was at *Rome* alone. He gave us but general and popular anſwers, concerning the diverſity of Hereticks with whom S. *Auguſtin* had to deal, and ſaid that the vehemence wherewith he oppoſed them making him ſometimes ſpeak with Exaggeration, all his ſayings were not to be lookt upon as if they were Scriptures. He ſaid alſo that the Pope was not oblig'd to hear the Parties, in order to making of a Deciſion. To which we anſwer'd, that at leaſt it ſuted with his prudence and his juſtice when it was requeſted as it was by us in the name of perſons whoſe worth and quality gave them right and authority ſo to do. Having continu'd with him till one a clock in the night we departed.

On Saturday we viſited Cardinal *Ghiggi*, who receiv'd us ſtanding, and excus'd himſelf that the day being then Poſt-day made him in haſt. He ſpoke of his Promotion with great ſentiments of piety and modeſty. He told us that he did not deſerve that dignity, nor had he ſought it; that he follow'd the Maxime of the Biſhop of *Geneva*, To aske nothing, To refuſe nothing, and To complain of nothing. On which occaſion he told us that he always wore upon his breaſt a Meddal, on the one ſide of which was the Pourtrait of that great Biſhop, and on the other that of S. *Auguſtin*. Touching our affair, he ſaid that it was beſt to deliver Propoſitions very clear and exact; and that ſometimes great ſtirre and oppoſition about a buſineſſe occaſions the eſtabliſhing of what we would overthrow; for which he cited the ſame verſes of *Horace*, *Ventus ut amittit vires*, &c. which he had done formerly in a letter to M. *Daquin* Doctor of Phyſick at *Paris*, who ſent him the book *Of Frequent Communion* during his Nuntiature in *Germany*, upon occaſion of the complaints and Writings which the Adverſaries of that Excellent book publiſht againſt it, as M. *Brouſſe* remembred him when he utter'd them in this audience. I ſhall repete them here with four or five of the preceding lines of that Letter. *Ego ſanè non video quid contra librum de Frequenti Communione ſcribere ſit opus, cùm in eo adeò attemperata videantur ea dogmata quæ affert, ut nihil in eis peccatum dicas. Tota namq; moles difficultatis ad praxim devolvitur, in qua quidem non tam facile eſt præſcribere leges, cum unica auricularis ſecretæ confeſſio examen ſit quo ad actum deducitur tota inſtructio, & in ea confeſſione ſervatur maximum omnium arcanorum. Spreta obſoleſcunt, ſi iraſcaris, agnita videntur, dicebat ille, dum aliàs,*

Ventus ut amittit vires, niſi robore denſæ

Occurrunt Sylvæ, ſpatio diffuſus inani;

Utq; perit magnus nullis obſtantibus ignis,

Sic hoſtes mihi deeſſe nocet ——

Leaving Cardinal *Ghiggi* we went to viſit Cardinal *Cechini*, who caus'd ſeats to be ſet for us round the Table where he was, and after he had heard M. *Brouſſe's* diſcourſe, he anſwer'd us, that if he receiv'd any commands from his Holineſs as to this matter, he would acquit himſelf thereof punctually.

On

On Sunday the third, the Abbot of *Valcroissant* and I visited Cardinal *Ursin*, before his going to Chapel, whither we accompanied him. After Chapel we went all together to see Cardinal *Cornaro*, who was standing and uncover'd all the while we were speaking to him, which we did largely enough. Mention was made of one of the causes which caused *Paul V.* to suspend his Bull against *Molina*, namely the banishment of the Jesuites by the Commonwealth of *Venice*, which happening upon occasion of his Interdict, when he was upon the point to publish his Bull, he was willing to spare them that second mortification, in hope that without it they might of themselves return to Orthodox sentiments, from which all that had pass'd in those matters, ought to have convinc'd them that they were gone farr astray.

In the afternoon we visited Cardinal *Ginetti*, to whom we gave an account of our audience with the Pope, particularly of the falsities and calumnies of which we complain'd, and of F. *Annat's* book which was printing. Touching the former, He acknowledg'd that I had never spoken to himself but in the name of the Bishops, and that F. *Mulard* had address'd to him as the Faculties Deputy, and touching the book, that we should do well to speak about it to the other Cardinals of the Holy Office. We reply'd, that we intended it, though we were no further concern'd, then that the name of his Holinesse or their Eminences might not be engag'd in it; that we had spoken first to him, partly because of the singular benevolence which he had testify'd to us, and partly in regard of a particular authority which we knew he had as to the printing of books.

We visited Cardinal *Lomellino* next, whom we entertain'd very familiarly; He answer'd us, that his various employments had much diverted him from the study of those matters; and thought he had been always oblig'd to apply himself thereunto, yet conceiving himself more oblig'd by his new dignity of Cardinal, he should willingly do it. Whereunto we excited him by the satisfaction which we told him he would receive in it.

After which I went alone to carry Card. *Roma* a copy of our Memorial against F. *Annat's* book. The Cardinal told me it was not the intention of their Congregation to give F. *Annat* permission to write of the matter *de Auxiliis*. I answer'd, that nevertheless his book was upon that subject; but we were not much troubled at that; and if he pleas'd to cause the Printer to give us a Copy of what was already printed, we would deliver his Eminence such observations thereupon as should shew that it was not *our own* interest that induc'd us to obstruct the publishing of it, but the sole consideration of the H. See, which the Jesuites would proclaim to have authoris'd the pernicious sentiments of that Libel.

I learnt the same day that the Consultors and Qualificators which were to have met last week, did not assemble; the cause of which was the subtilty of one of the principal and best meaning men, who alledg'd that he could not yet meet anywhere to consult of these matters till he had employ'd more time in studying them. And he said this, to the end the rest might follow his example, and not be asham'd to say and do the same.

The same friend that gave me this intelligence, counsell'd me to take some care to inform one of the Consultors whom he nam'd, and who deserv'd it, both because he needed it, and because he was a well-meaning and treatable man. But I answered, I could not do it, because we had no Order to inform any person in private and secretly, and all that was done in this manner was suspected by us and little troubled us: That we must first see the Congregation which we desir'd of the Pope, well open and well setled, before we resolv'd upon informing any one. This done, we would take all possible care and necessary pains to inform every one both in private and in publick; but till that were done, we could proceed no otherwise then we had done hitherto, namely to make known to all such as were concern'd for the interests of the H. See, Consultors and others, with what malicious subtilty they who fram'd those Propositions endeavor'd to circumvent it. That yet I did not refuse to give in a friendly way, but not as to a Judge, such light as an honest man could desire in the things which I knew, and he was willing to understand; which office, provided it were thus receiv'd, I should not decline to do, though it were to a Consultor; (although lesse willingly to such then to another) but withall in such a way, that all I said to him should in no wise passe for an Instruction upon the grounds of the Propositions, which requir'd greater study and attention, and much other solemnity. My friend approved this course, and acknowledg'd that we had great reason not to recede from it.

We visited Cardinal *Ottobone* on Tuesday morning the 5. of *March*. He receiv'd our Compliments and made many to us; but our affair was little spoken of.

Parting from him, we went to Cardinal *Lugo*; He askt me whether I had continu'd at *Rome* ever since our last speaking together. Whereupon I gave him an account of the occasion of my return, and what we four were to sollicite with his Holinesse. He reply'd that he had not yet heard speak of those Propositions. I proceeded to tell him what necessity there was of examining them throughly, in a Congregation, in regard of the diversity of their senses. He answer'd that it was reasonable that we should be heard, and our writings seen. That what he could say to us, was, that it was an affair not handled in the H. Office, but reserv'd by the Pope to himself. I reply'd that we waited till the Pope pleas'd to erect a special Congregation for the purpose. He put us upon the business of S. *Peter* and S. *Paul*, telling us that the same course was taken for its examination, and that the Pope assembled together the ablest Divines in *Rome*, as well of the H Office as others, and that himself perswaded his Holinesse so to do. I told him we knew nothing of all that, nor had we heard any talk of it; indeed we knew of the Decree pass'd upon the book, but were ignorant of the circumstances which he related. He reply'd in such a manner as tended to lead us to that subject again, but we diverted the discourse of it by bringing him to that of the solemn Congregation whose establishment we pursu'd. He told us again that he thought it fit and just

that

that our writings were examin'd and communicated to the Qualificators and Conſultors: but for our going to houſes to ſee them, he durſt not adde that he judg'd it bad, but he gave us to underſtand that it did not pleaſe him. M. *Brouſſe* reply'd and ſaid that Commiſſion was not confin'd within ſuch ſtrait bounds, but it enjoyn'd us to deſire a ſolemn Congregation of the Pope in which both parties might be heard both by word of mouth and by writiug in preſence one of the other. and all their writings reciprocally communicated. The Cardinal ſaid that it ſeem'd we intended to have a kind of little Council. M. *Brouſſe* anſwer'd that that was neceſſary, as well for other reaſons, as in regard of the falſities and calumnies that were found to have ſlipt into ſecret writings. I took this occaſion and told him what accuſation the Nuntio had made againſt me in the Faculty, what we had ſaid to the Pope of it, and what the Pope had anſwer'd us. The Cardinal ſaid he believ'd all thoſe difficulties would come to fall upon the point of ſufficient Grace: and to perſwade us that that was it which was to be defended and would be judg'd the beſt, he made uſe of this compariſon. He ſaid, it was once in diſpute, which was the beſt way of counting the howres, either by four and twenty begining from the time of one Sun-ſet to another, as the *Italians* do; or from twelve to twelve, beginning from Midnight to noon, and from Noon to midnight, as the *French* and *Spaniards* do: and that this laſt way had been judg'd the better, ſince Nations otherwiſe ſo oppoſite agreed in it. That ſo, ſufficient Grace would undoubtedly, be judged the better, ſince the Dominicans and the Jeſuites conſented in it. I reply'd, that there were two ſorts of Grace, which were called ſufficient; that the Jeſuites and the Dominicans agreed in the *Word*, but not in the *Thing*, and that other Divines, ſuch as our ſelves, did not impugne all kind of ſufficient Grace, but onely that which was made ſubject to Free-will; and that the Dominicans oppos'd the ſame as well as we. That therefore when the queſtion is of ſufficient Grace, we ſhould not ſpeak of it without diſtinction, and without knowing of what nature it is, and what it is capable to produce in our hearts by the power which God gives it —— Cardinal *Lugo* ſuffer'd me not to finiſh this diſcourſe which aſſuredly was none of the moſt pleaſing to his Eminence; but he interrupted it, ſaying that it behoved to defend the ſame which S. *Auguſtin* defended againſt *Pelagius*. The Abbot of *Valcroiſſant* reply'd that that which S. *Auguſtin* defended againſt *Pelagius*, was the Effectual by it ſelf, neceſſary to every pious action; whereunto the Cardinal anſwering nothing, I continu'd my relation of what paſs'd in the audiences which we had of his Holineſſe, and told him that the Pope in one audience askt me whether any of the Five Propoſitions was in the Bull of *Pius* V. and I anſwer'd negatively. The Cardinal reply'd that the third was in it. (This agreed ill with what he told us at firſt, viz. that he had not yet heard ſpeak of thoſe Propoſitions) I proceeded, that I had told his Holineſſe, that indeed the third had ſome reſemblance with two or three of thoſe that are in the Bull of *Pius V.* but yet they were different from it, and that upon my ſaying to the Pope that there needed but one word to change a Propoſition, His Holineſſe anſwer'd me that there needed but a Comma. That I further told the Pope that this third was not condemn'd in the ſenſe that we held it, nor like any of the others condemn'd in the ſenſe that we held it, nor like any of the others condemned by that Bull. That we did not oppoſe it in any thing; nor had any thing to ſay againſt that of *Urban* VIII. publiſht againſt *Janſenius*. Neither had we ought to plead in defence of his book. That all thoſe things were wholly different, and ſeparate from our affair. That the ſame was only to beſeech the Pope to cauſe the different ſenſes of the Propoſitions to be diſtinguiſh'd before paſſing of judgment upon them, to admit us to declare which we do not hold; and as for thoſe that we do hold, to examine the reaſons which we have ſo to do; to communicate the writings which we ſhould preſent to him upon this ſubject to our adverſaries, and theirs to us; and to hear us upon the whole *vivâ voce* in preſence one of the other; to the end that after having well cleard, heard and conſider'd all, the Pope might paſſe judgment thereof, and his deciſion might be receiv'd peaceably with the ſatisfaction of both parties, and with the reſpect that ſhall be due thereunto. We roſe up, and Cardinal *Lugo* told us as he accompany'd us, that he was glad for his not being concern'd in this affair nor employ'd in it; and we told him on the other ſide, that we wiſht his Eminence were employ'd in it.

Ending this viſite we went to Cardinal S. *Clement*, who, aſſoon as M. *Brouſſe* had begun to lay open the ſubject of our coming, told us he underſtood the buſineſſe well enough, but he would acquaint us with ſome particularities that had paſs'd at *Rome*. He ſaid the Nuntio had ſent thither a certain Cenſure made by the *Sorbonne*, in which thoſe Propoſitions were condemn'd: That the Pope appointed four Divines to write their ſentiments upon thoſe Cenſures; that three of the four plainly and fully confirm'd thoſe Cenſures, but the fourth ſpoke a little more uncertainly. That himſelf being upon occaſion oblig'd to ſpeak what he thought of them, he had ſaid freely, That the Cenſures were Heretical and not the Propoſitions. (For he conſtru'd them all to the ſenſe of Effectual Grace.) That the Pope hearing his opinion, ſaid, See, Cardinal S. *Clement* ſaith our Divines are Hereticks; and that he reply'd to the Pope, that he did not ſay that his Divines were Hereticks, but the Cenſures; and yet if they perſiſted obſtinate in avowing the confirmation which they made thereof, they would be Heretical too as well as the Cenſures. He ſpoke ſomething about the earneſt ſtudy of theſe matters which was requiſite for the right underſtanding of them, whereby he gave us to know that he underſtood the ſame well. He began to enter upon the diſcuſſion of the firſt of the Propoſitions, when one came to advertiſe him that the Prince of *Lunebourg* was coming to take leave of him, being to return into *Germany*; which broke off our conference. The Cardinal made

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an excuse to us, and testifi'd his regret for this interruption. We told him we could come again to see him; he answered that it was not needfull, and that he was sufficiently inform'd of all that had pass'd and was daily acted, as to this affair.

We went in the afternoon to accompany the Ambassador to the Cardinals *Homodei*, *Santa Croce*, and *Corrado*. At his return he askt us whether any thing was done touching our Memorial. We told him, we had heard no tidings of it: He reply'd, that nevertheless he conceiv'd the Pope had taken order in it, and as he was told, had charg'd the General of the Jesuites to hinder those of his Order from Writing upon these matters during these contests, and this posture of things, without the Books be first seen and examin'd at *Rome*. We answer'd, That it was contrary to what we wisht, because the *Jesuites* made no books, but what furnish'd us with new Arms; and so the more they writ, the more they fortifi'd us; but our sole intent in this matter was, that their books might not be review'd at *Rome*, for fear the H. See should suffer it self to be engag'd in their sentiments, and surpris'd by their Artifices.

M. *Gueffier* did us the honor to invite us to dinner on Wednesday the sixth, and in the afternoon we accompanied the Ambassador in the Visits which he continued to the new Cardinals, *Ottobone* and *Lomelino*.

On Thursday the seventh the Cardinals held a Chappel at *la Minerve* for the solemnity of the feast of S. *Thomas*, where they were all present except those of the H. Office; who on another day then Thurday would have been there rather then the rest, but now prefer'd their usual Assembly held before the Pope before that Ceremony. We were invited in the afternoon to the Covent of the Bare-footed *Carmelits* where an Oration and a Dispute were to be made for the celebration of the same Festival. The Abbot of *Valcroissant* and M. *Angran* were there, and M. *Bronsse* and I continued to accompany the Ambassador in the rest of the Visits which he was to make to the new Cardinals *Aldobrandino* and *Ghiggi*.

Friday the eight being the ordinary day that Ambassadors have audience of the Pope regularly every fortnight, we presented a little Memorial in *French* to our Ambassador as he was going to the Pope, partly to remind him of that which at our instance he had left with his Holiness at his former audience, and partly to inform him more expresly of the reasons which induc'd us to present it, which tended in no wise to hinder the Jesuites from writing and publishing Books, but only from doing it with the owning and approbation of the H. See. And to shew him that it was no vanity that we said, that we could have advantages against the Jesuites out of their own Books, and particularly out of that whose publishing we endeavour'd to obstruct, we shew'd him a printed sheet of it, in which F. *Annat*, either by a gross error or obstinate malice (which could not but turn to his own confusion) cited *Pelagius*'s confession of Faith as a work of S. *Augustin*, containing his Doctrine. The Ambassador took our little Memorial, and the sheet we left with him to shew the Pope, if he found it meet. He told us he was mindful of us, and that we were already in the Note of what he had to say to his Holiness.

At his Return we enter'd into his Chamber, and he told us the Pope said, It was a strange thing we should oppose the Impression of that book, that it had past through the ordinary forms; if it contain'd any thing to be dislik'd after it was printed, it should be censur'd, and they who did not do their duty, should be reproved. That the same course should be taken as was about M. *Hersents* book; after the impression and publication of which, a *French Dominican* who licenc'd it, was confin'd six or eight months in *la Minerve*, and the Master of the sacred Palace in danger of being cashier'd, till both of them clear'd and justifi'd themselves of what they had done. But besides, if the Pope must take care of the printing of Books, he would be overwhelm'd with infinite new incumbrances thereby. That he had fifty thousand other Affairs without that, and therefore we must have patience, if he could not meddle with it. The Ambassador told us, that he reply'd to the Pope, that it was more expedient to hinder a mischief before it were done, then to stay till it were done, to remedy it; and that it was easier to quench a taper that was ready to set fire on a Woodpile, then to extinguish the fire when the Woodpile was flaming. This, he said, he represented to the Pope, not as interessing himself in the business, but by way of advice which he receiv'd from us. He added that notwithstanding these considerations did not alter his mind, but he continu'd still in that which he had declar'd to us, that he took not the part of that book; and if we found any ill in it after it was printed, it would be easie for us and all others to complain, and the remedy would not be difficult. We answer'd the Ambassador that since it was so, and after this declaration of the Pope, it would be more advantageous for us that the book were publish't then suppress'd. The Ambassador reply'd that yet he doubted whether it would come forth, because though the Pope was averse and made semblance of not much regarding it, yet he perceiv'd that the Pope mus'd upon it, and made some reflexion upon our instances; and that he believ'd it would be no ill way for us to continue the same by the mediation of some of the Cardinals. That for his part he could not speak in it any otherwise then by way of advertisement and representing to the Pope of what consequence we said it was, but not with that zeal and importunity which he should have done, if he had receiv'd order from the King to meddle in it. We gave the Ambassador our humble thanks, and acknowledg'd that he had done all we could hope from a very obliging and equitable person. That according to his advice we would endeavor to speak to some of the Cardinals as we had done already to *Roma* and *Ginetti*, but rather for forme then otherwise; because the Pope having declar'd that he took no part in it, we were satisfi'd, and secure as to the rest.

In the afternoon we went to see Cardinal *Barberin*. He was ready to go to S. *Peter's* Church when we came there: however he caus'd us to enter into his Chamber, and askt us whether we would accompany him thither. In the mean time,

time, before any thing was ſpoken concerning our buſineſſe, he askt us whether we had inſtructed the perſons whom it was requiſite. I anſwer'd that we endevor'd it as much as poſſible; and M. *Brouſſe* added that we had had audience of the Pope, and were well ſatisfi'd with the reception which he gave us. But without ſtaying to hear any of the particulars, he askt us what was the firſt Propoſition. I told it him; He askt whether we had writ nothing upon that ſubject. I anſwer'd that ſomething was written at *Paris* which he had ſeen; but for our parts we had compos'd nothing about it but a Memorial which we left with the Pope at the end of our audience, wherein we mov'd his Holineſſe for a Congregation in which the Divines of different opinions might be ſolemnly heard in defence of their opinions. The Cardinal further put us upon ſpeaking of the different ſenſes of the firſt Propoſition: but to prevent it, I told him we would give the explications thereof when the Congregation was aſſembled; the Cardinal reply'd that the Italians were *molto triſti*, that is, *very untoward*, and *è grande la noſtra triſtitia* (added he) that at *Paris* they ſay for accompliſhing affaires it is requiſite to ſollicite them well, but at *Rome* it required more paines to make thoſe on whom they depended onely to remember them. I reply'd to his Eminence that we had no order to act otherwiſe then we did, nor ſhould we, what ever reſolution were taken at *Rome* in this affair. That provided we acquitted our ſelves of that commiſſion, it was ſufficient for us. That it belong'd to the Pope or their Eminences to ſee to the reſt. M. *Brouſſe* confirm'd the ſame, and ſpoke of F. *Annat*'s book, and our Memorial to hinder its coming forth. Which he ſaid we reſolv'd upon cheifly, becauſe of the affront that ſeem'd to be done to the Biſhops who ſent us, by letting a book of that nature come forth own'd and approv'd, in which the preſent conteſt was determin'd in favour of one of the parties, at the ſame time that we were ſuing in the name of thoſe Biſhops, for a ſolemn Congrregation to examine it in pretence of the parties, and to decide it after they had been heard. M. *Brouſſe* urg'd this very well, when one came to advertiſe the Cardinal that it was time to go to S. *Peter's*: Upon the way we mention'd the Biſhop of *Geneva's* book, term'd an *Introduction to a devout life*; I told him that I underſtood by the Biſhop of *Belley* in what outragious manner many Mendicant Fryers, and the Capucines eſpecially, oppos'd it at its firſt apearance, that their zeal became ſo vehement againſt that book, that ſome carri'd it into their pulpits, and after they had declar'd againſt it, threw it down in the pulpit, and trampled upon it with great demonſtrations of indignation; others carri'd it into the pulpit looſeſtitcht, and after the like declamations broke the thred that held the leaves together and ſcatter'd them among their auditors; and laſtly that others burnt it after the ſame tragical manner. I told the Cardinal that M. *Hallier* and M. *Hermant* were preſent when M. *du Belley* told us theſe paſſages at a Viſite which we made to him together, at the beginning of and concerning the oppoſition that was made againſt the book *Of Frequent Communion*. That therefore it was not to be wonder'd that good books were ſometimes diſparag'd and perſecuted by ignorant Fryers; but that the event will be ſooner or later like that which the ſame Biſhop told us befell the *Introduction to a Devout Life*, which having by that meanes been much more read then otherwiſe it would have been, at length merited ſo general an approbation, that its Perſecutors finding that the laughers were not on their ſide, became oblig'd to betake themſelves to that of the laughers, and to be at laſt themſelves the approvers of it with all the reſt of the world; which the prodigious multitude of its ſeveral Impreſſions teſtifi'd. We ended our journey to S. *Peter's* as we were ſpeaking of the book of the Miniſter of *Groning*, of the advantages which the Jeſuites might pretend to derive from it, and of thoſe which on the other ſide we conceived more reaſonably might accrue to us, when the anſwer to it preparing by one of our friends was publiſht. Wherewith Cardinal *Barberin* teſtifi'd to us ſufficient ſatisfaction.

We left him at S. *Peter's*, and repair'd to Cardinal *Lanti*, who receiv'd us courteouſly, heard us and anſwer'd us prudently & vigorouſly.

On Saturday the 9th. I made a private viſit in which I learnt two conſiderable things: One, that the Congregation of Conſultors and Qualificators deſign'd to confer together upon the firſt Propoſition, was appointed to meet again on Thurſday following, and that this was the cauſe that perſons well inſtructed and qualifi'd were employ'd to viſite thoſe Conſultors and give them ſome light upon the Propoſitions. The other that the Preacher of the Jeſuites Profeſs'd Houſe, having a few dayes before taken occaſion to ſpeak in his Sermon of the *immaculate* conception of the Virgin (which he did beſides his purpoſe too) he went about to prove it by certain Plates of Copper that ſpoke of it, which had been found in a Cave in *Spaine* during the Papacy of *Urban VIII.* who being advertis'd in what veneration they began to be in *Spaine*, caus'd them to be brought to *Rome*, where being examin'd, he ſoon after declar'd them Apocryphal, and forbad having them in any conſideration, under the uſual penalties contain'd in the Bulls and Decrees of Popes. That a Dominican who was preſent at that ſermon, obſerving that the Preacher cited thoſe Plates, inform'd the Congregation of the H. Office, whereupon by order of the ſaid Congregation, the Jeſuites Papers, were ſeis'd on, and verifi'd the accuſation. That Report being made thereof to the Pope, his Holineſſe ſaid it was a ſhame that thoſe people durſt in view of the H. See contemn the Conſtitutions of Popes, eſpecially at a time when we who complain'd of them were at *Rome*. That the Pope ſent for the General of the Jeſuites, and told him a little angerly that he was too blame for ſuffering that Predicator in the functions of the Pulpit a fortnight after he had committed ſuch an exorbitance, for letting him celebrate Maſſe ſince that time and incurre irregularity; that perhaps he would have let him continue in that manner till the end of Lent, if his Holineſſe had not lookt after it; That Generals of Orders ought to be acquainted with the Bulls of Popes,

that they may cause them to be obey'd by their Societies. In fine, that his Holinesse interdicted the said Predicator.

Accordingly he remain'd interdicted till the fifteenth day of *March*, when he made satisfaction for his fault in the Pulpit where he had committed it, reading the Recantation prescrib'd him by the Congregation of the H. Office; two Notaries of the said Congregation holding a Copy of it at the foot of the Pulpit, whilst F. *Carlo Salviati da lesse della Compagnia di Giesà* (so was he call'd) read the same publickly. It was in these words:

Havendo io inconsideramente nella predica che feci ligiomi passati sopra la Concettione della beata Virgine; preservata dal peccato originale allegato l' autorità di san Tesifone conservata nelle lamine di granata contro il decreto della santa memoria di Urbano Ottavo fatto a cinque di Maggio mille seicento trenta nove, e publicato a di tredici Maggio mille seicento quarenta uno. E per ciò essendo io caduto nelle Censure e pene fulminate nel detto decreto solamente per haver citato l' autorità di dette lamine di granata, mi fù fatto intendere da parte della santità di nostro signare è della sacra Congregatione del sanct Officio che dovessi io astenermi dal predicare è dal celebrare come reo di dette pene; ho pienamente obedito; Riconscendo il mio errore sono recorso alla clemenza della sua sanctita è della medisima Congregatione, da' quali sono stato begignamente aggratiato di dette pene, è reintegrato all' asercitio del predicare, ho voluto accennare à questa udienza tutto ciò, per remediare allo scandalo che io havessi dato per essermi servito della sudetta antorità contravenendo al fudelto decreto.

'Whereas I have inconsiderately in my late Sermon upon the Conception of the B. Virgin as pre-'serv'd from original sin alledged the authority 'of *San. Tesifone* in the copper Plates of *Granata*, 'contrary to the decree of *Urban VIII.* publisht '1641. And being therefore fallen under the 'Censures and penalties thunder'd forth in the 'said Decree, I have been commanded by his Ho-'linesse and the Congregation of the H. Office to 'abstain from preaching and celebrating Masse, as 'guilty of the said penalties; I have fully obey'd. 'And acknowledging my error, I have had re-'course to the clemency of his Holinesse and the 'said Congregation, by whom I have been gra-'ciously releas'd from the said penalties, and re-'stor'd to the exercise of preaching. All which 'I signifie to this Auditory, by way of amends for 'the scandal which I may have given by making 'use of the said Authority contrary to the said De-'cree.

Coming from this Visite I went to hear Masse at a little Church of *S. Frances*, where there was also a Chappel of Cardinals, and from thence to F. *Hilarion*, to appoint an hour for seeing his Reliques the next day. I told him all that had pass'd in reference to F. *Annats* Book, and how the Impression proceeded notwithstanding our Remonstrances. Whereupon he alledg'd very considerable reasons to perswade us to go to M. *Albizzi*, saying, that he was a man that lov'd justice, and was upright in affaires in which he was not prepossess'd; and exhorting us to speak to him heartily & with demonstration of confidence. I told him, we would endeavour to acquit our selves the best we could. He further represented to me how prejudicial it was to us, that we lookt upon the Tribunals of *Rome* as half contrary to us, and half Partisans of the Jesuites, who were they alone whom we ought to take for our Adversaries. I thankt him for his advice and assented to it: but I alledg'd the necessity of our judging so, by all the Decrees that were seen to come forth so easily and so frequently against the best books that were publisht on our side, and I instanc'd in the Decrees issu'd against the *Catechisme* and the *Houres*. He answer'd me, that all those Decrees were to be consider'd with reference to the Bull of *Urban VIII.* in consequence of which they were made; and that the H. See had no intention, either by that Bull or those decrees to innovate any thing, or to pronounce upon doctrine one way or other, but only to cause its prohibitions of writing upon this subject without permission to be observ'd. That those prohibitions which were made to either side equally were so evident a conviction, that the doctrine of *Jansenius* receiv'd no attainder by that Bull, that the meerest Peasant might be satisfy'd thereof. In fine, that the other Decrees were to be interpreted and consider'd in the same manner.

Amongst the Reliques which he shew'd us the next day, the most remarkable was the Title which was upon our Lords Crosse, of which there remains in that place but about one half. It is of very worm-eaten wood, about seven or eight inches broad, and ten or eleven long, upon which *Jesus Nazarenus* is written in Hebrew, Greek and Latin; and these two last Languages written as the Hebrew from the right hand to the left. The Characters are fram'd very negligently, such as are commonly seen in the names which ordinary people write here and there upon walls, and such as the Soldiers or Executioners might frame at that time for a Criminal, as they esteem'd our Lord. The Hebrew Characters are almost wholly defac'd and eaten by the wormes and time with the wood, so that they are scarce perceivable. The Latin is very legible, and in the midst of the two other Languages, and the Greek which is the lowest of the three is still easie to be read: but as I said, there is but about half of that piece of wood, and not that. It is that which was in the middle; it being likely that the two ends have been broken off; since neither the word *Jesus*, nor *Rex Judæorum* are found there, but only *Nazarenus*, which takes up almost the length of the wood.

The same day being Sunday *March* the 10th. all of us visited M. *Albizzi* together: He conducted us into his Chamber, where having taken our places, we prevail'd with our selves to make him the most cordial Declaration we could, in hope to have him favourable to our designes, when he found how conformable they were to Truth and Justice, which we knew he lov'd. He answer'd us also on his part very civilly, and told us the service of the H. See should be alwayes his inviolable Rule, that he should alwayes be a profest enemy to all those that should offend it: but he had much confidence, that we would alwayes have it in great veneration;

veneration, and he would do for our ſervice what was poſſible for him: He interpos'd ſome very unpleaſing things in his Diſcourſe, which we diſſembled or mollify'd the beſt we could: only one thing M. *Brouſſe* took up as it deſerv'd, namely, that if the Pope heard us before paſſing his Deciſion, he would hear us if he pleas'd *tanquam aliquos de populo*, as he would do any ordinary people. He told us, that ſhould the Pope hear and conſider all that we intended to repreſent, as he conceiv'd his Holineſs would do, yet he believ'd that he would not grant us the Congregation which we demanded. We anſwer'd, that then we had nothing to repreſent, becauſe we could not deliver any inſtruction by writing or word of mouth but before ſuch a Congregation; that without that, our hands were bound, and we could not go beyond our Commiſſion. He told us the Pope had put into his hands the firſt Memorial which we left with his Holineſſe, wherein we ſupplicated for the Congregation; he ſpoke alſo of the ſecond, touching F. *Annat's* book, in reference to which he ſaid, the Pope did no more but remove the Prohibitions formerly made of writing concerning thoſe matters; that if any thing were found in the book not right, it ſhould be cenſur'd as well as any other. We anſwer'd that the caſe being ſo, we deſir'd nothing more then that it came forth; becauſe it furniſht us with advantageous hold againſt its Author. M. *Albizzi* added, that himſelf was the Compiler of the Bull againſt *Janſenius*; that it was made upon a belief that it would appeaſe the troubles and Diſputes ariſen about thoſe matters, and reduce things to ſilence and the former peace; That if what hath follow'd ſince had been foreſeen, inſtead of making a ſimple prohibition of that book, the doctrine perhaps would have been examin'd and poſſibly condemn'd too; but that moderate courſe was thought ſufficient, the rather to ſpare a Biſhop who was dead in the Catholick Communion; That it was himſelf (M. *Albizzi*) that ſuggeſted that Counſel. After this he ſpoke of the Miniſter of *Groning's* book, which he ſaid was ſent him from *Bruſſels* and from *Paris*, and having in anger fetcht the Book, he read to us out of the Preface, that the Author ſaith, they were of S. *Auguſtins* opinion touching Grace, as *Janſenius* is too. M. *Brouſſe* anſwer'd, that there was no need of being angry, that we knew nothing of that Book; that Hereticks are not alwayes to be believ'd when they ſay an Author is for themſelves; otherwiſe the Bible muſt be burnt, which they all ſay is on their ſide; that F. *Annat* in his Book *de ſcientia media*, cites four or five Hereticks, who ſay that St. *Thomas* is for them; ought they therefore to be believ'd, and S. *Thomas* to be burnt? Beſides that, it behoveth not to be angry if it be true that they are of S. *Auguſtin's* mind touching Grace, as they alledge; on the contrary we ought to thank God, becauſe they are Catholicks in this point, and they need only to be inſtructed in the reſt wherein they erre. For, do not you believe (ſaid he) that one is a Heretick becauſe he is not a Moliniſt; on the contrary, I account that to be a Moliniſt, is to be an Heretick. But to ſatisfie him further upon this ſubject, I ſhew'd him Letters written to me on the ſecond and 9th. of *February*, which promis'd an anſwer to the ſaid Book: of which M. *Albizzi* profeſs'd himſelf glad, and told us that that was done as it ſhould be. He ſpoke diſadvantageouſly enough of St. *Auguſtine*, taxing him of exceſſes or flyings out in his encountring Hereticks. He added, that theſe matters were not neceſſary to ſalvation; That they caus'd deſpair, &c. To all which we return'd ſuch anſwers as it deſerv'd. He complain'd very much that the Biſhops of *Machlin* and *Gaunt*, could not be prevail'd with to receive the Bull. He ſpoke alſo of M. *Bourgeois*. We told him all thoſe buſineſſes were different from ours, which was only to obtain a ſolemn Congregation of the Pope, in which theſe matters might be examin'd in the Eccleſiaſtical formes; that beſides, we were ſorry that the Bull was ſo ill receiv'd, but the abuſe which the Jeſuites made of it was the cauſe of that miſchief. Other things were ſpoken of in this Viſite (among the reſt, the place of *Hæreo fateor*, in *Janſenius*, which M. *Albizzi* objected to us twice, as a certain conviction of that Prelate's bad ſentiments; to which we ſaid nothing) but theſe are the principal; and at laſt our Conference ended very calmly and civilly, both on his part and ours.

After we left him, we viſited the Commiſſary of the H. Office, who was not there when we arriv'd there, but his Companion receiv'd us, and while he was entertaining us the Commiſſary return'd to his lodging. We diſcourſed with either of them only about Theological matters in reference to the firſt Propoſition, till night broke off the Converſation.

CHAP. VI.

The continuation of our Viſites, and what paſs'd till the end of March. *M.* Brouſſe *conſtrain'd to return into* France, *in regard of his health. Two Copies of the Memoires of M.* Pegna, *which we caus'd to be compar'd very exactly with the Original. What ſucceſſe our Memorial had againſt* F. Annat's *Book.*

ON Monday the eleventh of *March* we viſited F. *Luca Vadingo*; our chief Diſcourſe with whom was (he already underſtanding our Affair enough) touching the Aſſembly of Conſultors and Qualificators appointed on Thurſday following. For though, as we told him, we doubted not of their capacity, underſtanding and good intention; and that almoſt all thoſe whom we viſited appear'd favourable to the ſentiments of S. *Auguſtin*, for which we had reaſon to be ſatisfy'd and to praiſe God; yet, as we told him too, a matter becomes more clear and is more throughly diſcovered after hearing the Conteſting Parties upon it, then when it is barely examin'd by it ſelf, eſpecially when it is intricate, as that in queſtion was; and when, beſides the difficulties which are inſeparable from it, it is induſtri-

ouſly embroyl'd and obſcur'd, as the Authors of thoſe Propoſitions had intangled and clouded this. Moreover, *That a man is more in his own power, and more fit to paſſe an equitable and diſ-intereſted judgement, when he has had time to meditate upon a matter, and make all neceſſary reflexions upon it beforehand, then when he has already choſen a ſide by framing a falſe Idea to himſelf of it, and is become engag'd by declaring himſelf too ſoon in maintaining the firſt Impreſſions he hath had of it, and the firſt ſentiments which he hath diſcovered to witneſſes, before whom he is very loth to retract and acknowledge his being deceiv'd,* So that to keep thoſe *perſons* free and equitable without engagement and prepoſſeſſion, before they came to paſſe Judgement, we conceiv'd that it would be good that before all things elſe they heard the Divines of either ſide, who were to oppoſe or defend the Propoſitions; and that their own intereſt as well as ours, oblig'd them to declare to ſuch as importun'd their aſſembling for delivering their ſenſe of the firſt Propoſition, that this was the right way to begin. And the rather, becauſe the Propoſitions to be conſider'd were ſubject to more ambiguities then we had repreſented, and thoſe expreſly affected by their Authors. That therefore for an orderly and due proceeding, the firſt thing to be done was to diſtinguiſh the different ſenſes whereof they are capable; and in order to do that well, to make of each Propoſition as many ſeveral clear and plain Propoſitions, as it included different ſenſes; that ſo we might declare firſt of all which thoſe are that we will not maintain, and for ſuch as we will hold, expect who will oppoſe them; to hear both the one ſide and the other according to the uſual and neceſſary formes; and after this was done, then it would be a fit time to ask of them their Sentiment. But to require it of them beforehand, ſeem'd a little precipitous, and contrary, not only to all order of juſtice, but alſo to the Requeſt which we had made to the Pope in the name of the Biſhops, upon which his Holineſſe had caus'd us to hope he would give us ſatisfaction. F. *Luca Vadingo* approv'd theſe reaſons; but told us theſe things were to be repreſented and deſired of the Pope; becauſe for their part, they could only deſire them of God, and when they were ſummon'd to deliver their judgement upon any Propoſitions, they could do nothing elſe but deliver it.

In the afternoon I accompani'd M. *Brouſſe* to Cardinal *Ginetti*, who had promis'd him the Reliques. He askt us what tidings of our Affair; and we told him we waited for the Pope's reſolution upon the Letters and Memorial which we had deliver'd to him.

On Tueſday the 12th. I went to ſee F. *Ubaldino*, who wonder'd we had ſuch correſpondence at *Rome*, as to be advertis'd of that Aſſembly of Conſultors. He approv'd the reaſons which I alledg'd for deferring it till after both parties were heard, as formerly to F. *Vadingo*. But he ſaid too, that he could do nothing, at leaſt openly to get them conſider'd; underhand he would do his utmoſt.

I went alſo to repreſent the ſame to F. *Delbene*, who knew not how to ſatisfie me but by telling me that we ſhovld be heard undoubtedly, and it would not be prejudicial to us though they gave their opinion beforehand, becauſe they review'd it ſeveral times, and might correct in it what they pleas'd, or change it wholly. I told him, it would do better if they gave it not till after they had ſo well examin'd things, as to have no occaſion to change any thing. I mov'd him alſo, that he would demand to hear us before giving his own, and alſo to encline the reſt in their Aſſembly, if there were occaſion to make the ſame demand. But I obtain'd nothing of him as to this point, no more then I had done of the FF. *Vadingo* and *Ubaldino*.

Rejoyning my Collegues, we went to ſee Cardinal *Colonna*. By the way we met the Ambaſſador, who ſeeing our Coach ſtopt, caus'd his own to ſtop too, and had the goodneſſe to ſpeak to us ſo long, that he gave us time to teſtifie to him our ſorrow for his late loſſe of one of his Nephews, who dy'd at *Angers*: Whereunto he made a very generous and Chriſtian anſwer, *Il n'importe combien il en meure, pourveu que ce ſoit pour le ſervice du Roy, & que Dieu leur face miſericorde. It matters not how many of them dye, ſo it be for the Kings ſervice, and God be merciful to them.* We arriv'd at the Palace of Cardinal *Colonna*, in which there are moſt magnificent apartments. He receiv'd us with very great civility. We laid forth our Affair to him at large, and he heard it with attention and ſatisfaction. Our Conference with him was ended by the arrival of the Ambaſſador of *Bologne* who came to ſee him, and with a Complement that I made to him as he reconducted us, upon hope that our cauſe ſhould finde in him a Protector amongſt the living, as it had amongſt the dead in *Ægidius Romanus*, who was his neer Kinſman, and whoſe memory was ſtill very freſh with him.

In the afternoon we went to Cardinal *Coſtaguſti*, and finding him buſie for ſome time, we went to *Signor Camillo Piazza* Procurator of the Accuſed, to whom we declar'd our Affair, ſuitably to what I had formerly ſaid to him. He receiv'd our Viſite for a great honour, and told us what we demanded was ſo juſt that it could not be refus'd to any perſon. After which we return'd to Cardinal *Coſtaguſti*, who was ready to go abroad. So after ſome ſhort Diſcourſe, which to avoid being inconvenient to him, we broke off, he profeſs'd his regret for his being otherwiſe engag'd, and the ſatisfaction he ſhould have if we pleas'd to ſee him another time. Thence I went to Cardinal *Roma*, where I ſtay'd till night to ſee him, and after the Litanies were done, at which I was preſent, and which were ſaid daily there during Lent, his *Maiſtre de Chambre* inform'd me, that the Domeſticks of the Cardinals who were with their Maſters, obtain'd the ſame indulgences as if they were preſent at them. The firſt thing Cardinal *Roma* ſpoke of, was, our Memorial againſt F. *Annat's* Book, which he offer'd to give me. I pray'd him to keep it, that he might have it ready to ſhew the next day to the Cardinals at *la Minerve*, if they hapned to ſpeak of it; becauſe though the Pope told the Ambaſſador, that his Holineſſe had no Intereſt in the book, aud that when it was printed it ſhould be cenſur'd if it deſerv'd it, yet I knew the Pope had given the Memorial to M. *Albizzi*, and perhaps it was to communicate the ſame to their

their Congregation, to which it was likely M. *Albizzi* had no great ſtomach. The Cardinal reply'd that he would carry it thither, to have recourſe to in caſe of need. Falling then to ſpeak of othes matters of the times, I told him of the Miniſter of *Groning's* book, and of the anſwer preparing to it; as alſo of the malice and ignorance of thoſe who would make uſe of S. *Auguſtin* againſt us, objecting to us paſſages out of *Pelagius*'s Confeſſion of Faith, as if it were S. *Auguſtin*'s; and this with ſuch obſtinacy, that after having been fully convinc'd thereof by books publiſht in anſwer to them, yet they produc'd the ſame thing again in a late book, as if they had never heard of our clearing it in former Writings. The Cardinal could not think it poſſible for people to be tranſported to ſuch enormities, and teſtify'd great indignation at it. At length I mention'd the principal cauſe of my coming to his Eminence, which was the approaching Aſſembly of the Conſultors on Thurſday following, the danger we fear'd from it, and how advantagious it would be both for them, and thoſe that defended the truth, if they heard the parties before declaring their opinions. The Cardinal anſwer'd, that that ought not to diſmay me, becauſe the Pope would not haſten to conclude any thing, and his Holineſs well knew, that not only his own Reputation, but alſo that of the H. See was concern'd in this Affair. That all that the Qualificators could do, was of no conſequence. That it was not ſeen: and that the reaſon of their meeting before hearing us, was that they might ventilate and open the matter a little, and become more capable to hear it and deal with it when we came before them. But otherwiſe I might be certain, that nothing would be decided till the Parties were firſt heard as much as they could deſire: that all this paines of the Conſultors, was only to give the Pope and their Eminences ſome preliminary knowledge, for their better enlightning and diſpoſing to hear what we had to ſay to them. I ſignify'd to the Cardinal that I was much heartned by his Diſcourſe; but ſtill I inſiſted, that it would be better, if before that labour the Conſultors heard what might be ſaid by the Parties on either ſide. The good Cardinal ſhew'd a reluctancy (no doubt elſewhere infus'd into him) to grant the Parties ſuch an audience and publick Congregation, as I maintain'd was moſt expedient and profitable for truth; and the pretext (ſuggeſted to him) was that it would make more noiſe, and retard and intangle the affair inſtead of facilitating and advancing it, as he ſincerely deſir'd; which deſire induc'd him to ask us whether we were ready, whether we had our Memoires all prepar'd to deliver to them when requir'd, adding that it was very expedient that we were ready to preſent our ſelves to the Congregation when we ſhould be Advertis'd of it. I anſwer'd, that the Biſhops, by whoſe order we ſue'd for a Congregation, purpoſed to ſend ſome other perſons with us when the Congregation was reſolv'd upon, and the matter came to be handled in earneſt. The Cardinal reply'd, though gently and mildly, that it was ſomething unpleaſing that we were not ready: (ſo he interpreted it, and nevertheleſſe he lookt upon the ſlowneſſe, to which I ſeem'd to incline, as a thing not to be debated on, but neceſſary to be granted.) But I told him that that ſhould cauſe no delay; and when the Congregation was ready, we would forthwith begin to deliver ſome informations upon the Affair, to employ the Divines of whom it conſiſted ſufficiently, till others came to aſſiſt us to treat it ſolemnly and thoroughly. But without that too the Conſultors might in the mean while be too much buſied if they would ſeriouſly apply themſelves to what was moſt neceſſary, in order to the getting of a clear and certaine underſtanding of thoſe difficulties: namely, to read well in the firſt place the principal works which S. *Auguſtine* hath written expreſly upon theſe matters. The Cardinal aſſented hereunto, and added that it was very fitting, ſince S. *Auguſtin* ſhould be the rule of thoſe Diſputes, and of the deciſions to be made upon them. I reply'd that it was our hope; and when we came to ſpeak and write before that Congregation, we would employ no other weapons but thoſe which that H. Doctor made uſe of againſt the Hereticks whom he overcame; but till it were eſtabliſht, and its eſtabliſhment declar'd to us, our whole Commiſſion was only to ſollicite for it. That from ſome ſlight paſſages we preſum'd it was preparing, but we had not yet receiv'd any authentical advertiſement of it; and till we were ſo advertis'd, all that ſhould be done, and nothing, were the ſame in reference to us.

On Wedneſday the 13. we viſited the Cardinals *di Santa Croce* and *Homodei*, to neither of whom we ſpoke much, becauſe our viſits were interrupted. We viſited alſo at *la Minerve F.F. Alvarez* and *Nolano*, very zealous and able *Dominicans*.

In the Afternoon we viſited the Abbot of S. *Peter in vinculis*, who receiv'd us very cordially and civilly. The remembrance he had of what I had formerly ſignified to him touching our Affair, hindred us from entertaining him further with it. We ſpoke of the Exorbitances of the Jeſuites againſt S. *Auguſtin*, both in their Books and Sermons, at which he was fill'd with horrour and indignation. He told us a conſiderable Cardinal lately viſited him, and finding that he was ſo well inform'd of things, and ſo ſincere for the defence of S. *Auguſtin's* Doctrine, embrac'd him with great affection. He ſpoke to us of the Nomination made by the Pope of the Cardinals *Roma*, *Spada*, *Ginetti*, and *Cechini*, as a certain and known thing; and ſaid, he had receiv'd no intelligence of the Aſſembly of Qualifitators, which we were advertis'd was to be the next day. By which we gather'd that he was not choſen to be one of them, though he was one of the Qualificators of the H. Office, and of the moſt intelligent in Theological matters. He askt us what danger there was in cenſuring the Propoſitions in general, ſeeing, according to our ſelves, they might admit a bad ſenſe? We ſhew'd him the danger by explicating the firſt; for that the Adverſaries deſir'd the condemnation of them, only to reflect it upon the *Neceſſity* of *Effectual Grace*, which we maintain'd in that Propoſition; which account ſatisfy'd him. At length, after a long and agreeable entertainment, he ſhew'd us the chiefeſt Rarities of his Houſe and his Church; and amongſt the reſt, the *ſacred Chaines* which are in ſo great veneration

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in that place, for having been sometimes the Instruments of S. *Peter's* captivity.

Leaving him we went to visite F. *Aversa* at S. *Laurence* in *Lucina*. We explicated our Affair to him, which he took very well; and touching the Congregation, he askt us whether we had had any answer about it, and whether it would be erected? We answer'd, that we had learnt by the common rumour the names of some of those that were to be of it; but for that nothing had been signify'd to us from the Pope, we did not hold our selves assured, nor make any great account of what we had learnt; because *de iis quæ non erant, & qua non apparebant, erat idem apud nos judicium.*

On Thursday the 14th. I went in to see F. *Luca Vadingo*, and to carry him in the way *of a friend* two little Latin Discourses upon the Propositions. He told that Cardinal *Roma*, with whom he had been upon Friday, was well satisfy'd with me, and assur'd him again, that this Affair would not be ended without our being heard as we desir'd *& voce & scripto* as much as we would. I thankt the Father for his new assurance of Cardinal *Roma's* good dispositions, and I told him, that both Justice and Prudence requir'd that regard be had to Time and all the other circumstances which accompany affaires. That in the Church circumstances and conjunctures sometime oblig'd to condemn and reject at one time a Proposition, which would be well receiv'd and approv'd at another. That if we had been in *Calvin's* dayes when his Heresie was at the highest, I should not have advis'd to let passe the first Proposition without condemnation, if it had been advanced in the same words, and nakedly as it was expres'd: because it might seem to countenance his opinion of the impossibility of God's Commandments. But the same Proposition having been deceitfully pull'd out of a place, in which what goes before and what follows, reduce it to a very Orthodox sense and a very Catholick truth; and having been thus expos'd under ambiguous and defective terms, only to destroy that Catholick truth by the Censure, which they who propose it, endeavour to obtain upon it under pretext of the bad sense of those terms: that the case being thus, I conceiv'd it requisite to hinder it from being condemn'd, without first distinguishing the different senses, and securing the Catholick, for fear of administring advantage against the same, by an absolute and unlimited condemnation. F. *Luca Vadingo* consented with me, as to the justice and necessity there was of using that distriction and caution.

When I quitted him I return'd to my lodging to take my Colleagues, and went together to the Palace of Cardinal *Trivultio*. Some of his Gentlemen came and receiv'd us at the door of his first Anti-chamber, and conducted us through three or four before we met the Cardinal, and there were two or three more to passe through before we came to his own whether he led us, and at each door that was to be pass'd, he made us a civility before he enter'd at it. When we had taken our places in his Chamber, M. *Brousse* amply and at leisure gave him an account of our affair. He answer'd us that as for the Theological part, he was but little vers'd in it; but for the Political, he would assist us what he could to obtain satisfaction in so just a demand. He said, the Pope wanted not prudence, and he believ'd his Holinesse would have regard to what he desired of him. He told us also, the Jesuites were violent upon this businesse, and that ever since he acted as the King of *Spain's* Ambassador he had heard speak of it, and interpos'd in it in reference to the Archbishop of *Malines*, and the Bishop of *Gaunt*. We answer'd that ours was not the affair of *Jansenius*, but onely about Five Propositions, upon which it was important that the Pope pronounc'd a signal Judgment correspondent to his place and the esteem which people are to have of his decision. And the rather for that the boldnesse of those who inveigled the Bishops to present such equivocal and fallacious Propositions to him, was incredible, especially they persisting so obstinate in it, after having been convinc'd by so many writings of the unworthinesse of the action which he who was the first author of them committed in presenting them to our Faculty. The Cardinal much approv'd our sentiments, and told us he should willingly receive and hear us as often as we had any thing to say to him. He accompany'd us into the fourth chamber from that in which he receiv'd us, and twelve or fifteen persons of his Court continu'd marching before us to accompany us to the staires. Which ceremonies I mention here partly in acknowledgment to him, who though of the Spanish Faction, and then encharg'd with the affairs of that Monarchy during the absence of an Ambassador, yet treated Frenchmen with so many demonstrations of esteem and courtesie, and partly not to omit any thing that was most singular and remarkable in any visite that we made about this affair.

At our coming away from him we went to see the General of the *Augustines*. He expres'd a very deep resentment of this affair, and told us he would apply himself wholly to it; that for the right concluding it, one of the first things he should advise the Pope to do, was, to write to all the Catholick Universities to study S. *Austin*, and in the mean time to appoint the Divines here to do the same, that so it might afterwards be more easie to judge what conformity the Propositions in question have with his doctrine. We much approv'd this advice, and told him it would be extremely usefull to ruin two objections which were made with as much boldnesse as injustice against that H. Father. First, that he hath spoken with so great obscurity, that it is a hard matter to discover of what opinion he was. And secondly that in the heat of his discourses he hath suffer'd himself to be carry'd into the excesses opposite to the Hereticks which he incounter'd. We mentioned likewise other calumnies dispers'd against that Saint and our selves as well by secret accusations as printed books. And our discourse falling upon that intitled *Jansenius pessimè meritus*, &c. which F. *Mulard* distributed at *Rome*, in the first lines of which it is impudently affirm'd that the two and twenty Propositions censur'd at *Vallidolid* are so many impostures; the truth whereof this General might judge, having had a Censure of the very impression at *Vallidolid* sent him; he drew the said Libel out of his Pocket, and could not sufficiently

ently admire the ſhameleſneſſe of it. One entertainment held about an hour, and ended with the reflection which we made how important and beneficial it would be, if the Qualificators deferr'd giving their opinions upon theſe Propoſitions till they had througly read the works of that Father, and heard what we had to ſay to them in the preſence of our adverſaries.

In the afternoon we repaired to the Ambaſſador who was to receive a viſite from Cardinal *Corrado*. When it was ended, we went to ſee *Monſignor Borromeo*, whom I had often attempted to write unto while I was at *Rome* alone, but could not. We gave him a full and punctual account of our affair: Which he heard, and thankt us for our information. I ſent one of our people to Cardinal *Roma's* Palace to know who were to be preſent in the Aſſembly of the Conſultors which we heard was to be held there: he brought word that there had been no Congregation at all there. Of which, the *Curé* of S. *Saviours* comming to ſee me, told me the reaſon was, becauſe the Cardinals *Spada* and *Ginetti* had got cold. Which was true as to the ordinary Congregation held there every Thurſday by thoſe four Cardinals. But there was another reaſon more conſiderable that hinder'd the meeting of the Conſultors, which I was inform'd of the next day, and ſhall relate in its order. The ſame *Curé* further told me that the Pope had increas'd the number of the Cardinals of the Congregation of the H. Office by adding Cardinal *Ghiggi* who enter'd into it that day for the firſt time. And laſtly he told me that according to my requeſt he had ſpoken to the F. Procurator of S. *Marcel*, to incite him to demand to hear us before delivering his opinion upon any of the Propoſitions, for the reaſons above mentioned.

M. the Abbot of Valcroiſſant and I ſpent almoſt all Friday morning (*March* 15.) in conferring *amicè* with the Commiſſary of the Office upon the firſt Propoſition. We told him alſo the ſame reaſons why we conceived it ſo expedient that the Qualificators haſtned not to write and deliver their opinions upon the Propoſitions before they had taken ſuch light and informations upon the matter as they might hope from a legal Conference wherein we and our adverſaries were heard. He anſwer'd that this was not to be told to him; that he was ſufficiently perſwaded of it; but it behoved to ſpeak it to the Cardinals who were the Maſters.

As I return'd to my lodging I went to ſee a particular friend who learnt me three or four conſiderable things. Firſt, that M. *Albizzi* had acquainted the Congregation of the H. Office with the viſite which we had made to him, and ſpoke as if he had well humbled us, and taught us how to govern our ſelves for our own ſafely. Secondly, that he had made complaint there againſt the book of Victorious Grace, and preſented the ſame to the Congregation to be view'd and condemn'd. And thirdly that the General of the Dominicans intended that very day to ſeek for audience of the Pope after the Sermon, and if he could not obtain it, to return the Sunday following for the ſame purpoſe. And that his buſneſſe was to tell the Pope that hitherto he had not ſpoken a word in the cauſe, by reaſon he did not clearly ſee what was the thing in queſtion, but at length having well examin'd it, he found that it was the ſame affair that war formerly in agitation under *Clement VIII.* and *Paul V.* between his Order and that of the Jeſuites; that he would demand of his Holineſſe, that they might be heard too before any thing were determin'd on one ſide or other; that all proceedings might be the ſame as they were under thoſe two Popes, that the Memoires of the things which were paſs'd in that time might be peruſed, to ſee what was expedient to be done at this. And fourthly, that the reaſon which caus'd the deferring the Aſſembly of the Qualificators which was to have been held the day preceding at Cardinal *Roma's* Palace, was indeed becauſe the Commiſſary of the H. Office had ſignifi'd to the ſaid Cardinal that he was encharg'd with a multitude of proceſſes for the viſitation of Priſoners which was to be made before Eaſter, and ſo his Papers upon the firſt Propoſition were not ready. Which he repreſented to his Eminence with a deſign not onely that by this means the Qualificators might have more leiſure to prepare themſelves to do well, but alſo to give his General time to make his ſupplication to the Pope which I newly mention'd.

A ſmall indiſpoſition of M *Brouſſe* hindred us from continuing our Viſits together in the afternoon, and therefore I went to ſee F. *Hilarion*, partly to thank him for the favour he lately did us in ſhewing us his Reliques; partly to acquaint him how we govern'd our ſelves in our Viſit to M. *Albizzi*, but chiefly to tell him what he did againſt us three days ago out of a bravado in the Congregation of the H. Office, and to beſeech him to uſe what intereſt he had in M. *Albizzi*, to hinder him from further perſecuting the book of *Victorious Grace*, becauſe it would make matters worſe, and obſtruct the reſtauration of a good intelligence. This was a very nice point to be toucht upon at this time, as well on the part of of F. *Hilarion* towards M. *Albizzi*, as of mine towards F. *Hilarion*, becauſe it was ſo to be carri'd that M. *Albizzi* might not know that F. *Hilarion* was ſo clearly inform of it, eſpecially by me; and alſo that F. *Hilarion* might not know that I had ſuch aſſured intelligence of it, for fear they would ſuſpect him from whom I receiv'd it to have violated the fidelity of ſecrecy. In fine, I fetcht a compaſs, and took all poſſible care and caution to avoid that inconvenience, which I would have ſhun'd as ſolicitouſly ar death it ſelf. The *F.* did not promiſe me to ſpeak to M. *Albizzi* about it, becauſe he had no other occaſion to viſit him, and to go on purpoſe was not convenient. On the contrary, he told me, if that book were propounded in the Congregation of the H. Office in his preſence, and he were oblig'd to give his opinion of it, he would ſentence it to be condemn'd, becauſe it treated of a prohibited ſubject. But when I had laid open to him the neceſſity of ſetting it forth, the good effects it had had already, and might further be expected from it, he mitigated his firſt rigor, and condeſcended that the Congregation ſhould take no notice of: and if M. *Albizzi* and he hapned upon occaſion to diſcourſe of this point, he would perſwade him as much as

he

he could to that gentleneſs. In reference to the ſaid book, I ſhall here by the way mention two things that came into my memory. Firſt, that I made theſe ſollicitations in its behalf upon my own head without acquainting my Collegues with M. *Albizzi's* accuſation againſt it, partly not to diſquiet them unneceſſarily, and partly in conſideration of ſecrecy which I was to perform to my Intelligencer. Secondly, that underſtanding from *France* the laſt Summer that it was intended to be tranſlated and printed in Latin, in order to be ſent and ſeen at *Rome*; I diſſwaded the deſign, in regard of what was ſpoken in the Preface to the advantage of *Janſenius*: becauſe I fear'd that place alone conſidering the ſtate of things, would do more hurt to our cauſe then the reſt of the book would do good.) But to return to F. *Hilarion*, I told him of the difficulty that I war certifi'd there was to anſwer the Miniſter of *Groning* aright, by reaſon of the decree made againſt the Catechiſm of Grace. The Father anſwer'd me, that it behooved us to obſerve a general and very ſure Rule in thoſe matters, namely, that the Popes would not hitherto paſs any judgement upon the Doctrine. That therefore it was no wonder if it were ſuffer'd in the Anticatechiſm of Errors and Hereſie, without any thing ſaid to it. That as for what was noted, that the Catechiſm reviv'd the Propoſitions condemned by *Pius* V. it was ground enough for ſaying ſo, that there was one found to be ſuch at the firſt inſpection of the book. But it was not expreſsd in that Decree, whether thoſe condemn'd Propoſitions which were in the Catechiſm, were any of thoſe which *Pius* V. had condem'd as Heretical, or temerarious, or as offending Chriſtian ears: which might be ſo in the time of *Pius* V. and not ſo now: but however thoſe Propoſitions having been once condemn'd, and that condemnation neither revers'd nor interpreted, nor the prohibition of teaching and maintaining them remov'd, he was too blame that advanc'd and publiſht them, and there was reaſon to complain as well of his writing of theſe matters contrary to the Prohibition, as of his reviving thoſe condemned Propoſitions. F. *Hilarion* and I were three full houres in this conference, and it was far in the night before we broke it off.

On Saturday morning the 19th. we did nothing but went to the Ambaſſador who expected a viſite from one of the new Cardinals. And in the afternoon I learnt nothing but that a new Tome of *Suarez* was lately printed at *Lyons* touching the matter *de Auxiliis*, notwithſtanding it had been formerly deny'd permiſſion at *Rome*, and that the Jeſuites caus'd it to be ſold there. This intelligence was given us that we might complain of it; but we were loth to take new affairs and employments upon our ſelves without neceſſity, being ſcarce able to manage all thoſe in which we were engag'd already.

On Sunday (the 17th.) in the morning we went to accompany the Ambaſſador to the Pope's Chappel. From thence we went to *Gieſu* to ſee the ceremonies which the Jeſuites made after the election of their General, which we found plain and modeſt. We ſpent almoſt the whole afternoon at the Ambaſſador's houſe in reference to the viſite which Cardinal *Aldobrandino* was to make to him.

On Tueſday we went to ſee that Cardinal with whom we found Cardinal *Trivultio*. We waited till this latter was gone, and then were admitted to Cardinal *Aldobrandino*. We found him ſufficiently informed of many circumſtances of our affair, which we layd open to him at leiſure. We ſpoke much of the famous Congregation held under *Clement* VIII. of whoſe family this Cardinal was, and who dying (as he intimated in our diſcourſe) as he was upon the point to publiſh his Bull of condemnation againſt the Jeſuites, his death was by thoſe Fathers imputed to a Miracle.

In the afternoon we viſited Cardinal *Sachetti*, who apprehended our intentions and demands very juſt, and anſwer'd us very handſomely and ingenuouſly. He ſaid, among other things, that the wiles and jugglings which we ſhew'd him had been recurr'd to in this affair, were no good arms for defending a juſt cauſe: and that they who made uſe of them gave ground to believe that they were diffident of their good right. The ſame Afternoon we went to Cardinal *Maidalcini* who was the youngeſt of the Cardinals, and thence to *Monſignor Paolucci* who was the ancienteſt Prelate in *Rome*. M. *Brouſſe* declar'd the affair in Italian to Cardinal *Maidalcini*, and the Abbot of *Valcroiſſant* to M. *Paolucci*, who anſwer'd us as one that ſtill well remembred all that he had ſeen formerly tranſacted under *Clement* VIII. between the Dominicans and the Jeſuites, and who had ſince that time ſpent part of his own in the reading of S. *Augnſtin*.

There remain'd none of all the ſacred Colledg to be viſited but Cardinal *Cherubin*. We went to him on Wedneſday (*March* 20.) and acquainted him, as we had done the reſt, what had paſs'd, and what we pretended to in this affair. We learnt the ſame day that a Memorial was preſented in the morning to the Congregation of the H. Office againſt the book of *Suarez* and thoſe who diſpers'd it.

Monſignor Spada Patriarch of *Conſtantinople* was the laſt we viſited of the Conſultors and Qualificators of the H. Office; for he had that Title which depreſs'd him infinitely below the loweſt Cardinal: which ſeem'd very ſtrange to us in the perſon of a Patriarch of the ſecond See of the Church, and who ſince the ſecond Oecumenical Council always held the firſt place after the Pope. We went to him on Thurſday the 21. and after he had heard what we ſaid to him, he wonder'd that we ſeem'd to doubt whether the Congregation and audience of Parties would be granted, in which we plac'd the certain carrying of the Cauſe, and the indubitable triumph of truth againſt our common adverſaries. He intimated, with a clear inclination to our good deſignes, that things were in ſuſpence, that order would be taken about them, and that preparations were making for them. In fine he anſwer'd us very judiciouſly, gravely and courteouſly. And he acknowledg'd (as all other perſons who we viſited together, and whom I had viſited before when I was alone at *Rome*, acknowledged in our common viſites, though I have not mention'd it in every occaſion, to avoid too frequent repetitions) that I had never addres'd to him but as one ſent by ſome of my LL. the Bps. of *France*.

Our

Our visites being ended, and we finding by experience during the whole winter, that the aire of *Rome* was very unsutable with M. *Brousse*'s health, and conceiving that the heat of the approching Summer might be more prejudicial to it then the winter, during which he had a continual head-ake, and defluxion in his breast, which constrain'd him to be blooded largely five times, and to drink nothing but Ptisane: He pray'd us to give way that he prepar'd himself to return to his native aire after Easter, assoon as he was able to travel to the place of his ordinary residence. Whereunto we consented according to the condiscension of the Bishops who deputed us, to whom in the end of *January* last, we had signifi'd the case of his indisposition which seised upon him assoon as he came to *Rome*, and continu'd to molest him ever since. Wherefore he and I went the same evening to advertise the Ambassador of it, and to beseech him to acquainr the Pope therewith the next day at his usual audience; to the end M. *Brousse* might salute his Holiness and receive his benediction before his departure, which was to be assoon as the Festivals and Ceremonies of Easter were over. The Ambassador promis'd to do him this office the next day if he could, or some day of the H. Week.

The next day (Fryday the 22th.) we attended the Ambassador to his ordinary audience. He caus'd M. *Brousse* to be call'd in, who being introduc'd, and the Ambassador going to speak some thing of him to the Pope by way of recommendation, His Holinesse interrupted him with these familiar and obliging words, *Lo conesco, è mio grand amico, I know him, he is my great friend.* M. *Brousse* made his complement to him in few words, and signifi'd how his health necessitated his return. The Pope wisht him a good journey, and gave him his benediction and indulgences. Besides the Ambassador, the Corrector of the French Minimes was present, having been introduc'd at the same time about another businesse.

In the afternoon I accompanied M. *Brousse* to Cardinal *Barberin* to take his leave; as accordingly he did after a long discourse of sundry things not necessary to be related in this place.

Sunday the 24th. we were at the ceremony of *Palmes*, and receiv'd some from his Holines's hand.

Monday the 25. the Abbot of S. *Peter in vinclis* made an Oration upon the sanctity of that season in an assembly of an eminent Academy composed of many Ingenious and Learned persons, whereof the Gallicane Prince was one of the principal members, if not the chief. The Abbot did us the honour to invite us to his Oration. We repaired thither, and before it began, Cardinal *Rondanini*'s brother, and one of Cardinal S. *Clement*'s nephews came to us to entertaine themselves with us, and promote our acquaintance formely contracted, which we mutually promis'd to augment when the Festivals were past.

On Tuesday morning I accompain'd M. *Brousse* in his visitation of the four Churches. In the morning we went to those of S. *Marie Maggiore*, S. *John de Lateran* and S. *Paul*; When he went in the afternoon to that of S. *Peter*, he left me at *la Minerve*; where I entertain'd at length F. *Capisucci*, a Monk of that Order and Professor in Divinity, with what had pass'd in the affair for which we were at *Rome*. F. *du Plantet* a Minime, very zealous against the sentiments of S. *Augustin* which he did not understand, and much devoted to F. *Annat* and the Court of Cardinal *Spada* who was protector of the Minimes, had given this Dominican for a full instruction in this affair a Copy of M. *de Vabres's* letter, at the bottome of which were these words;

Subscripserunt aut suo nomine subscribi voluerunt hi qui sequuntur.

Leonorius Destampes *Archiepiscopus & Dux Remensis aliquot mensibus ante obitum.*

De Grignan *Archepiscopus Arelatensis.*

Henricus de Bethune *Archiepiscopus Burdigalensis.*

Annas de Vanladour *Archiepiscopus Pisuricensis.*

Henricus a Sabaudiâ *nominatus Archiepiscopus Remensis. Sunt alii numero 64. Episcopi.*

I met in the City M. *Michel Angelo Recci*, who told me that F. *Pascaligio* an able Divine of the same house of S. *Andrew de la Val*, whereof F. *Delbene* was, desir'd to come and see us; but seeing that good Father much troubled with the Goute, he took the liberty to tell him that he would advertise us of it, and we should prevent him.

I omitted mention that we spent all Saturday the 23. with *Signor Pien Cottuen* Notary of the *Rota*, and *Andreas Albercius*, and *Franciscus Pignocatus*, expert Jurates for comparing and verifying writings, in a most exquisite comparing two Copies which we had caus'd to be made of M. *Pegna's* history. And we were so exact therein that each of those Copies was as usefull and Authentick as the Original it self.

Our Memorial against F. *Annat's* book, which we no longer thought of after it was declar'd to us, that neither the Pope nor the H. Office took part in it, had its effect the same day that we compos'd the papers of F. *Pegna*. M. *Albizzi* sent to the Printer by the Pope's Order, to command him to bring to the Palace of the H. Office (where M. *Albizzi* lodg'd, where also are the Prisons call'd the Inquisition) all the copies of sheets that he had printed of that work, with prohibition to distribute any to any person. The Letter was in these words. *Signor Ignatio de' Lazaris Stampatore in Roma; In virtù della presente doverà V. S. recare al S. Offitio è consignare à me infrascritto tutti gli essempi dell' Opera che con licenza della sacra Congregatione del santo Offitio ha fatto Stampatore il Padre Anato della compagnia di Giesù, senza darne ad altri alcun essemplare sotto pena arbitraria alla medesima Congregatione. Perche così ha ordinato è commandato la sanctità di nostro signore per ordine dato mi à bocca. Dato nel Palazzo del S. Offitio questo di* 28. *di* Marzo 1652. Signed *Fran. dalli Albizzi.*

The Printer let passe H. Fryday without obeying this Order; but on Saturday he carried M. *Albizzi* all that he had printed of that book, and took his Receipt. The same day five Jewes and one Turk were baptis'd at S. *John de Lateran*. The Marquis of *Bréauté* was Godfather to one of those Jewes, and I to another, to whom I gave the name of *Paul*.

M. *Hostier* Bishop of *Béthleem* arriv'd on H. Tuesday at *Rome*, whether he was sent from the Assembly of the Clergy of *France*, to obtain of the Pope that he would fill the vacant Sees of the Church of *Portugal*, with those persons which the King of *Portugal* had nominated.

CHAP. VII.

Of a little Volume of the principal Works of S. Augustin *against the Pelagians and Semipelagians which we put to printing after Easter, and of the Obstructions rais'd against the Impression:*

SHortly after we gave that poor Printer a better business then that of which we had been the cause that he was depriv'd. There remained but a few more sheets to print for the finishing of F. *Annat's* book, and we hir'd him to print for us the principal works of S. *Augustin* against the Pelagians and Semipelagians. It was a thing that we had design'd some time a go, because we found nothing so proper, not only for justifying our pretensions to all *Rome*, and making known the truth of the doctrine which we defended, as well to the principal judges with whom we had to do, as to a great number of persons whom we found little enough intelligent therein, but very desirous to be instructed; but also to confirme to our interests (which were no other then those of truth) many other persons whom we had also found inform'd enough to consider them as their own. We had purposed to make several smal volumes one after another, according as occasion should permit in the sequel of time; but we had already chosen wherewith to make up one first as the most necessary urgent, with the greatest diligence we could. The Pieces which we intended to put into it, were the book *De Gratia Jesu Christi*, that *De perfectione Justitiæ*, the 107. *Epistle ad Vitalem*, the 105. *Epistle ad Sixtum*, the book *De Gratia & Libero arbitrio*, the 46. and 47. *Epistles ad Valentinum*, the book *De Emendatione & Gratia*, the *Epistle* of S. *Prosper*, and that of *Hilarie* to S. *Augustin*, the books *De Prædestinatione Sanctorum & De dono Perseverantiæ*, the Epistle of Pope S. *Celestin* I. to some Bishops of *France*, the Synodical Epistle of the *African* Bishops which were banisht into the Island of *Sardinia*, the second Council of *Orange*, and the Letter of Pope *Boniface* II. for confirmation of that Council.

On Easter Tuesday the second of *April*, I askt permission of the Vicegerent of *Rome* to print them, and after him of the Master of the sacred Palace: who both granted it immediately.

The Printer began to work upon them on *Monday* following *April* 8. and before Thursday night there was one sheet printed, one corrected and ready for the Presse, and a third compos'd and ready also the first proof to be made of it. But I was astonisht that evening when the Printer came to tell me that M. *Albizzi* had sent for him, taken away the Permission to print which we had obtain'd (and which is necessary to be deliver'd to the Printer that he may begin to work) and given him an order in writing whereby he was forbidden to procede further in the Impression of S. *Augustin's* works, if they were not first reviewed by the Congregation of the H. Office, particularly the Apostilles (or Notes in the Margent) The order was in these words.

A voi sig. Ignatio di Lazaris s' ordina da parte della Santità di nostro sig. (and then two words which neither the Printer nor I could read) *andar avanti alla stampa dell' Opere di Sant' Agostino contra Pelagio, se non sono rivedute particolarmente le Postille dalla sacra Congregatione del Sant' Offitio, sotto pene arbitrarie alla Santità di nostro signore. Dato nel Palazzo del Saint' Offitio li undeci di* Aprile 1652. Signed, *Fran. delli Albizzi.*

The Printer told me he had answer'd M. *Albizzi* very resolutely and contested much with him, that he might not part with his Permission to print, which was good and valid. That he had represented to him what cost he had been at, in buying new characters on purpose for this work, and in brief told him that what he was printing, was no new thing of a private author, but the Workes of an ancient Father of the Church.

On Fryday morning *April* 12. the same Printer came and told me that he had been with the Master of the sacred Palace to advertise him of this Obstruction; and that the Master of the Sacred Palace bid him do no Apostille of hand-writing, but onely such as were printed formerly. This oblig'd me to go to the Master of the sacred Palace, and shew him that there was not any other printed, but such. The Master of the sacred Palace and I, after long discourse upon this surprising occurrence, agreed that the Printer should go to M. *Albizzi* to assure him thereof, shew him the Impression which he follow'd, and that the Apostills might be no obstacle, offer him, if he pleas'd, to print the Text of S. *Augustin* alone without any Apostills.

He went accordingly, and return'd to tell me that he could not prevaile with M. *Albizzi*; that he would hear nothing, not so much as of printing S. *Augustin's* text alone. That M. *Albizzi* only said to him, that he did not tell him that he should not continue to print, but he would have him waite for an order for it first. I bid the Printer go and acquaint the Master of the sacred Palace herewith.

On Saturday *April* 13. I went to the Printer to know what the Master of the sacred Palace had said to him. He told me that he bid him have a little patience in attending M. *Albizzis* resolution;

tion, and that he was to repair to him again the next day which was Sunday. He added that when he ſpoke to him on Fryday about the Apoſtilles, that M. *Albizzi* taking them and looking upon them, ſaid, *It was there that the Hereſies were, CHE era in queſto che ſi trovavano le hereſie.*

On Sunday the Printer came from M. *Albizzi*, and told me he was ſtill in the ſame mind, what ever he could alledge to him.

I had let thoſe three dayes paſſe, without advertiſing my Collegues of the Obſtruction of our Impreſſion, that I might not needleſly divert them from the things about which they were employed in their chambers, and in hope that this ſtorm, which had but a very ill grounded pretext, would be calm'd by my little diligences, as ſpeedily and as eaſily as it was rais'd. But M. *Albizzi's* obſtinateneſſe not to heed what ever reaſonable and ſubmiſſive applications the Printer made to him, caus'd me to fear that he purpos'd to hinder this Impreſſion altogether if he could, or at leaſt to retard it as much as poſſible, thereby to deprive us of all the benefit which we hop'd to gather from it, and hold us buſied in theſe trifles in prejudice to our more important actions, oblig'd me to advertiſe my Collegues of all that had paſs'd about it.

Whereupon we preſently reſolv'd to complain of this proceeding to the Cardinals of the H. Office and give them a Memorial to ſignifie our intentions in this matter. It was thus directed, *To the moſt Eminent and Reverend Lords, the Lords Cardinals Inquiſitors general in the ſacred Congregation of the H. Office:* and at the bottom, *For the Printing of S. Auguſtin.* The Memorial followes.

Moſt Eminent and Reverend Lords,

BEſides the general benefits accruing to the Church from printing at ſundry times the works of S. Auguſtin *againſt the Pelagians and Semipelagians, in which ſo many Popes have declar'd, that the doctrine of the ſame touching Grace is contain'd; The Doctors of* Paris *underwritten, have alſo had ſundry conſiderations which have induc'd them to cauſe the ſame to be reprinted anew in the preſent poſture of Controverſies, which are between Catholicks about that matter. Whereupon they deſir'd and obtain'd of the Maſter of the ſacred Palace permiſſion to print the principal and moſt conſiderable Treatiſes thereof in one ſmall Volume, which may be printed within two or three moneths, and by means whereof great light may be had of the juſtice of the pretenſions of the Parties till time and conveniency ſhall ſerve for the printing of the reſt. But as ſoon as the Impreſſion of the ſaid firſt little Volume was begun,* M. Albizzi *cauſed it to ceaſe, upon a pretext of the Apoſtilles, which he ſaith, ought to be review'd by the ſacred Congregation of the H. Office before the ſaid Impreſſion be continu'd.*

And foraſmuch as it may be ſuggeſted, that we the Perſons underwritten might make ſome new obſervations, reflections, or interpretations whereby to force, wreſt or corrupt the ſenſe of S. Auguſtin; *We have conceiv'd our ſelves oblig'd to advertiſe your Eminences that we have no ſuch deſign. We add not the leaſt word of our own thereunto. We follow the laſt Impreſſion made at* Lorain *in the year* 1647. *as the moſt correct and conformable to that of* Plantin, *which is the beſt of all the Editions that have been hitherto made of that Father. There is not on the one ſide but the bare citations of places of Holy Scripture, upon which S.* Auguſtin *eſtabliſheth all that he ſaith againſt his Adverſaries; and on the other there is nothing but a few words, exactly conſentaneous to the text, ſerving to note to the Readers in the whole ſequel the Point which is treated of in every place by that H. Doctor. So that on one ſide or other, it ſeemeth that there is not any difficulty or occaſion to hinder or retard the ſaid Impreſſion.*

Nevertheleſſe, if to take away all pretext of gainſaying this affair. Your Eminences think meet to give order to the Maſter of the ſacred Palace or any other, if ſo you pleaſe, to review thoſe Apoſtilles before the book be publiſht, or whilſt it is printing, we are contented therewith, and willingly yield to the taking away of any Apoſtille whatſoever, not only if there be found any falſity (which we hope ſhall not be) or any forc'd interpretation put upon S. Auguſtin's *words, but where there ſhall be found any ſhadow of difficulty, or the leaſt foundation of ſcruple (which we believe alſo will not occur) and this without conteſt, and aſſoon as the leaſt deſire ſhall be ſignify'd to us ſo to do.*

This is, moſt Eminent and Reverend Lords, in brief what we have to ſay in a caſe of this nature, and we eſteem it more then ſufficient to repreſent the ſincerity of our intentions, and the juſtice of our deſign to your Eminences, quas Deus, &c.

Signed,

James Brouſſe Doctor in Divinity of the Faculty of *Paris*, &c.

Noel de la Lane Doctor in Divinity of the Faculty of *Paris*, &c.

Lewis de Saint-Amour Doctor of the Sacred Faculty of *Paris*, &c.

Lewis Angran Licentiate in Faculty and Canon of the Church of *Trois.*

Having ſpent Tueſday morning in preparing this Memorial, we employ'd the afternoon till five a clock in getting Copies made, to carry to the Cardinal of the H. Office, and leave at the Palaces of ſuch as we ſhould not meet with. M. *Brouſſe* being ſtill at *Rome*, ſign'd it with us, but did not accompany us to the Cardinals, becauſe he had lately viſited divers of them to take leave of their Eminences before his departure, which was to be at furtheſt on the Friday following, as accordingly it was. He had been but three dayes before with the Cardinals, *Barberin*, *Spada* and *Roma*, and with the Ambaſſador; ſo that it was not ſeemly for him to preſent himſelf to them again about theſe new ſollicitations. By this Viſit to the Ambaſſador, we found manifeſtly that M. *Albizzi* had ſtopt the courſe of our Impreſſion, and given us all this trouble of his own head, without firſt acquainting the Pope at all therewith. For the Ambaſſador told us, that in his laſt ordinary audience, which

was on the Friday foregoing, that the Pope occaſionally had ſpoken to him of us, and yet made no mention of the Impreſſion which we were in hand with, and which was ſtopt on Thurſday evening, which without queſtion he would have, if that obſtruction had been by his order.

Leaving M. *Brouſſe* at our lodging, the Abbot of *Valcroiſſant*, M. *Angran*, and I my ſelf went out about five a clock on Tueſday *April* 16. to deliver our Memorial. We went firſt to wait upon the Cardinals *Pamphilio, Ghiggi, Lugo, Ginetti, Barberin* and *Spada*, but found none of them. I had ever ſince Sunday foreſeen that this buſineſſe would come to need a Memorial, and in a Viſite that day to Cardinal *Roma*, I acquainted him with it by anticipation, and deſir'd him not to fail to be at *la Minerve* the Wedneſday following; which he promis'd me. So that it was ſufficient that I went alone to carry him our Memorial to put him in mind of it: which I did accordingly; He needed no importunity in our affair; for he was as ſenſible of it as our ſelves. Returning to my Collegues, we went together to Cardinal *Spada* and S. *Clement*, ſpoke with them, and ſo left our Memorial: As alſo a Copy with the Secretary of Cardinal *Ginetti*, and another with the *Maiſtre de chambre* of Cardinal *Pamphilio*. We could not finde a fit Perſon to leave it with at Cardinal *Ghiggi's* Palace, nor make more Viſites that day.

On Wedneſday *April* 17. we went very early to *la Minerve* to deliver it to ſuch as we could not ſpeak with, nor leave it at their Palaces the day foregoing. But the fruit of our diligence was only to preſent one Copy to the Commiſſary of the H. Office, and another to M. *Albizzi* with our excuſes for that we had not time to carry it to him the day before. For there came but four Cardinals to *la Minerve*, namely *Spada, Ginetti, S. Clement*, and *Pamphilio*; nor was our affair at all ſpoken of. Cardinal *Roma* could not be there, becauſe the Gout had ſeiz'd upon his foot in the night, where he had not formerly had that Diſeaſe.

After the Aſſembly, we askt the Commiſſary of the H. Office what newes there was touching our affair? He durſt not anſwer us but between his Teeth, and bid us go to Cardinal *Spada, Barberin, Roma*, or ſome other; adding that our Affair was remitted to a Congregation to be held on Friday or ſome other day; and in one word, that he could tell us nothing of it, becauſe thoſe matters were ſecret. We would not be ſeen by the abovementioned Cardinals as they came forth, having ſaluted them at their entrance; nor could we get to ſpeak to M. *Albizzi* as we deſir'd: wherefore we determin'd to wait upon him purpoſely in the afternoon, partly to underſtand by what he ſhould ſay to us what was fitting for us to do, and partly that we might not fail in any civility or reſpect towards him, that might conduce to mollifie the fierceneſſe and aſperity of his ſpirit againſt us. At noon I was advertis'd by a Note, that he had cunningly caus'd the mentioning of our affair to be defer'd till the next day before the Pope, that he might inform his Holineſſe his own way when he ſhould go to him in the evening of that day according to his cuſtome. As alſo that it was expedient for us to endeavour to gain Cardinal *Ghiggi*, to oppoſe himſelf in our favour to the ill Offices which M. *Albizzi* might do us with the Pope.

The Note was ſhort, and conſiſted of theſe lines: *Biſogna fare ogni Forzo di captivare il ſig. Cardinale Ghiggi per la ſtampa, perche è Albizzi ha ſtudioſamente differito il trattarne domani avanti al Papa, & hoggi infermera à ſuo modo.*

We perſiſted in our purpoſe nevertheleſſe to go to M. *Albizzi* before we did any thing elſe: and accordingly M. *Angran* and my ſelf went to him. As we came into his Antichamber, we heard him ſpeaking very loud, and as it were in choler to two Religious Cordeliers that were with him, and whom we ſaw come forth preſently after. The lowd tone of his Voyce kept us from going further in his Antichamber then the two firſt Chaires which were at the entrance. Yet we heard ſome things which he ſaid to them. He was ſpeaking to them concerning the affaires of *Flanders*, ſharply and imperiouſly. The terms he us'd for the people of that Country were *forfanti & forfanteria, rogues & roguery*. Speaking of the Arch-Duke *Leopold*, he call'd him *The poor Arch Duke*; What? ſaid he, muſt it come into compromiſe for arbitration, whether the orders of Temporal Superiours are rather to be obey'd then thoſe which come from *Rome? Mi diſpiace che i noſtri ſoldati*; (for ſaid he, *i Frati ſono noſtri ſoldati*) *ſiano quelli chi commettono queſti diſordini; I am ſorry, our ſouldiers* are they that commit theſe diſorders. I ſay our Soldiers (ſaid he) for the *Frati* (by which word in *Italy* they denote the Mendicant Fryers) *are our Souldiers*. He ſaid, the Archbiſhop of *Machlin* deſerv'd to be burnt in the Piazza of S. *Peter*. He fell to ſpeak of the Catechiſme of Grace, and nam'd me, ſaying *Non ſi vergognera queſto ſig. di Sant-Amur e glialtri ſuos compagni, &c.* Is not this M. *de Saint Amour* and the others his companions aſham'd? &c. He askt himſelf the queſtion whether we were not aſham'd to ſay that it were requiſite to teach the people thoſe matters, as thoſe concerning the Trinity, though they be, added he, above the reach of human capacity. He ſaid alſo that the Goſpel would not be Goſpel if the Pope had not approv'd it. They ſhewed him the Letters of a certain religious Perſon or Fryer; which after he had read, he counſell'd them not to preſent, becauſe, ſaid he, they will be more apt to do him hurt than good. At length thoſe two Cordeliers came forth, and he reconducted them. When he was come back, I made our excuſes to him for that we could not bring him our Memorial the day before. I told him we wonder'd our affair was not diſpatch'd that morning, conſidering it was urgent, and we had by that Memorial ſatisfied all difficulties that could be made in reference to it. He anſwer'd us plainly, that it was not mentioned at all: which was not true. For it was propounded, but he diverted it, and caus'd it to be remitted to the next day before the Pope. He told us alſo that it ſhould be taken into conſideration in another Congregation which ſhould be held the next day at the Palace either of Cardinal *Roma* or *Spada*. Yet at the ſame time he purpoſed that it ſhould be ſpoken of before the Pope, as I learnt afterwards, and ſhall relate

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in its order. In the sequel of his discourse, he told us, there might be some difficulty made as to the choice and order of the books which we intended to get printed, and that there might be met with in some of those books *qualche crudità, some crudities*, which had been better explicated and more digested in other later books: however, he conceived, this would not be much stood upon; but as for the *Apostilles* or Marginal notes which were there, and the Table of Contents which we might insert, therein would be the matter of trouble. We reply'd we had not the least thought of adjoining a Table; and as for the *Apostilles*, we offer'd in our Memorial what was fully satisfactory, namely, to take away without contest all such as could cause the least exception. He answered that he conceiv'd we had good reason, *mi pare che parlano assai bene*. So we took leave, assuring him, he should alwayes find our actions correspondent to our words.

We return'd home to acquaint the Abbot of *Valcroissant* and M. *Brousse* with the passages of this visit, and for that we saw matters still in suspence, we determin'd to go to speak with such Cardinals of the H. Office as we could meet with, and the Abbot of *Valcroissant*, M. *Angran* and my self went abroad again for that purpose. We could be admitted but to two of those Cardinals, namely, *Ginetti* and *Ghiggi*. The former we only acquainted briefly with our wonder that our affair was not dispatcht that morning without difficulty, and what danger of extraordinary scandal there would be in the world if the Jesuites on one side and the Hereticks on the other, each for their own interests, could boast that S. *Augustin* was not allow'd to be printed at *Rome*. He told us, we had reason, and he hop'd we should have contentment.

Cardinal *Ghiggi* was ready to go from his own apartment to that of the Pope, yet he was pleased to give us audience, though standing. He said, that as for the impression of S. *Augustin*, it could admit no difficulty, in reference to the substance of the thing; but the advantage and ostentation wherewith one party might do it, to insult over the other might cause it to be hinder'd, considering the gentleness and tranquillity wherewith his Holyness desir'd things might be carried. That himself (Cardinal *Ghiggi*) was as full of esteem and veneration for S. *Augustin*, as could be imagin'd. That he had worn his pourtraicture from his childhood, and had the same still about him. That therefore we ought not to doubt but he should interest himself in any thing that concern'd that holy Doctor. That if the Impression we had undertaken were spoken of the next day, he would do his utmost for preserving the honour due to those excellent works, for our satisfaction and for the common good of both parties. But in the mean time he exhorted us to do nothing that might cause any stir, to give no Person (not even our Adversaries) any ground to complain of us; to do nothing extraordinary or unusual, that might be taken notice of. That he could not approve the general blaming any whole Society whatsoever, as for example, all the Jesuites, &c. We answer'd to this last particular, that when we spoke of the Jesuites, we spoke of them in general, because it was the main body of their Society that was culpable of the things which we had to lay to their charge. As for tranquillity and gentleness, we desir'd it more than any, and were more resolv'd to comport our selves in that mind than he could require of us. That no stir or noise had been about our Impression, if M. *Albizzi* had not interrupted it, but carry'd himself with a little more equality between both parties. The Cardinal reply'd that perhaps M. *Albizzi* was excusable, and had reason to do what he had done, according to the diligence whereunto his Office oblig'd him, which is term'd in Italian *Fiscaleggiare*. I answered that M. *Albizzi* might have been as diligent to *Fiscaleggiare* as he would, by taking heed under-hand to what we were doing about that Impression; but before he proceeded to stop it, he should have observ'd us gently and peaceably, and see whether we did any thing contrary to order, and then complain'd of it; he might, if he pleas'd, have caus'd the Printer to bring him every day a Copy of the sheets which he dispatcht, and have perus'd them himself, or by others whom he thought fit, that so nothing might be done worthy of blame; but to begin presently with this way of stopping the progress of the work, to tye the Printers hands, and constrain us to run to himself, and have recourse to their Eminences, without the least foundation of so doing; this proceeding seem'd something rude and violent. He reply'd that possibly M. *Albizzi* did it thus to hinder the mischief in the beginning; that there was nothing like stopping an evil in its fountain, *Principiis obsta*; and that if some one had done the same Office for *Jansenius's* book, when his executors caus'd it to be printed, he should have done both him and them a good office: but they had been the Murderers of his work, and done him great wrong; that himself (Cardinal *Ghiggi*) had read the whole book; that besides about half a page which they might have left out or explain'd, there was nothing in it to be excepted against; because we had *in mandatis* to speak nothing that might relate to *Jansenius*, and had made it a chief point to abstain as much as possible even from pronouncing his name; we answer'd nothing to this discourse of Cardinal *Ghiggi* concerning him. But the Abbot of *Valcroissant* returning to what concern'd our Impression, gave his Eminence an account of the number and order of the books which we purposed to get printed; and upon his mentioning the Epistle of *Celestine*, the Council of *Orange*, and the Epistle of *Sardinia*, the Cardinal stumbled a little at it, and askt us why we did not put those other works into a little book apart: But when the Abbot of *Valcroissant* had answer'd that those works had been formerly printed together with those of S. *Augustin*, as pertaining thereunto and treating of the same matter, he was satisfi'd.

At length I beseecht his Eminence to believe, that in procuring this Impression we had not had the least thought of any bravado or ostentation, but onely design'd to clear the things in question, by the most solid, short and innocent way that we could chuse. But I added further, that though we had been too blame in beginning it, (as we conceiv'd there could not be the least pretext) yet things being to come to this passe, it

it seem'd expedient not to stop it or interrupt it longer, in regard of the occasions which thereby might be taken to say, That S. *Augustin* began to be no longer in esteem and approbation at *Rome* as formerly; but to avoid the scandalous sequels which such discourse might produce, The Cardinal reply'd that he lookt upon this argument as something, yet not as unanswerable: for then it would follow said he, that a man might engage thus upon what he please, and plead afterward such inexpediency to hinder him. I answer'd that I judg'd such proceeding in the general as unreasonable as himself did; but in this case and in the affair under question, this argument appear'd to me very strong and convincing, because the thing undertaken was profitable, just and holy, and from whence we could not reasonably presume the least probability of any inconvenience. That we had us'd all circumspection and observ'd all the formes and rules that could be wisht before we began; and that the Obstruction of the work would be of no profit, but draw prejudicial sequels after it. His Eminence was in haste, and so it behov'd us to break off, and we accompany'd him, discoursing of other indifferent things, as far as the apartment of Cardinal *Cherubini*.

On Thursday morning, *April* 18. the Abbot of *Valcroissant* and M. *Angran* went to wait upon Cardinal *Barberin*, who had been in the Country the two preceding dayes, and so could not be informed before touching this Impression. But I went alone to Cardinal *Spada*, and assoon as his Eminence was in condition to be seen, I told him that when we presented our Memorial to him, we acquainted him only with reasons alledged for obstruction of our work. That we accounted our affair so clear and so just that we doubted not but we should have had, after the foregoing daies congregation, the liberty to continue it: but having had no answer in the morning, we went in the afternoon to M. *Albizzi* who raised new scruples, to which I was come to acquaint him in two words what we had to answer. That M. *Albizzi*, told us in the first place, that he had cross'd us, out of the fear he had of a Table which he intended to adjoyn to the book; and secondly that in the works of S. *Augustin* selected by us there were *Crudities* which had been digested and refin'd in his latter works. That as to the first difficulty, I was to tell his Eminence that we had not so much as the least thought of annexing a Table to the intended Volumn; And as to the second, 1. that the word *Crudities* could not be applyed to S. *Augustin*'s works without failing in the respect which is due to him and to the Popes who have approved them. 2. That there was really neither crudities nor obscurities, nor excesses nor perplexities in his works. And thirdly, that in case there were such crudities, obscurities and perplexities in others of his works, yet not in these which we have chosen to print, that are resolv'd and cleard, as being the last which he compos'd upon this matter; and when the greatest difficulties and strongest objections which his adversaries had to alledge against the doctrine of the Scriptures and the Church which he maintain'd, had been propounded to him, and he had destroy'd and confounded the most perplexing subtilties, I gave the Cardinal an account of the order and substance of those Books as well as the shortness of the time permitted. He heard with gravity and decency all that I represented to him. After which he accompanied me only to his Chamber door; but answered me not so much as one single word.

In the afternoon we went to M *Albizzi* to know what was resolv'd upon in the Congregation before the Pope that morning. But upon the way I was inform'd there had been no mention of our business. That M. *Albizzi* before the Popes comming to the Assembly, talkt much with Cardinal *Pamphilio* and Cardinal *Barberin* apart, and that it vvas determin'd at length amongst them to defer propouning it to a particular Congregation at the Palace of *Spada*, M. *Albizzi* ending the conference with their Eminencies with these words, *Non daremo fastidio al Papa questa matina, ne parlaremo nella Congregatione particolare alla Casa di Spada.* However we proceeded to M. *Albizzi*, to see what he would say to us. He had not leisure enough the day before to hear what we had to tell him concerning the order and subject of the books whereof we had made choice. The Abbot of *Valcroissant* gave him account thereof, during which M. *Albizzi* held in his hand the little Volumes of S. *Augustin* printed by M. *Vitré*, and read the titles of them; and after what M. *de Valcroissant* had said to him, he seemed to make no great difficulty about out affair, telling us he believ'd it would be terminated at the House of Cardinal *Spada*, where a Congregation was to be held that day; that the Pope should afterwards be acquainted with it; in a word, That perhaps Cardinal *Spada* would send for us to tell us that we might continue our Impression; that he was not certain of it, but he told us this by way of advice. He askt us whether M. *Bronsse* were gone, and said he would do well to stay. I know not why M. *Albizzi* said so, but I answer'd him, that M. *Bronsse* was not yet gone, but intended it the next day without fail, his health not permitting his longer residence at *Rome*. When he departed from M. *Albizzi*, I sent a Laquay to Cardinal *Spada*'s Palace to see who came to that Congregation. He brought me word at night that only Cardinal *Ginetti* and M. *Albizzi* were there; that he heard, the Cardinals *Pamphilio* and *Ghiggi* wete to be there, but they came not, being oblig'd to accompany the Pope abroad to take the aire that afternoon.

On Saturday the 20th. I went to restore a book to Cardinal *Barberin*. Our conference was very long, and we spoke sufficiently at large concerning our Impression. He told me the business lay in the hands of the Cardinals *Spada* and *Ghiggi*, and that for his part, he saw no difficulty in it.

On Monday the 23d. I went to the Anti-chamber of Cardinal *Pamphilio*, where I found M. *Albizzi*. I took occasion to tell, that since the last visit we made to him, I had heard nothing either from himself or Cardinal *Spada*, and that in the mean time our Impersion stayed without going forward. He answer'd me that he would take care of it the next day, *la sollicitarinò domani*. I told him the Answer to the Minister of *Groning* was going forward at *Paris*, that the first letter of that answer was already printed, that the Minister was well refuted in it, *&c.* M. *Albizzi* answer'd me, that it was well done, *faranno bene*.

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In the afternoon I went again to Cardinal *Ghiggi*, and ſhew'd him ſeveral ſmall Impreſſions formerly made of thoſe little works of St. *Auguſtin*, and repreſented to him with what gentleneſs and moderation we had govern'd our ſelves in this matter, that ſo long as we could, we ſet the Printer to ſollicite M. *Albizzi*, that ſo our ſelves might not appear in it without neceſſity; and that we had not reſolved upon preſenting our Memorial to their Eminences, till we perceived M. *Albizzi* was inexorable to all the Printers inſtances, and till we fear'd he might give the Pope and their Eminences unhandſome ſuſpitions and diffidences againſt St. *Auguſtin* and our ſelves. The Cardinal receiv'd very pleaſingly and courteouſly what I ſaid to him. Turning over theſe little Volumns of S. *Auguſtin*, he lighted upon ſome places which he read with pleaſure; amongſt others upon that of the 14th. Chapter of the Book *de Gratia*, where it is ſaid, *Si ergo ſicut veritas loquitur, OMNIS QUI DIDICIT VENIT; quiſquis non venit, profectò nec didicit.* He ſpoke of that Holy Doctor with very great eſteem, and gave me hope that we ſhould have liberty to continue our Impreſſion. I went alſo to viſit Cardinal *Roma*, but the Gout had confin'd him to his bed.

On Wedneſday the 24th. I learnt that the Jeſuites had procur'd new inſtances to be made as from the King of *Spain*, to obtain a Decree from the Pope in favour of the immaculate conception of the Virgin; that Cardinal *Trivultio* had earneſtly ſollicited all the Cardinals of the H. Office, that it would be propounded the next day before the Pope, and that his Holineſs would have this matter handled in a very ſecret manner. The Abbot of *Valcroiſſant* and my ſelf went again to Cardinal *Pamphilio*, to beſeech him to get the affair of our Impreſſion diſpatcht. He anſwer'd us very civilly, but remitted us to Cardinal *Spada* for a determination.

The Ambaſſador came back from *Tivolo* on Thurſday the 25. and civilities to him took up all the morning of the next day. The Biſhop of *Bethlehem* whom we had viſited, excus'd himſelf to us by the ſuſpition of *Janſeniſm*, that he had not yet repay'd our viſit. *Monſignor Sacriſta* told me that the Congregation of the day before, which without doubt was touching the buſineſs of the Conception, laſted three hours, and that Cardinal *Lugo* went away from it with a high colour and diſcontent in his face. The Printer came to tell me that M. *Albizzi* had ſignifi'd to him the day before that the Cardinals of the H. Office gave way to the finiſhing of our Impreſſion, but he muſt review the Apoſtills.

On Saturday the 27. we conſulted with ſome intelligent perſons what courſe to take in this matter, and concluded, for avoidance of new difficulties, to treat with Mr. *Albizzi* about the renewing of thoſe Apoſtilles. Accordingly on Sunday the 28. in the afternoon we went to him for that purpoſe, with the Tome of S. *Auguſtin* printed at *Paris anno* 1635. out of which we intended to take the Treatiſe *de Perfectione Juſtitiæ*, having as yet only the firſt Tome of the Impreſſion of *Lovain* of the year 1647. in which the Treatiſe is not; which firſt Tome we carri'd too, intending to take out of it the book *de Gratia Chriſti*, and the 105 and 107. Epiſtles, and we left both the books in his hands.

After which we were preſent at an Act dedicated to Cardinal *Ghiggi* at the Covent of our Lady *de la Victoire*, whereunto we were invited. But the Cardinal ſent to deſire that it might be defer'd to another day, becauſe the Pope went abroad to take the air, and took him with him. In the Garden of that Covent we met with the Biſhop of *Bethlem*, who told me that the Superior of the Jeſuites of *Nevers* viſiting him upon occaſion of ſome affair relating to his Biſhoprick which is near that City, had in his diſcourſe about the matters in conteſt drawn from under his Caſſoke a Copy of M. *de Vabres*'s Letter to cauſe him to ſubſcribe it; which he refuſing, they had proclaim'd him a *Janſeniſt*.

On the 30. of *April* being the day of S. *Peter* the Martyr, the Cardinals and Conſultors of the H. Office were at a Maſs which was ſaid at *la Minerve* for the ſolemnity of that Feſtival. And becauſe it hapned to be this year on a *Tueſday* and *Wedneſday* would be taken up by that of S. *James* and S. *Philip*, they held their Congregation at the end of Maſs: during which, the Printer told me, that he had ſpoken to M. *Albizzi*, who ſaid he had not yet done our buſineſs, but he would diſpatch it, and give us contentment: *Vaglio dar guſto à queſti ſignori.*

Wherefore to ſee whether he would give us the ſatisfaction he pretended, and to win him as much as poſſible by reſpects and ſubmiſſions, I went to viſit him on the firſt of *May*, and carri'd him a printed Copy of the firſt Letter againſt the Miniſter of *Groning*. I ſhew'd him one of the principal places which ſpoke of the Pope, the Council of *Trent*, and the Errors of Hereticks touching the matter of Grace. The two books of S. *Auguſtin* which we carried to him the Saturday following, lay by his Chair; he told me he had not yet diſpatcht them, but he would do it the next day. I told him it might be done in a moment. He aſſented, and further acknowledg'd, that it was a great inconvenience that the Printers work had been hindred for three weeks already; therefore he promis'd me ſatisfaction and expedition.

The Congregation held before the Pope on Thurſday morning (*May* 2.) was very long, not ending till an hour and half after noon: and another was held the ſame evening at the Palace of Cardinal *Roma*, at which were preſent the Cardinals *Spada*, *Ginetti*, and *Lugo*, and M. *Albizzi*; in all probability it was about the conception. All that day I could hear nothing touching our Impreſſion; but having by chance viſited Cardinal *Urſin*, I learnt from his Eminence that M. *Hallier* was a coming with ſome companions, and that their arrival might cauſe the haſtening of the Congregation which we requeſted; but nevertheleſs he believ'd nothing would be done.

Nor could I have any News from M. *Albizzi* on Fryday and Saturday the fourth and fifth of *May*, neither by our ſelves, nor by the intervention of the Printer. But on Sunday morning as I was ready to go abroad, the Printer came to tell me he had been with him the night before, and receiv'd from him our two Volumns of St. *Auguſtin*

gustin, with a list of such Apostilles as he would have charg'd in the four Treatises which we design'd to take out of them.

Having consider'd that list which contain'd six Articles, M. *de Valcroissant* and my self went to Mr. *Albizzi* forthwith, and signifi'd to him that we would add to the Apostilles such of the alterations which he had set down, as we found agreeing to the Text: but for others not agreeing thereunto, or likely to alter the sense, we could not add them; yet were contented, according as we offer'd in our Memorial, to leave them all out. Mr. *Albizzi* heard what we said to him, made a mark upon his paper, and almost consented; but he did not resolve immediately, only told us he would signifie our Answers *à questi signori*. He would have us understand, that it was to the Cardinals that he intended to signifie our Answers, as meaning their Eminences by *questi signori*; but it was in reality to the Jesuites, and very probably to the Penitentiaries of St. *Peter*, who were his near Neighbours. For when we represented to him the incovenience which the poor Printer suffer'd by doing nothing for a month together, his Letters being still engag'd in the two sheets which he had got ready of our Book in daily expectance of liberty to proceed; and therefore desir'd him that the Printer might fall to work again the next day, he told us, it should be so, and appointed the Printer to come to him that evening. Now it was morally impossible that he could or would go that afternoon (which was growing very hot) to the Cardinals who liv'd remote from him, or that their Eminences would be ready to apply themselves so suddenly to the examinat on of those Apostilles, as the Jesuites might be, who were more instructed therein; who perhaps were the Authors of them, and who liv'd sufficiently near him.

However of those six observations there were two most remarkable, touching which we could agree to nothing but leaving them out, in regard of the bad senses which they might have. One was upon the 14th. Chapter of the Book *de Gratia Christi*, where the power and operative vertue of Grace being explicated, there was put in the margent *Gratia efficit*; which he would have thus, *Gratia efficax efficit*, to intimate that there is another sort of Grace nam'd sufficient which acteth not, and which he said in his note that St. *Augustin* teaches and supposes frequently in his other books. C. 14. had this note, *Augustinus describit tantùm gratiam efficacem, & non excludit sufficientem, quam alibi sæpe supponit. Ergo ne cui detur occasio errandi in Apostilla prima, ubi dicitur (Gratia efficit) ponendum esset, Gratia efficax.* The second was upon the 32. Chap. of the same book, where St. *Augustin* relates and cites *Pelagius*'s Confession of Faith; for denoting and distinguishing whereof to less skilful Readers, there was an Apostille. And because Mr. *Morel* had had the inadvertency to cite that confession of *Pelagius*'s Faith as a work of St. *Augustin*, for which he was reprehended by the Abbot *de Bourzeis*, therefore the interests of that Doctors were so dear to M. *Albizzi* or the Jesuites, that they would not have any Apostilles set there at all: and though we condescended to put only these words, *Libellus Fidei Pelagii*, which are expressly in the Text, yet we were constrained to leave them out; nor did we make much resistance when we knew they would have it so. Cap. 32. had this Remarque from M. *Albizzi*; *Apostilla nihil facit ad textum, & tangit controversiam peculiarem inter D. Morel doctorem Sorbonicum, & alium doctorem Jansenistam, à qua videtur abstinendum.* Extraordinary care in behalf of a man that took *Pelagius* for S. *Augustin*, and an injurious word against him that defended S. *Augustin* from that Reproach. But it behooved to suffer it with patience, as well as all the other rigours which we daily experienc'd for our most sincere intentions and lawful demands.

In the evening the Printer repair'd to speak with *M. Albizzi*, but could not. But the next day he brought us a second Writing in reference to Answers which we made to *M. Albizzi*. And being now free either to add in the Apostilles what was not contrary to the Text and mind of S. *Augustin*, or to put none at all, our Printer, to whom *M. Albizzi* return'd the licence for Printing which he had from the Master of the sacred Palace, prepar'd his forms which were ready almost a month before to print the next day, and proceed to finish these four Treatises, whereof M. *Albizzi* had review'd the Apostilles.

We could not supply him with Books to review the Apostilles of the rest which we intended to print; but assoon as we design'd this Impression, having writ into *Flanders* for the three small Tomes, that we might receive them by such time as we should need them, the second was brought to us Thursday the ninth of *May*.

On Sunday the 12. we carried it to *M. Albizzi*, for him to review the Apostilles of the other eight Treatises of S. *Augustin* contain'd in our licence for printing. And that he might dispatch all together, and the sooner, we carri'd him at the same time the little Tome in which the Epistle of *Celestine* 1. is of the Impression of *M. Vitre*; *anno* 1644. As for the second Council of *Orange*, the letter of *Boniface* 11. who confirmed it, and that of the Bishops banisht into *Sardinia*, we presented him other books, which he presently deliver'd us again, because they had no Apostilles.

On Thursday the 16. I found him in the Popes Presence-Chamber, and askt him whether he had view'd those Apostilles. He told me, No; but he would dispach them the next day or the day after. The same day I receiv'd the third small Tome of S. *Augustin* by the Courier of *Flanders*.

On Sunday the 19. being the day of Pentecost, *M. de Valcroissant* and my self went to *M. Albizzi* to desire the expediting of those Apostilles, and I carri'd with me the sheet of the above mention'd small Volum wherein was the Epistle of S. *Celestine*, intending to take back that of *M. Vitre*, in case he had not yet dispatht it; that so he might have nothing in his hands but of the same Impression of *Flanders*. Assoon as he saw us, he told us he had not had time to peruse what we came for, but he would do it before the Festivals were past. That in the *interim* he advertis'd that *Questi signori* had found very much to dislike in an Apostille of *Celestine*'s Epistle, which was in these words, *Defensores liberi arbitrii nocentissimi sunt.* (It is at the third Chapter of that Epistle, and the 803. page of

of *M. Vitre's* Impreſſion) *That the Defenders of Free-Will are very culpable.* This Apoſtille ſurpris'd us a little, becauſe indeed we had not obſerv'd it before, having deſign'd nothing elſe in this Impreſſion of S. *Auguſtin*, but the Impreſſion it ſelf ſimply and ſincerely. Yet we anſwer'd *M. Albizzi*, That though the Propoſitions contain'd in that Apoſtille might have a bad ſenſe, nevertheleſs it was clear, that it was to be underſtood with reference to the Text, which ſpeaks only of thoſe Defenders of Free Will, who think they cannot defend the ſame but by advancing it above and ruining Grace, who indeed are very culpable. *M. Albizzi* reply'd two things: Firſt, that it was diſtaſtful, and that theſe Apoſtilles gave *grand faſtidio à queſti ſignori*, great diſguſt to thoſe *Signori*; and that it was requiſite to reform them; he meant after his own way, and according to the ſhifts aud diſtinctions which the Jeſuites lik'd to give them. And ſecondly, that it was ſtill judg'd more expedient not to print this book, *di non ſtampare il libro.* Yet he ſaid he would make obſervations upon thoſe Apoſtilles, and deliver them to us on Wedneſday or Thurſday following. Whereupon we departed, and when we were come away, I remembred that we had not left with him the ſheet of the *Flanders* Impreſſion wherein that Epiſtle was. I drew it out of my pocket, and looking upon it, we found that the Apoſtille whereof he complain'd, was not in this Edition: ſo I returned to give it him, and ſhew him that we meant no ſubtilty, but proceeded fairly herein; and if we had been ſuffer'd to finiſh our Impreſſion without diſturbing us, that Apoſtille had not been heard of, becauſe we purpos'd to follow that of *Flanders* as the beſt, in which the ſaid Apoſtille was not found.

I cannot omit here the remark which he made upon this *A*poſtille in the paper which he deliver'd to us afterwards ſign'd with his own hand; *Apoſtilla quæ habetur pag.* 803. (*Defenſores liberi arbitrii nocentiſſimi ſunt*) *videtur eſſe ſcripta propria ipſius Lutheri vel Calvini manu, continetque manifeſtiſſimam ſenſûs Cæleſtini corruptionem, & ſufficeret ſola ad damnandam hanc editionem ſelectorum S. Auguſtini opuſculorum.* It is evident, as I ſaid before, that this *A*poſtille ſpeaks only of thoſe who ſo defend *Free will* as that they deſtroy Grace, whom S. *Celeſtin* calls in this place *Nocentiſſimos liberi arbitrii defenſores.* And yet becauſe it pleas'd M. *Aſſeſſor* of the Inquiſition, or thoſe who ſet him on, to take this Note in a wrong ſenſe, he ſaid it was alone ſufficient for the condemnation of this Edition of S. *Auguſtines* ſelect Works; which ſhews by the way what account is to be made of the Condemnations of books at *Rome*, ſince according to the expreſs teſtimony of this *A*ſſeſſor, there ſometimes needs no more for condemning the beſt, but ſuch a miſconception.

We were ſo afraid of his delayes, that leſt the four other little Treatiſes would be printed before he had regulated the *A*poſtilles of thoſe which were ſtill in his hands, and leſt he ſhould injure our Printer, and retard our work, we reſolv'd to ſollicite him inceſſantly, till he deliver'd the ſame to us. Wherefore on Thurſday the 23d. M. *de Valcroiſſant* and *M. Angran* repair'd to him, and he put them off again for three or four days.

On Sunday the 26. to loſe no time, we went to him again. He deliver'd us a *Memoire* containing four pages of alterations to be made in the *A*poſtilles of theſe works; and told us it was that which was appointed by thoſe Cardinals, *queſti ſignori Cardinali.*

When we were come home, and conſider'd this *Memoire*, we found there were Additions of new *A*poſtilles, not before printed in any Editions; as this which was to be ſet at the eight Chapter of *Celeſtin's* Epiſtle, though there was nothing like it in the Text, *Romanus Epiſcopus omnibus aliis totius orbis Epiſcopis præſcribit quid ſit ſentiendum in materia fidei*: ſome there are that evidenc'd the deſign of the Jeſuites to diminiſh St. *Auguſtine's* authority as much as they could; as this, which he ſet to the ſecond Chapter of *Celeſtin's* Epiſtle, *ad cap.* 2. *Neceſſarium videtur notare ad marginem quod eſt in ſenſu, Auguſtinus inter Magiſtros optimos habitus à ſede Apoſtolica, ut conſtet judicio Cæleſtini non unicum eſſe optimum, ſed unum ex optimis.* Some there were wholly corrupted and alter'd; as when inſtead of that which is at the end of the ſecond Chapter of *Celeſtine's* Letter (where this Pope tells the Biſhops, that they ought to reſtrain, and chaſtiſe the temerity of ignorant and preſumptuous Eccleſiaſticks, who exalt themſelves againſt the Faith, and cauſe diſſentions to ariſe amongſt the Faithful) whereof the words are, *Cohibendæ diſſentiones ex Eccleſiis per Epiſcopos*, he would have us put this new *A*poſtille, *Indiſciplinatæ queſtiones Presbyterorum per Epiſcopos exhibendæ ſunt*, to take away from the Biſhops their authority and juriſdiction over their Eccleſiaſticks, by reducing them to carry their complaints to ſome other ſuperior Tribunal, which could be no other, according to his pretenſion, then that of the Court of *Rome.* And upon the fifth chapter of the ſame Letter of S. *Celeſtin*, inſtead of this Apoſtille which was there, *Bonitas noſtra Deo debetur*, which anſwers to theſe words of the Text, *nam quid nos de eorum poſthac mentibus rectum æſtimemus, qui ſibi ſe putant debere quod boni ſunt, nec illum conſiderant cujus quotidie gratiam conſequuntur?* this Aſſeſſor would have us put this, *Damnandi qui ſibi putant deberi quod boni ſunt, non conſiderantes Dei gratiam*, inſinuating thereby, that provided a man acknowledge the Moliniſtical kind of Grace, he is not blameable in thinking that he is beholding to himſelf for his goodneſſe. Moreover he would have us put this at the end of Cap. 5. *De Prædeſtinatione Sanctorum, Credere vel non credere in arbitrio voluntatis humanæ eſt, ſuppoſita ſcilicet divina gratia*, meaning thereby to eſtabliſh the Moliniſtical Grace of the Jeſuits, which is ſuch, that being given to a man, he believes or not believes according as it pleaſes his free-will: whereas S. *Auguſtin* ſpeaks the quite contrary in that place, aſcribing faith to a ſingular Grace which ſevers him that believes from him that do's not believe, being given to the one, and not to the other. For this ſee the intire paſſage of S. *Auguſtin*, *Natura, in qua nobis data eſt poſſibilitas habendi fidem, non diſcernit hominem ab homine; ipſa vero fides diſcernit fidelem ab infideli. Ac per hoc ubi dicitur, Quis te diſcernit? Quid autem habes quod non accepiſti? quiſquis audet dicere, Habeo ex meipſo fidem, non ergo accepi, profectò contradicit huic a-*

pertiſſimæ veritati: non quia credere vel non credere non eſt in arbitrio humanæ voluntatis, ſed in Electis præparatur voluntas a Domino. And in the Chapter enſuing; *Multi audiunt verbum veritatis, ſed alii credunt, alii contradicunt. Volunt ergo iſti credere, nolunt autem illi. Quis hoc ignoret? quis hoc neget? ſed cùm aliis præparetur, aliis non præparetur voluntas a Domino, diſcernendum eſt utiq; quid veniat de miſericordia ejus, quid de judicio.* There were ſeveral other Apoſtilles of the new invention of M. *Albizzi* or the Jeſuites in the Memoire which he gave us, and which I have ſtill ſubſcrib'd by him: but I have inſiſted a little upon theſe, that the Reader may judge of their deſign, ſince they could hinder the Impreſſion of S. *Auguſtin's* works, at leaſt to corrupt the doctrine thereof as much as they could by their falſe Apoſtilles.

Conſidering therefore that to debate with M. *Albizzi* concerning all the Apoſtilles contained in his Memoire, and to enter into examination of the reaſons he had to oblige us to print them after this manner which he preſcribed, and of ours to refuſe it, was the way to engage our ſelves in troubleſome queſtions, in reference to which we could have no juſtice, and which might perhaps give occaſion for ſome complaint againſt us; as alſo that either the abſolute ſtopping, or at leaſt long retardment of our Impreſſion would follow thereupon (which perhaps was the thing they aim'd at by the perplexities and wranglings about theſe Apoſtilles) we reſolv'd to accept one of the two Conditions, though rude and diſpleaſing, which he had written at the bottome of his Memoire, namely, either to print all theſe Apoſtilles preciſely as they were preſcrib'd, or to print no more through the remainder of the work: *vel delendæ ſunt omnes Apoſtillæ, vel imprimendæ ut jacent in ſupradictis Annotationibus.* Signed, *Fr. d' Albizzi.* So that having printed the four firſt treatiſes with the ordinary Apoſtilles, we were conſtrain'd, for avoiding worſe, to take the former part of the offer, and print no more throughout the reſt of the book, that ſo we might ſecure the Impreſſion from further diſturbance. And thus it came to paſſe that it appear'd in publick ſo imperfect and maim'd, as it is, in this reſpect. You ſee what obſtacles were to be ſtruggled with in this age at *Rome* through the ligitiouſneſſe of this Aſſeſſor, for the printing thoſe few works of S. *Auguſtin*, after his doctrine hath been canonis'd there in all preceding Ages by all the Popes that have liv'd ſince that great Saint; and have had occaſion to ſpeak thereof, and though it be ſtill at this day in ſingular veneration with all the Divines of *Rome*, excepting a ſmall number of thoſe that are devoted to the intereſts of the Jeſuites.

CHAP. VIII.

An incidental Hiſtory of the exemplary Puniſhment of the Sub-Datary Maſcambrun, *convicted of ſeveral forgeries, which hapned about this time, and whereof I learnt very conſiderable particularities by a moſt ſure way.*

IT was neceſſary to lay aſide for a while theſe few remarkable things which paſs'd during the time that the buſineſſe of our Impreſſion was in agitation, that the Narration thereof might not be interrupted by the intermixture of other things according to the courſe of my Journal; which, that being diſpatcht, it is now ſeaſonable to reſume.

There paſs'd one about this time ſo conſiderable in it ſelf, that though it have no reference to our affair but very indirectly, as having onely been the cauſe that one of the four Cardinals deſign'd for the cogniſance of it, was almoſt wholly layd aſide; nevertheleſſe I ſhall not forbear to report here what I came to know of it by a very certain way, as well for the now mentioned reaſon, as that it may ſerve for a memorable example of the juſt puniſhments they ſometimes receive who have abus'd the confidence their maſters had in their fidelity and counſels, when their frauds and miſcariages come to be diſcover'd.

There was a certain perſon nam'd *Franceſco de Canonicis*, a native of *Marca Anconitana*, who having commendably diſpatcht the courſe of his ſtudies in Humanity and the Laws, was enter'd with an Eminent Advocate nam'd *Maſcābrun*, to help him in his ſtudies & copie out the Law-writing which he made for his Clients. This *F. de Canonicis*, who was of low extraction and poor, having found this occaſion of geting money, imploy'd his whole induſtry to grow wealthy. Beſides the Advocates fee, which is ordinarily eight *Teſtons* for every piece of writings, his *Ajutante di Studio* (in plain Engliſh, his Clerk) who copies the ſame, hath for his fees a *Gros* for every page, (a *Gros* is the twelf part of a *Teſton*) This *Franceſco de Canonicis*, put ſo few lines in a page, and ſo few words in a line, that the *Draughts of Maſcambrun* became proverbial in *Rome*, to ſignifie a thing exrraordinarily drawn and ſtretcht out in length.

A Teſton is worth 18d. *ſterl.*

The Advocate *Maſcambrun* finding that *Franceſco de Canonicis* was a dextrous youth, and fit for the trade of Law, had much eſteem and affection for him, and at his death beqneath'd to him his name, his armes, his writings and his Library. All this gave a great reputation to *Franceſco de Canonicis*, being ſo dignifi'd by a man that had ſo much in his time; and making his advantage of it, he put himſelf forward as much as he could into the Intrigue of the Barre and fell into great practice.

The riſe of his great fortune was from the acceſſe

ceſſe which he had to the Pope whileſt he was yet but Cardinal *Pamphilio*. This Cardinal had married the eldeſt of his Nieces to the Marquis *Juſtinian*, who had a Sute of great conſequence in the *Rota* which this Cardinal tended and ſollicited as his own buſineſſe. This Proceſſe had been lay'd after an ill ſort, and two judgments had already paſt againſt the Marquis *Juſtinian*. Cardinal *Pamphilio* was much troubled for the intereſt of his Houſe, and becauſe he was engag'd in a ſollicitation which prov'd unſucceſſefull. Now it hapned that this Cardinal's Auditor ſpoke thereof to *Maſcambrun*, as of a buſineſſe that much afflicted his Maſter. *Maſcambrun* was this Auditors great friend, and therefore he deſir'd him to ſhew him ſuch papers as might give him full intelligence of the nature of the Sute. Which done, *Maſcambrun* ſtudied them with great diligence, and found that the buſineſſe had been undertaken by a wrong courſe; and if it were ſo continu'd, it would be infallibly loſt: but if it were lay'd another way, as he conceiv'd it might be if he undertook it, it might come to a good iſſue. So he return'd the Auditor his papers, told him his Opinion, pray'd him to mention him to the Cardinal as one fit to be conſulted with in this affair after the eſteem wherein the deceas'd *Maſcambrun* had teſtified he held him by leaving him his name, his armes, his Library and his Writings; but above all he deſir'd him not to take notice to the Cardinal that he had ſhewn him any papers belonging to this Sute. The Auditor eaſily condeſcended to this deſire of *Maſcrambrun*, and mention'd him effectually to the Cardinal, who amidſt his inquietudes and diſcontents ſent for *Maſcambrun*, ſet forth the whole affair to him, and deduc'd it from the beginning to the two judgments which the *Rota* had paſs'd againſt it. *Maſcambrun* who had ſtudied the buſineſſe to the bottome, reſum'd it from the beginning, and paſs'd over it with ſuch facility before the Cardinal, to ſhew him the errors that had beeen committed in the management, and what way there was to get thoſe contrary judgments revers'd, that the Cardinal was almoſt raviſh'd, and judg'd *Maſcambrun* the ableſt man in *Rome*, hearing him ſpeak ſo roundly to a buſineſſe which he thought was ſo new to him, and ſhew the way to accompliſh an affair which was ſo important to him, and which he lookt upon as abſolutely loſt. Whereupon he caus'd all his Papers to be put into his hands, and reſolv'd to follow his counſel, in whatſoever was to be done. *Maſcambrun* undertook it ſo ſucceſſefully that he procured the two Judgments to be revok'd and carried the Sute. The winning whereof ſo won the mind of Cardinal *Pamphilio* to him, that becoming Pope he made him Sub-Datary, and beſides intruſted to him the care of all the buſineſſes and incumbrances belonging to the houſe of *Pamphilio*.

The Sub-Datary, to ſpeak properly, is but the Subſtitute or Lieutenant of the Datary. The Pope makes him Chamberlain of honour, and gives him a penſion for his table of bread and wine, and money for the reſt. His buſineſſe is to view all Petitions preſented to the Pope, excepting ſuch as are for Benefices vacant by death, which go to another Officer who is under the Datary and call'd the *Per obitum*.

It belongs therefore to the Sub-Datary to make the diviſion of Petitions. Matters of courſe, ſuch as are all Vacancies by the death of Curées, and the ſimple Benifices of *France*, exeepting *Brittany*, all ſimple Reſignations, the *extra tempora*, and Lapſes, which are all ordinary matters, are not to be ſign'd by the Pope, but he remits them to the *Concſſum*, who is an Officer Prelate of the Court, having 1500. Crowns penſion, and ſignes all the Petitions ſent to him by the Sub-Datary, whoſe mark he muſt ſee at the foot of the Petition, which is in two words *ad Ordum.* that is, *ad Ordinarium*. This Officer ſignes the Petitions in this forme,

Conceſſum ut petitur in præſentia S. D. N. Papæ.
Fr. CAETANUS.

There are other Petitions, whereof the matters are to be examin'd by the Congregations of the Regulars, or of the Council, or of the H. Office, or others. It belongs to the Sub-Datary to ſend them whether they ought to go.

As for Petitions for Favors depending ſimply on the Pope, and needing no greater examination, the Sub-Datary according to the ancient forme is to peruſe them either by himſelf or by a truſty and intelligent Subſtitute, and write at the foot of every Petition the ſumme of what it containes. Which ſumme is an abridgement in very few words of the Grace ſu'd for in the body of the Petition, and ought to be correſpondent to the ſame; becauſe the Pope, that he may know what he ſignes, reads only the Summary which repreſents to him what the Favour is which is deſired of him.

The Datary failes not to go every day to the Pope, to carry him the buſineſſes of this nature which he is to ſigne. But firſt he calls the Sub-Datary and the *Per obitum*, to know what affaires ought to be preſented to the Pope to ſign. They examine thoſe together which have any difficulty, to the end they may informe his Holineſſe thereof. Then they make a paquet or bundle of a number of Petitions to carry them to the Pope. The Sub-Datary goes with the Datary; but the *Per obitum* doth not, unleſſe the Sub-Datary be ſick.

Maſcambrun was accus'd of having committed many frauds and knaveries in this Office of Sub-Datary. For the underſtanding whereof, it is requiſite to know how Petitions are made and through what Officers hands they paſſe to be diſpatcht.

Petitions are made in halfe a ſheet of Paper, at the top whereof is ſet the Dioceſſe wherein the Benefice lyes, if it be about a Benefice; or if it be a favour which doth not concern a Benefice, then they put the Dioceſſe of the perſon which deſires it; for example, *Pariſien. Trecen. Lugdun. Bononien.* On the right ſide of the Petition is ſet down what Favour it is that is deſired, as, *Proviſio*, *Reſignatio ſimplex*, *Diſpenſatio in* 3. & 4. *conſanguinitatis*, *Certo modo*, *Per obitum*, *Reſignatio cum Penſione*, or other the like, according as the matter is. Then the Petition begins, *Beatiſſime Pater*, &c. the name of the Petitioner is expreſs'd in it, the grace which he demands, and all the circumſtances neceſſary to be ſignifi'd. Af-

ter which there is left a void space of about three fingers for the the Popes signing, and below the Petition is concluded with these usual words, *Et cum absolutione à Censuris ad effectum duntaxat*, *&c.* with all the decrees and restrictions wherewith graces are ordinarily granted. At the foot of the Petition the Sub-Datary or his Clerks set the Summe of the grace in a line or two, more or lesse, according as the matter is.

The Officers through whose hands the Petitions must passe, are the Datary and the Sub-Datary, who carry them to the Pope to be signed, and are to aquaint him with what difficulties are in them, and the reasons for which he ought or may grant the favour desired of him. If the Pope judge the favour exorbitant, he rejects the Petition; if he will grant it, he writes *Fiat ut petitur* in the void space left between the body of the Petition and the Decrees, and sets the first Letter of his name, not his Papal, but his baptismal. *Innocent* X. is call'd *John Baptista*, therefore he sets an *J. Urban* VIII. was nam'd *Maphæus* and set an *M.* Moreover he writes the *Fiat* again in the margent right over the decrees.

The Petition being sign'd, the Sub-Datary sends it to the first Revisor. There are two Revisors belonging to the Datary, to whom the Pope gives *la parte*, which may be worth to each two hundred and sixty crownes. Their Office is to review the signed Petitions, to see whether the Summaries set at the foot of Petitions, according to which the Pope intendeth the favour, expres all that is in the body of them. If the first Revisor finds that there are graces in the body which are not in the Summary, he blots out of the body what is not in the Summary, or else keeps the Petition, which goes no further. If he is minded to do service to the Expeditionaries or to the parties, he goes to the Datary or the Sub-Datary and confers with them about the defect of the Petition, and oftentimes they agree that it may be dispatcht, because the Supreme Officers are accounted the Pope's instruments, and ought to know his will and intentions, since they treat every day with him. Therefore when they bid the first Revisor to proceed in doubtfull matters, he sets his mark which is the first letter of his name at the beginning of the Summary. The first Revisor at this time was nam'd *Joachim*, and set an *J.*

After the first Revisor hath perus'd the Petition, if it ought to be dispatcht, he sends it to the Dates, where dates are taken for Benefices whereto the Pope claimes, as in all the Benifices of *France* (excepting *Brittany*, which are not in the King's nomination.) He that hath the first Date, carries it. Assoon as they who desire it, have receiv'd newes of a vacant Benefice, they go to the lodging of this Officer, and take a Date, which is nothing else but the name of the *Postulant*, the Benefice, the Dioceese and the day current. The Officer enters the same into Register, that he may adde the lesser Date to that which is enter'd. Now after this Officer hath receiv'd the Petition from the first Revisor; if it be for a Benefice upon which a Date hath been taken, he writes below the Summary the lesser Date conformable to what hath been enter'd; for example, *S. M. M. Kalend. Martii Anno* 8. &c. If they be Petitions for which no Date hath been taken, he sets down the date of the day current. This Date is called the lesser, to distinguish it from the great one which the Sub-Datary gives, as I shall shew hereafter.

After the Officer of the Dates hath dated the Petition, he sends it to the second Revisor, who is the second in order, but the first in dignity. He reviews what the first hath already seen; if the first hath let passe any thing unfitting, or hath added any decree that restraines the grace too much or renders it unprofitable, he may alter, take away or adde what he thinks fit. When he passes the Petition, he sets his mark, which is the first letter of his name, beneath that of the first. The second Revisor at this time, set an *L.* because his name was *Lagnel*.

When the matter of the Petition requires payment of Composition, as titularie Priories, Abbeys, Coadjutories, and Pardons do, the Petition goes from the second Revisor to the Officer for Compositions, to whom it payes what is appointed. In very many cases things are not so regulated, but the summe is arbitrarily agreed upon by the Officer of the Compositions and the Cardinal Datary, and people must get off as good cheap as they can. When the Petition is to pay Compounding-money, one of the Revisors sets at the bottom of the Summary a *C.* or *Comp.* to shew that it must compound before the Sub-Datary put the grand date to it. When the Officer of Compositions is paid, he writes at the bottome of the Petition *Solvit*, and the first letter of his name.

From the Compositions the Petition returnes to the Sub-Datary, to have the grant date set to it; the Dataries who did the same heretofore and thence took the name, relying upon the Sub-Dataries herein. The Sub-Datary is then to see whether the hands and marks of all the Officers are about the Summary, and whether the Composition be paid, in case any be due. Whereof when he is assured by the *Solvit* which he sees at the bottome, he puts to it the grand date correspondent to the lesser which I spoke of, but at length; for example, *Datum apud Sanctam Mariam Majorem Kalendis Martii Anno Octavo*, *&c.* When the Petition is thus dated, it goes to an Office which is called *Missis*, where the Summary is cut off from the Petition and remaines in that Office; it is called *Missis* because it sends Petitions to the Registers to be enroll'd.

One of the four and twenty Registers enters the Petition in the Registers, and then carries it with the Register to one of the four Masters of the Register, to hear the Petition, that is, to compare it, and see whether the Register be correspndent word for word with the Petition. Which done, the Master of the Register, makes a great *R.* upon the backside thereof, which signifies *Registrata*; he sets his name at the foot of the *R.* and below the book and folio of the Register. And then the Petition passeth out of the Datary.

All this premised we come now to our intended Narrative.

Mascambrun was accus'd of five several Crimes. 1. Of having alter'd the Summaries of Petitions. 2. Of having defrauded the Compositions. 3. Of having

having given Mandates for the expediting of Bulls *gratis*. 4. Of having falſifi'd the Regiſters of Pope *Urban*. 5. Of having done the ſame in thoſe of *Innocent* X.

As for the firſt Article, of altering Summaries, he had offended two wayes; the firſt whereof was in making *flying* Summaries. For the underſtanding whereof it is to be noted, that it hapned in ſome caſes, that the Petitions were very large, and left but little ſpace at the bottom of the half ſheet for to write conveniently the Summary of the favour contain'd in the Petition, becauſe perhaps it comprehended ſeveral articles, which were to be expreſs'd to the Pope to the end he might know what he ſign'd; ſo that there needed ſometime five or ſix lines for a Summary. In theſe caſes the Summary was written in a Paper apart of about 4. or 5. fingers bredth, which was annex'd to the bottom of the Petition with a little ſealing paſte. And ſo long as the Pope had no ground to diſtruſt his Officers, he ſigned theſe Petitions promiſcuouſly, whether the Summaries were written at the bottome of the ſame Paper with the reſt of the Petition, or in theſe kind of annexed Papers, which they called flying Summaries.

Now to deceive the Pope and cauſe him to ſign *gratis* which undoubtedly he would not have granted if they had been askt fairly and plainly, they annex'd to the Petitions which contain'd the extraordinary Graces which they would obtain by circumvention, one of theſe flying Summaries, in which they write the ſummary of an ordinary Grace. Thus the Pope confiding in his Sub-Datary that the Summary was correſpondent to the Petition, and ſeeing nothing extraordinary in it, us'd to ſign it. When the Sub-Datary had this Petition thus ſign'd, he took off the falſe Summary that was preſented to the Pope, and annex'd another perfectly correſpondent to the body of the Petition, and ſent the ſame to the firſt Reviſor, who finding the Summary correſpondent to the Petition was oblig'd to paſſe it. For example, if they minded to get a Diſpenſation for a Baſtard, to enable him to poſſeſs Dignities in Cathedral Churches even to Biſhopricks, which the Pope grants to none but Princes, they annexed a Summary in theſe words, *Diſpenſatio pro illegitimo ad ſimplicia Beneficia*; when the Grace was ſign'd, they took off that Summary, and adjoyn'd another in theſe terms, *Diſpenſatio pro baſtardo ad quæcunque Beneficia, etiam ad dignitates in Cathedralibus & ad Epiſcopatum.*

One of the Reviſors who took notice that ſuch graces paſs'd daily as all the world knew to be contrary to the intention of the Pope, ſhew'd ſome of them to Cardinal *Chechini* the Datary, and alſo the manner how the Pope was circumvented by thoſe *flying* Summaries. Whereupon the Cardinal forbad the uſe of the like for the future.

They who had us'd this Artifice to deceive the Pope, finding they were depriv'd of it, devis'd another, which was to make uſe of Paper (which they call at *Rome* French Paper) being larger than that which is ordinarily us'd for Petitions. And whereas before they writ their falſe Summaries upon *flying* Papers, which they took off afterwards; now they writ the ſame at the bottom of the page below the Petition; and after the Pope had ſign'd it, cut off the falſe Summary, and writ another correſpondent to the body of the Petition.

This was diſcoveted by the firſt Reviſor, who having taken a ſheet of that large Paper, and comparing it with the Petitions for which it had been us'd, found that the ſheet of the Petitions was not intire, but that there was as much cut off as might ſerve for a Summary; beſides their ſhameleſneſſe was at ſuch a height, that oftentimes they cut off the Summary ſo negligently as there ſtill appear'd part of the Letters which had been cut off, ſo that a man a little conſiderate, as the firſt Reviſor was, and who knew that the Pope had declar'd that he would not grant the graces which yet he daily ſaw ſign'd by his Holyneſs's hand, very eaſily perceiv'd in what manner the Pope was abus'd.

The ſecond Article of the accuſation prov'd againſt *Maſcambrun* was, for having cheated the Compoſitions. I mentioned how all Petitions that are to pay Compoſition-money before the Subdatary ſets the grand date to them, go to the Officers of the Compoſitions, where they pay according as they are tax'd; and that this Officer having receiv'd the money, writes *ſolvit* upon the fold with the firſt letter of his name. The Expeditionaries who were complices with *Maſcambrun*, were the five principal, namely, *Monacci*, *le Gracco*, *Brignardel*, *de Goux* & *Bonozzi*, each of them complying with him as to the affairs which they had in their hands, and ſharing amongſt them the ſum which was to go to the Compoſitions; the greateſt part whereof was for the Sub-Datary, and the reſt for theſe Expeditionaries. Now to fruſtrate the Officer of the Compoſitions thereof, the Subdatary caus'd the Petitions to be brought to himſelf, aſſoon as they were out of the hands of the ſecond Reviſor, and ſet the grand date to them, without ſending them to the Compoſition-Office.

The third Article of Accuſation was, for giving Mandates for expediting Bulls *gratis*. Thoſe Mandates are expedited by a *motu proprio*. Which *motu proprio* diſtinguiſhes them from other Petitions which are paſs'd by *Fiat ut petitur*; for that theſe latter are ſign'd at the inſtance of the party, as the words *ut petitur* denotes; and the former are ſign'd with *Fiat motu proprio*, and the firſt letter of the Popes name, as I mention'd for the others. The Pope gives thoſe Mandates for priviledg'd perſons, ſuch as Cardinals, his kindred, the Officers of his Houſe, all thoſe that have Offices in the Datary and Chancery, and ſome others who of right have the free expedition of their Bulls; beſides whom, the Pope does the ſame grace to whom he pleaſes. The Pope was circumvented by theſe Mandates in this manner; when his Holyneſſe had ſign'd *à motu proprio* and done the grace of a gratuitous expedition of his Bulls to a particular perſon, the Sub-Datary of his own authority caus'd the name of ſome other to whom he was minded to do that favour to be inſerted in the ſame Mandate, and ſo made it extend to two or three what the Pope intended but to one. This action was judg'd highly criminal, becauſe, though the Sub-Datary and the other Officers of the

the Datary may adde ſomething to Petitions even after the Pope hath ſigned them, yet it muſt not be in any thing that is eſſential, leſt the grace which he hath granted become unprofitable. As for example, The Pope gives a Coadjutory to a Canonſhip, the Reviſors ſhall adde thereto a Prohibition to the Biſhop to ſupply that Canonſhip, becauſe otherwiſe the grant of the Coadjutorſhip would ſignifie nothing, in caſe the Biſhop could ſupply it upon death or otherwiſe; but they cannot grant new and diſtinct graces, as in this caſe to make uſe of the Pope's ſignature to give the *gratis* of expedition to perſons his Holyneſſe never heard of, or perhaps hath deny'd that favour.

The fourth Article of Accuſation was, for falſifying the Regiſters of *Urban* VIII. The grace which the Pope hath ſign'd, is not accounted perfect and intire till it be regiſter'd. After which the Officers of the Datary have no more to do with it, becauſe the Maſters of the Regiſter are as it were the Popes laſt hand which gives accompliſhment and the utmoſt perfection to a grant. Nor can the Petitions or Regiſters be any more medled with then, unleſſe in ſome very light thing and which evidently changes nothing of the ſubſtance of the Grant: as if the name of the Petitioner were not fairly written, or a miſtake were committed in the date; or a neceſſary clauſe omitted without which the Grant would be inſignificant; in theſe caſes the Datary cauſes the Regiſter and Petition to be brought to him and rectifies what is amiſſe; but he cannot alter the ſubſtance of the Grace, or adde any one which the Pope hath not granted. There is a particular Conſtitution of the Pope which prohibits any perſon to meddle with the Regiſters of a Pope, unleſſe it be one of the Officers belonging thereunto. This fourth Article of *Maſcambrun*'s accuſation was founded upon this Conſtitution. In the time of Pope *Urban* a Collegiate Church was erected in the City of *Fermo* in *Italy*, conſiſting of four Canons and one Arch-prieſt. Beſides the revenues aſſign'd to each perſon in particular, there was a common ſtock of 15. Crowns for any extraordinary Divident, of which each Canon was to draw out three Crownes for his part. The Arch-prieſt treated with *Maſcambrun*, and deſir'd him to get the inſtitution of this Collegiate Church alter'd, and that ſum of 15. Crowns which according to its firſt inſtiution was to be diſtributed amongſt all, aſſigned to himſelf and the Arch-prieſts his Succeſſors. *Maſcambrun* who by the credit wherein he ſaw himſelf with the Pope, thought he was able to do all things, reſolved to do this buſineſſe by cauſing the bull of the Inſtitution to be corrected in the Chancery. To effect which, it was requiſite to change the clauſe of the Petition which *Urban* had ſign'd, and the Regiſters of the ſame Pope. As the Bull was carried to be corrected, Monſignor the Regent of the Chancery made great difficulty to ſuffer it. But *Maſcambrun* ſpoke to him, and aſſur'd him that he had the Popes word and order for it. The Regent ſeeing the Petition and Regiſters amended, permitted the Bull to be amended too accordingly. This action was judg'd very criminal. For beſides that he could not pretend any legal authority to meddle with a Grant of *Urban* whoſe Officer he had never been, to declare or interpret his will, he made a dead Pope ſpeak that which he could not ſpeak more; and the Bull bearing the name of *Urban* in the front, contradicted after his death what he had expreſly ordained during his life. They ſay, a piece of Land belonging to this Arch-prieſt, and lying conveniently for *Maſcambrun* who had an eſtate thereabouts, gave occaſion to this fraud, and was the price of it. But that piece of land muſt have been very ſmall, ſince the Arch-prieſt got by this forgery but 12. Crowns yearly during his life; which more aggravates the wickedneſſe of *Maſcambrun* who was tempted to commit ſo great Crimes for ſo little Intereſt.

As to the fifth Article of Accuſation, of having meddled with the Regiſters of *Innocent X.* now reigning, the poor *Maſcambrun* was convicted to have alter'd and added therein, and made new Grants of great importance with his own hand, as was prov'd by all the Regiſters.

All *Rome* knew that great forgeries were committed in the Datary; but very few Perſons knew in what manner the Pope was circumvented, which made many think (though it was not ſo, as the ſequel ſhew'd) that his Holyneſſe willingly ſhut his eyes, and conſented in ſome manner, if not by approving, at leaſt by conniving at the infamous actions of the Sub-Datary, in whom he profeſſed to have a perfect confidence.

Theſe frauds began to break out much about September in the year 1651. *Boulboul* an Expeditionary of *Liege*, ſollicited an affair. The Sub-Datary who let no Grant, or any thing extraordinary be ſign'd but what paſs'd through the hands of one of thoſe five Expeditioners above named, who were his Correſpondents, and kept open ſhop for the ſale of all graces, rejected the Petition of *Boulboul*, and told him the Pope would not ſign it. *Boulboul* who knew what courſe was to be taken for attaining his end, addreſſed himſelf to *Gracco*, *Brignardel* and *de Gonx*, whom he found by chance all together, and preſented his Affair to them all three, promiſing them that he who effected it, ſhould have beſides the charges of the expedition four or five piſtols in Wine. *De-Gonx* who was the Sub-Datarie's moſt truſty Subſtitute, and the moſt dexterous Perſon, diſpatcht the buſineſſe. *Boulboul* having his Affair and the account of the expedition, and being not very negligent in reference to the Compoſition, had a mind to enquire whether this matter requir'd four hundred and ſix Ducats for the Compolition, as it was ſet down to him in the account. He was told that it us'd to pay but four hundred and four. To be aſſur'd whereof, he went to the Compoſition-Office, to ſee upon the Book of that Office how much it paid. He found that it was not ſet down. He enquir'd of the Subſtitute of the Office whether it was through forgetfulneſſe or otherwiſe, that it was not enter'd? at length he found that this Affair was paſſed without paying Compoſition. Whereupon being not bound to hold his peace, and being vext that *De-Gonx* ſhould go about to make him pay the Compoſition which himſelf had not paid, publiſht the matter through all the Datary.

The Prefect of the Compoſitions, nam'd *Brandanno*, fearing to be call'd to an account for the Compo-

Compoſition moneys, made a great clamour that the Pope was manifeſtly rob'd, and ſaid he could not have been defrauded of leſſe than forty thouſand Ducats. *De Goux* and *le Gracco* ſeeing things were in this caſe, and knowing themſelves culpable of many things not yet diſcover'd, fled to *Legorne* by *Maſcambrun*'s counſel, who with his own money paid the four hundred Ducats purloined from the Compoſition, and appeaſed the noiſe. After which it was not hard for him to make the Pope believe that there was only thoſe two Expeditioners that committed ſuch lewd pranks, and he told his Holyneſſe, that it was requiſite to take care for the preventing of theſe diſorders for the future by ſome good regulations. He added that thoſe which were now complained of, hapned only through the negligence of the ſubordinate Officers of the Datary; who inſtead of ſending the Petitions from hand to hand according to the antient form, deliver'd them to the Parties and the Expeditioners, who having them in their hands, made ſometimes falſifications in them, or elſe got them expedited before they had paſſed through all the Officers. Hereupon an Order was publiſht in the Datary forbidding all the Officers thereof to deliver any Petition ſign'd by the Pope either to the Parties or the Expeditioners, with injunction to ſend the ſame from one to another immediately according to the antient form. Thus the Sub-Datary was to ſend the Petitions ſign'd by the Pope to the firſt Reviſor; the firſt Reviſor to the Officer of the leſſer dutes; he to the ſecond Reviſor; he to the Compoſitions; the Prefect of the Compoſitions to the Sub-Datary; the Sub-Datary to the *Miſſis*; and this Officer to the Regiſter. This order as it ſecur'd the Datary and Sub-Datary for a time, ſo it accus'd the Under-Officers of negligence; who thereupon complain'd, but in vain; there was no way but to ſuffer this reproach, the time being not yet come wherein *Maſcambrun*'s miſcarriages were to be laid open.

About the end of December in the ſame year 1651. they began to break forth, upon occaſion of a falſe Bull concerning the transferring of a Cauſe then under cogniſance of the Inquiſition of *Portugal*, to Secular Judges. Some Lords of high quality in *Portugal* had been accus'd to the Inquiſition of that Kingdom of a ſhamefull crime. This Tribunal had ſecur'd the accuſed perſons in its priſons. There was all probability, that they would be treated with rigour, and their eſtates, which were very conſiderable, confiſcated. For which cauſe they ſolicited the Pope for an Evocation or Removal, thereby to be remitted to ſecular Judges by whom they conceiv'd they might be more favourably dealt with. *Don Diego de Sonſa* a Gentleman of very high birth in *Portugal*, ſolicited the expedition thereof with the *Pope*. The Ambaſſador of *France* had alſo recommended it many times to the *Pope*, who alwayes ſhew'd himſelf unwilling to do any thing in the matter, as well becauſe of the indignity of the crime, as becauſe he would not prejudice the power and priviledges of the Tribunal of the Inquiſition. There was found an Expeditioner named *Brignardel* a *Genuite*, who undertook the buſineſſe upon condition of a large reward which was promis'd him if he could bring it about. This was no hard thing to him; it was but the making of a falſe Bull, and under the ſame Bull which was written by *Orozzino* the Italian Apoſtolical Scribe, to counterfeit the names of the Officers through whoſe hands it ought to have paſſed in the Chancery. Monſignor *Bruningo* (who was Auditor of the Contradettes, and had heard the Bull read, when he compar'd it with the *Petition*, which is the laſt thing done to Bulls after they have paſſed in the Chancery or the Chamber, and have the Lead ſet to them) knowing that Monſignor *Mendez* a *Portugueſſe* had ſolicited the ſame with the *Pope*, and meeting him in the Chappel which was held the laſt Sunday of Advent which hapned to be Chriſtmaſs Eve, congratulated with him that it was at length effected. Monſignor *Mendez* was extremely ſurprized at this congratulation, and ſeeing that M. *Bruningo* perſiſted in poſitively affirming that he had heard the Bull read, he could not forbear lamenting; Of which ſadneſſe his Friend preſſing him to declare the cauſe, he told him it was becauſe the Inquiſition for *Portugal* hearing that he ſolicited this affair with the Pope, had put his Father and his Brother in priſon, for which reaſon he had forborn to meddle with it further. That without doubt his Relations would be worſe uſed when it ſhould be known that the affair was done, becauſe it would be thought to have been by his procurement. That for his part, he conceiv'd that it was not poſſible ever to be effected, knowing how averſe the Pope was againſt it. He deſired him to advertiſe Cardinal *Cechini* the Datary of it, who without doubt knew nothing yet.

Monſignor *Bruningo* went in the afternoon to Cardinal *Cechini* to wiſh him joyfull Feſtivals, according to the cuſtom at *Rome*, and acquainted him with this affair, aſſuring him that he had heard the Bull read. The Cardinal ſeem'd much diſmay'd at this news, and cry'd out in theſe words, *Poracci noi! che dirà il Papa, il quale tante volte hà negato queſta gratia? Miſerable we! what will the Pope ſay who hath ſo often deny'd this grace?* Monſignor *Mendez* went at the ſame time to Cardinal *Cechini* under pretext of the Complement of the Feſtivals; and the intereſts of his Father and Brother held priſoners by the Inquiſition of *Portugal*, cauſed him to ſet forth of what great conſequence this affair was. Hereupon Cardinal *Cechini* ſent for Monſignor *Maſcambrun* who was then in ſo high a degree of fortune and authority with the Pope, that if there had been a promotion of Cardinals in the Ember daies preceding, it was held for certain that there was a Hat for him. Cardinal *Cechini* told him, that all poſſible diligence muſt be uſed to get this Bull, and ſhew his Holyneſſe that it was none of their fault. *Maſcambrun* Profeſſed more aſtoniſhment at this affair than any other perſon. He ſaid, the *Pope* was never willing to do it, and therefore it muſt neceſſarily have been expedited by fraud. Forthwith he went into his Coach to go ſeek *Brignardel*, who was reported to be the man that expedited it. He took him with him into his Coach and carry'd him to *Diego de Sonſa* who had ſollicited the affair, and had the Bull; he cauſed him to deliver it to him the ſame day about ten a clock in the evening. Next day being Chriſtmaſs day he ſhew'd it to the *Pope* and to Cardinal *Cechini*, and at the ſame time he cauſed a Veſſel to be provided for

for *Brignardel* to carry him to *Genua*.

The Pope having ſeen the Bull, and ſuppoſing upon the report of Cardinal *Cechini* and *Maſcambrun* that it had been expedited by a Petition forg'd in all its parts, and even in the ſignature of his Holineſſe, he caus'd many of the Offieers to be put into ptiſon; *Laurenzi* the Regiſter who had entered the Petition into the Regiſter; *Boncompan*, Maſter of the Regiſter, who had examin'd it; *Orozzino*, the Apoſtolical Scribe, who had writ the Bull; *Godefido* Officer of the Contradettes where the Bull had paſs'd and had his hand; *Monſignor Bruningo* who had examin'd the Bull; and *Don Diego de Sonſa* who had been the principal ſollicitor & Agent in this affair. There was a great report that the Aſſiſtant Jeſuite of *Portugal* was arreſted at *le Gieſù*, and confin'd in that houſe for his priſon. But it is certain that he was examin'd by *Marco Rugolo*, who was deputed Judge of this cauſe.

Maſcambrun, whom it highly concern'd to make appear that the Pop'es hand and his own too had been counterfeited in this Petition, but was not yet ſuſpected of any thing by the Pope, had caus'd *Marco Rugolo* his great confident, and who he was ſure would not act in this matter but by his direction, and with a perfect conformity and ſubmiſſion to his ſentiments, to be deputed Judge of it by his Holineſſe. Himſelf alſo, two of the ableſt Clerks in Rome, to affirme that there was great probability that the Pope's hand was counterfeited. He caus'd many of the Expeditioners, who durſt not diſobey him in any thing, to give out that the hands of the Pope and the Sub-Datary were counterfeited, and that if they had been Officers in the Regiſter, they would never have expedited a Petition in that manner without advertiſing the Datary and Sub-Datary thereof. Theſe Depoſitions thus contriv'd tended to two ends; Firſt to ſecure *Maſcambrun* from the accuſation fram'd againſt him, afterwards for having caus'd the Pope to ſigne extraordinary graces under falſe Summaries; and therefore he made theſe people atteſt that it was not the Pope's hand but counterfeited. Secondly to ſave themſelves by cauſing the deſtruction of the Officers who were impriſon'd for letting it paſſe thus falſifi'd. *Rugolo*, who was wholly devoted to *Maſcambrun*, and who whilſt he was preparing the Proceſs, had every day long conferences with him till ten a clock in the evening, would not hear, nor allow to be written down any Depoſitions but theirs, who deſign'd the juſtification of *Maſcambrun*, and the Ruine of the Priſoners.

The proceſs was carried on in this manner; and ſuch as very well underſtood the Villanies of that Wretch, could not without regret behold ſo many Innocents going to be ſacrific'd for his ſafety: But no perſon durſt or could ſpeak a word: Cardinal *Cechini* himſelf and Cardinal *Pamphilio*, though well informed of many wickedneſſes which *Maſcamburn* committed daily, and whoſe intereſt it otherwiſe was that he loſt the credit and power which he had with the Pope, yet could not ſpeak, partly becauſe they knew not the chief Actor of theſe crimes, nor underſtood clearly how he committed them; partly becauſe he ſo poſſeſs'd the Popes mind, that none could ſpeak againſt him without danger of incurring his Holines's diſpleaſure. But God raiſed up an honeſt man, very intelligent in all theſe matters, nam'd *Joachim Vaultrin* a *Lorrainer* by birth, who had been firſt Reviſor for the laſt two years, in which time having been very exact in the exerciſe of his charge, he ſaw very far into *Maſcambruns* ill carriage, but he perceiv'd little likelihood of forming Accuſations againſt him that might have effect, becauſe he had formerly made ſome, which the Pope ſleighted, and ſo they proved ineffectual. For above a year divers conteſts had paſs'd between him and *Maſcambrun*, becauſe he would not comply to paſs ſuch extraordinary Graces as *Maſcambrun* intened; but finding that many paſs'd without his being able to hinder them, which he knew were manifeſtly contrary to the Popes mind, he acquainted the Popes Confeſſor therewith, whoſe name was *F. Thomaſi Lolli Cler. minor* of S. *Laurence* in *Lucina*, and afterwards Biſhop of *Cyrane*. This good M. *Joachim* delivered the Confeſſor a Note of four very extraordinary graces which had been then newly expedited. The Confeſſor gave the Note to the Pope, who finding it was about matters belonging to the Datary, thought it ſufficient to advertiſe *Maſcambrun* thereof, that he might ſee what it was: but the man being advertis'd thereof, had no great difficulty to divert the ſtroke, becauſe the Pope had ſo great a confidence in him, referring to him the care of all the family of *Pamphilio*, that he eaſily believ'd upon his Report, either that theſe matters were of no great conſequence, or elſe were paſs'd by ſurpriſe and Inadvertency: Wherefore the Popes Confeſſor meeting afterwards with M. *Joachim*, told him he muſt be quiet, for the Pope had ſeen his Memoire, and did not think fit to do any thing upon it; ſo that the good man fear'd leſt the ſame might be the iſſue of the other diſcoveries which he might make in the preſent Conjectures. But on the one ſide, the inſolence which he could no longer ſuffer, and ſaw arriv'd at that point that graces were publickly ſold, that none was paſs'd but with money, & that with money any whatſoever might be obtain'd; and on the other, the oppreſſion of all the Officers in Priſon, whom he knew to be innocent, and who were all his friends, which he thought himſelf bound to hinder if he could, made him reſolve again to try by ſome means to let the Pope know how all things went.

For this purpoſe he caus'd notice to be given to *Monſignor Farneſe* Governor of *Rome* by *Don. Diego*, who ſerv'd as Auditor to his Nephew *Monſig. Albrici* Secretary of the Congregation of Regulars, That the courſe taken in this buſineſs was not right; That the deſtruction of many innocent perſons was deſign'd as a means for the ſafety of one Criminal; That he knew the bottome of the buſineſſe; and that if *Monſignor Farneſe* pleas'd to be throughly inform'd of it, he conceiv'd he could give him ſatisfaction. *Monſignor Farneſe*, who knew the firſt Reviſor to be a prudent honeſt man, was very glad to find meanes to ſee the depth of ſo intricate a mater, gave him order by the aboveſaid *Don Diego* to come to him on Tueſday *January* 16. about ſeven a clock in the evening. He repair'd thither preciſely at the time appointed; and after he had made ſome excuſes in reference to this irregular

gular action, becauſe he was a Prieſt, proteſting to *Monſignor Farneſe* that the ſole motive which induc'd him to this diſcovery, was, after the fidelity he ow'd the Pope as his Officer, his deſire of the deliverance of the priſoners, and he deſigned not to contribute to the death of *Monſignor Maſcambrun*; he began his diſcourſe againſt the iniquity of the Judge *Rugolo* who had ſold himſelf to *Maſcambrun*; who had caus'd this commiſſion to be given him for the betraying of juſtice. He told him how *Maſcambrun* and *Rugolo* had conference together every day; that *Rugolo* would not hear any teſtimony, but ſuch as he thought would contribute to the deſtruction of the priſoners, and would admit any thing to be written down which might helpe to thier juſtification. Moreover he told him that the principal head upon the proceſſe drawn, was founded upon a falſe ſuppoſition; namely, that the Pope's hand was conterfeited; becauſe indeed it was the Pope's true hand, and there was no falſification in it at all: whereof he forthwith alledg'd theſe probabilities and conjectures.

Firſt, becauſe the Petition being a *motu proprio* it was found ſign'd by *Fiat ut petitur*; Which ſhewed that they who expedited this Petition, being very intelligent in the ſtyle of the Datary, had not counterfeited it. For if they had minded to falſifie it, they might as eaſily have done ſo by writing, *Fiat motu proprio*, *ſ.* as by writing *Fiat ut petitur*, *ſ.* but having intended to cauſe the Pope really to ſigne it, they had got it expedited with a *Fiat ut petitur*, and not with a *motu proprio*; becauſe the Pope makes a great difference between things which he ſignes of his own proper motion, and thoſe which he ſignes at the requeſt of parties. When he ſees that it is a *motu proprio*, he do's not ſigne till he hath firſt inquir'd into the particularities and circumſtances of the grace which he ſignes. Now the Sub-Datary not being willing to put it to the venture, that the Pope inquiring into the circumſtances of the affair in queſtion, might fall to examine the Petition, and if he found the ſame correſpondent to what *Maſcambrun* ſhould tell him of it, reject it according to his profeſt reſolution; or if on the contrary he pretended it to be another buſineſſe with other circumſtances, the Pope might find out his fraud, he got it ſign'd with a *Fiat ut petitur* under ſome falſe Summary concerning a Coadjutorſhip or ſome other ordinary matter which the Pope uſeth not to examine.

Secondly, That both the writing of the Pope and that of *Maſcambrun* were very difficult to be counterfeited. That of the Pope, becauſe his letters arenot ſtraight and even, but indented, by reaſon of the trembling of his hand, and therefore in the judgment of expert perſons his writing was very hard to be handſomely counterfeited. That of *Maſcambrun*, becauſe the forme of his Letters are very unuſual too: whence it is infer'd that if theſe two hands be falſifi'd, it would have been more eaſy to counterfeit the great *R.* on the backſide of the Petition, as any one may do without difficulty; which would have been more advantageous to them, becauſe having the mark of Regiſtration indors'd, it was not needfull to carry it to the Regiſters, where the falſification of the Pope's and the Sub-Datary's hand might have been diſcover'd. And it cannot be ſaid that the hands of the Regiſter and the Maſter of the Regiſters is falſifi'd, ſo neither can the ſame be ſaid of thoſe of the Pope and the Sub-Datary.

And whereas *Maſcambrun* pretended that his hand was counterfeited, becauſe in the date of the Petition *anno octavo* was written with the laſt *O* wholly clos'd, which he never us'd to cloſe but half, as *octavo*; M. *Joachim* ſhew'd the Governour many Petitions dated by *Maſcambrun*'s hand, where the *O* was perfectly clos'd: which evidenc'd that he ſometimes clos'd it, & ſometimes not.

Thirdly, That if a ſheet of Paper of the ſame ſort with that of the Petition in queſtion were compar'd therewith, the ſheet of the Petition would be found ſhorter then the other two or three fingers. Whereby it was eaſie to perceive that this Petition had been preſented to the Pope with the Summary of an ordinary grace, which after the Popes ſigning was cut off, and another written down correſpondent to the body of the Petition; by which means the paper of the Petition became ſhorter.

Fourthly, That there were a great number of graces ſigned truly by the Popes hand, which yet were very extraordinary, and which he would never have granted, had they been askt of him. M. *Joachim* ſhew'd the Governour a Note of many ſuch graces, which the Pope had frequently declar'd that he would not grant, and yet they were paſs'd and ſign'd with the Pope's own hand by the miniſtry of the Sub-Datary who had carri'd them to him to ſigne; That conſequently the ſame judgment was to be made of the Petition in queſtion as of them; and that as the Pope was deceiv'd when he was made to ſigne them, ſo in this Petition of *Portugal* his Holineſs had one thing impos'd upon him inſtead of another, and by that means was brought to ſigne it.

All theſe conjectures and reflections much aſtoniſht the Governor, (who till then had ſuffer'd himſelf to be perſwaded that the Pope's hand was counterfeited) and led him to two reſolutions; Frſt to take the cogniſance of the cauſe from *Rugolo*, which he promis'd M. *Joachim* he would do, that ſo juſtice might have place. Secondly, the next day, which was that of his ordinary audience, to acquaint the Pope with all this ſtory, and induce him to ſend for M. *Joachim* to hear the ſame from his own mouth, and get ſome greater light from him if he could. And he did accordingly.

The ſame day, Wednesday *January* 17. the Governour caus'd *Rugolo* to bring to him the Original of the Petition which was in his hands. He compared it with another ſheet of Paper of the ſame kind, and found that it was ſhorter by two fingers. He conſider'd the hand of the Pope and that of *Maſcambrun* which were wholly like the ſignatures of other Petitions; and looking more narrowly upon it, he obſerv'd that there was duſt of gold upon that of the Pope; whereupon, being otherwiſe very diſtruſtfull he told *Rugolo* that they who counterfeited the Pope's hand muſt have been very cunning, in putting the duſt of gold upon it, knowing that the Pope uſes no other. *Rugolo* anſwered that thoſe people were ſly and ſubtle as Devills, that they knew every thing, and had not fail'd to get that duſt of Gold that they might render the thing more likely. This anſwer increas'd the Go-

vernor's ſuſpition of this Judge, and confirm'd him in his purpoſe to take from him the cogniſance of the cauſe; with which when he acquainted the Pope, his Holineſſe approv'd it. He alſo caus'd M. *Joachim* to be advertis'd that the Pope would hear from himſelf all that he had ſpoken to him the day before.

On Thurſday morning *January* 18. M. *Joachim* went to the Pope, who heard him with great ſatisfaction for one houre and half together. He lay'd upon the table above a hundred ſeveral graces which the Pope averr'd he never would grant, and yet were expedited and ſigned with his hand. He diſcover'd to him in what manner he had been deceived, firſt by the flying Summaries, and after the prohibition of thoſe upon complaint made by him againſt them, by other falſe Summaries which were cut off after his Holineſſe had ſigned the Petitions. He told him that undoubtedly this concerning *Portugal*, in reference whereunto a proces was preparing, had been ſign'd in that manner, and that *Monſig Maſcambrun*, to eſcape being convinc'd that he had caus'd his Holineſſe to ſigne extraordinary graces falſely and againſt his intention, was about to deſtroy divers innocent perſons by ſuborn'd witneſſes who had depos'd that his Holineſs's hand was counterfeited. When he had ended all that he had to ſay touching this matter, he motion'd to the Pope that ſince onely the fidelity he ow'd his Holineſſe, the honour of the H. See, and the deſire to reſcue the innocent priſoners had oblig'd him to make theſe diſcoveries, his Holineſſe would pleaſe to keep the thing ſecret, becauſe it was much more eaſy to *Monſignor Maſcambrum* to get him aſſaſſinated, if he had notice of what he had done, then to juſtifie himſelf of the informations preſented to his Holineſſe againſt him. The Pope, having teſtifi'd to M. *Joachim* his acknowledgment of his fidelity, and recommended to him to have an eye over what ſhould paſſe in the Datary, he promiſed him that till the perſon of *Maſcambrun* were in cuſtody, none in the world beſides the Governour, ſhould know what had paſſed between them too. And becauſe all the Datary knew that he was at audience with the Pope, and every one would be curious to learn the buſineſſe, and particularly *Maſcambrun*, who was vigilant to diſcover all that paſs'd, and had great jealouſie of the firſt Reviſor who had often oppoſed his deſignes in things relating to his place; the Pope bid him give out that he was ſent for to confer with the Pope concerning ſome courſe to be taken that Summaries might be alwayes correſpondent to the Petitions, ſo that he might no more be deceiv'd.

The ſame day continuing his diligence for *Maſcambrun's* intereſts, he caus'd the wife and the ſiſter of *Brignardel* to be arreſted and made priſoners; and to take away the ſcruple about the gold-duſt which the Governor ſpoke of to him, he gave order to a Serjeant to carry ſome in a little duſt-box, and when he went into the houſe to fling it upon a bed or a chair; and then at his going away feigning to ſearch everywhere what they could find, to take up the ſame duſt-box in preſence of his companions: which was accordingly done. In the evening *Rugolo* went to the Governour, carry'd the gold-duſt to him, and told him it was no wonder that he found ſuch duſt upon the Popes writing, ſince there was a box-full of it found at *Brignardel's* houſe, which the Officers had brought to him. The Governour ſuſpecting the fraud of this wicked Judge, anſwer'd him, that it was true that they found it there becauſe himſelf had caus'd it to be carried thither; and ſo he forbid him medling from thence forward in any manner with this affair.

Saturday following, *January* 20. *Rugolo* was commanded to depart from *Rome*, which he did forthwith. The ſame day *Maſcambrun's* Nephew who was married at *Rome*, was arreſted. And on *Monday* the Provoſt of the Capitol went to take Monſignor *Maſcambrun* in his Chamber of the Datary, where F. *Maſcambrun* a Jeſuite was making him a viſit, and he was carried from the Datary to the Tower of *Nona*. The next day the Pope ſent for M. *Joachim*, and ſaid to him firſt of all, *Non habbiate più paura, Maſcambruno è priggione, ne uſcirà quando Dio vorrà, e la giuſtitia ſi farà. Fear no more* (ſaid the Pope to him) *Maſcambrun is in priſon, whence he ſhall come forth when God pleaſes, and Juſtice ſhall be done.* And after he had inquir'd of him many other things relating to this affair, his Holineſs diſmiſs'd him.

Forthwith the framing of his Proceſſe was taken in hand, and after he had been convicted of the Five Articles of Accuſation above mention'd, he was in fine condemned to death for Treaſon, in that he had uſurp'd the authority of the Prince by paſſing all ſorts of graces contrary to his intention. He was a Prieſt, and oftentimes while he was Canon of S. *Mary Maggiore*, he was ſeen to officiate or ſay Maſſe in more ſolemn Feſtivals. He was degraded in the Church of S. *Saviour in Loro* upon *Sunday April* 14. The next day his Head was cut off in the Court of the Priſon of the Tower of *Nona* between three and four a clock in the morning; and aſſoon as it was day, his body was expos'd publickly at the end of *Pont. S. Angelo* upon a Beir, covered with a very wretched Herſe-cloth, with a wax Taper lighted on each ſide. His Head was lay'd near the Body upon two Brieks, and covered with an old greaſie Hat; that Head which three Months before was confident to wear one of a Cardinal. Near the Beir there ſtood a Beggar who ask'd the Alms of ſuch who paſs'd by for to get prayers to God for that poor miſerable executed Perſon, *per queſto povero juſtitiato.*

All *Rome* ran to *Pont. S. Angelo* to ſee the deplorable ſpectacle of a Man who for the ſpace of ſeven years had ingroſſed all the Popes affections, who had gain'd ſuch a confidence with him, that he ſeem'd to have none for any other, who had fill'd the Pope's mind with ſuſpitions and averſions againſt Cardinal *Cechini*, who by that means kept this Cardinal in ſo ſtrange a depreſſion, that though he was Datary, yet he had ſcarce any power in that Office, and never went to audience but he was accompany'd with the Sub-Datary, himſelf on the contrary going alone without the Datary when he pleas'd; who had brought Cardinal *Panzirolo* into diſ-favour with the Pope, in which he ended his daies; who had likewiſe alienated the Popes affection from Cardinal *Pamphilio*, whom his Holineſs had choſen to make not only a Cardinal, but a Cardinal Nephew; and laſtly, who, if the promo-

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tion which was made during his impriſonment had been made three Months before, would undoubtedly have been a Cardinal. In reference whereunto I remember, a friend of mine told me, that ſpeaking four or five Months before his impriſonment to M. *Joachim* the firſt Reviſor, of the report there was concerning the promotion which the Pope intended to make, and of the certainty of a Hat for *Maſcambrun*, he anſwer'd him, That he believ'd God would not ſuffer ſo great an infamy in his Church, and that if he was to have a red Hat, it would be at *Pont. S. Angelo.*

He remain'd expos'd during four or five hours till the Society *des Nobles Florentins* who are by their inſtitution to aſſiſt condemned perſons at their deaths and bury them, carry'd him into their Church. The ſame Society had alſo ſent ſome of their Confreres to him to help him to dye well, and the Cardinals *Barberin* and *Sachetti* who are Members thereof, went to him cloathed in the Sackcloths of their Confrerie, carryed him *the indulgence at the point of death* which his Holineſſe ſent him, and were preſent at his execution.

His firſt Sentence was to be hang'd, but the Chapter of S. *Peters* Church (whereof the Pope had given him a Canonry a year before inſtead of his former of S. *Mary Maggiore*) apprehending it a diſhonor to them for a Canon of their Church to be hang'd, made ſo urgent inſtances to the Pope about it, that he mitigated the ſentence, permitting only his head to be cut off in the priſon.

But before this latter ſentence was pronounc'd upon him, a courſe was taken to bring two of his principal Complices *De Goux* and *Brignardel* to *Rome*. *De Goux* who was a natural Subject of the King of *Spain*, being of the County of *Burgundy*, after he had ſpent two or three months at *Legorn* departed thence to *Milan*, where comming to be known he was arreſted Priſoner. And *Brignardel* who was withdrawn to *Genua* the place of his birth, was ſollicited to go upon the Territories of Prince *Doria*, where he was arreſted likewiſe. The Pope ſo dealt with this Prince and the King of *Spain*'s Miniſters, that the two Priſoners were promiſed to be deliver'd to him. Wherenpon a dozen Sergeants were ſent from *Rome* to *Genua*, with order to take as much people as was needfull to conduct them ſafe to *Rome*; and becauſe there was ſome ground of fear that ſome attempt might be made by land to reſcue the Priſoners, one of the Pope's Galleys to bring them with the more ſecurity. The Governour of *Milan* ſent *De Goux* accompanied with the Serjeants of the City, and a hundred Horſe, as far as the Territories of *Genua*, where he was receiv'd by the *Genueſes* and conducted to that City whither Prince *Doria* had already caus'd *Brignardel* to be brought; from whence they were both put into the Galley which carri'd them to *Cività Vecchia*, and thence they were conducted in a *Caroſſe de Campagne* or Cart, well guarded to *Rome*, where they arriv'd the ſeventh of *April*, and were put into the Caſtle S. *Angelo* eight dayes before the death of *Maſcambrun*.

The innocent priſoners above mentioned were ſet at liberty; but ſome other perſons were committed, having been Complices of theſe diſorders, of whom I ſhall not ſpeak further, then that two of them were arraigned, and being found highly criminal, hang'd and burnt at *Rome* at the end of *Pont S. Angelo*, the 27. of *July* following.

The leſs culpable, which was *de Goux*, dy'd in a very Chriſtian manner: For above three weeks before his Execution, acknowledging the grace of God in cauſing him to dye a death that allow'd him time for repentance, he reſolv'd to ſpend the remnant of his life in following Gods purpoſes upon him, faſting almoſt continually with bread and water, & making a very exact review of his whole life to a Confeſſor who viſited him ordinarily every day.

I ſhall add alſo what became of *Marco Rugolo*, that wicked & corrupt Judge: Having been at firſt only baniſht from *Rome* and the Eccleſiaſtial territories, he retired to *Poſi*, a place belonging to the *Colonneſi* in the kingdom of *Naples*, where he ſpent his time in contemplating the Stars, & drawing Horoſcopes of many perſons. At length he bethought himſelf to draw that of the Pope, which he ſent to Car. *Ginetti's* Auditor, with a Letter in which he perſwaded him to rejoyce for the change which would ſhortly be ſeen by the Pope's death, which was to come to paſs in the month of *November* the ſame year. This letter was intercepted, and the Auditor put in priſon for it; and the *Colonneſi* at the Popes requeſt caus'd *Marco Rugolo* to be apprehended in their territories. As he was bringing to *Rome*, he fell from his Horſe, and broke his thigh, which having been ill ſet by a Country-Chyrurgion, he arriv'd at *Rome* in a very ill condition October the 8. which gave the Pope occaſion to laugh at this man, who foretelling the death of others, could not foreſee the miſchief which was ſo near himſelf. I believe no more was done to him afterwards then being condemn'd to the Galleys; a puniſhment too light for all the crimes which he had committed, and for the oppreſſion of ſo many innocent perſons whom he had ſacrificed to the inteteſts of *Maſcambrun*, uſing to boaſt, *That there was no innocent perſon in the World, but he could make good an Indictment againſt him.*

But to return to the coherence which this Hiſtory of *Maſcam.* hath with ours, Car. *Cechini* who was nominated by the Pope to be one of the Congregation which we ſu'd for, was upon this buſineſs excluded. For the Pope, having taken up a ſuſpition that he had had ſome hand in the miſcarriages of the Datary (though this was not credible, there having been ſo great miſunderſtanding between him and *Maſcambrun*, who was the Author of all thoſe Enormities) treated him ſo ill for four or five Months after the death of that Sub-Datary, that at length he reſolved in the month of *September* to demand his *Congé*, which the Pope gave him with very rough words, ſo far as to reproach him that he had diſhonour'd his Houſe and his Government. Whereunto the Cardinal anſwered very reſolutely, That he had done nothing unworthy of himſelf, which he would juſtifie upon all occaſions. So he left the Datary, and went to live at his Palace in *Campo Marzo*. And Monſignor *Hieronymo Burtucci*, whom the Pope of Senior Procurator and Servant of his Houſe, had made Sub-Datary ever ſince *Maſcambrun*'s impriſonment, was now made Datary. At the ſame time the Pope took away from Cardinal *Cechini* the penſion of poor Cardinals, which may mount to twelve thouſand Crowns yearly, and prohibited him to come to

any Assembly where his Holinesse was present; which was to exclude him from the Consistories, Papal Chappels, Congregations of the Inquisition and others held before the Pope, at which this Cardinal us'd to be present. This was the reason that he was not at any of those which were held before the Pope about our Affair, though he was one of the Five Cardinals, whom Cardinal *Roma* told us the Pope had chosen for our Congregation, as I shall relate in its place.

At present I shall take notice of a thing which deserves to be added to this Narrative, whereof I was inform'd by a Letter from M. *Brousse*, the Contents of which follow.

The day before I departed from *Rome*, I went to see the Secretary of the Congregation of Regulars, Nephew to the Governour of *Rome*, to inquire of him news of the Bull of the Fathers of Christian Doctrine touching their Regularity. He told me it was declar'd false, and that within four or five days I might see the Brief of it. I reply'd, that I was ready to depart, but I pray'd him to tell me whether I might assure the Arch-Bishop of *Paris* thereof, who had given me Commission to inquire about it. He answer'd me *Sì Sì*, taking me by the hand, and pressing it: *This oblig'd me to proceed further, and aske him whether what I heard was true, that* Mascambrun *had spoken of this Bull amongst the rest which he confess'd that he had forg'd. He answer'd me in these words, Non è Mascumbruno mà il suo secretario, & frà pochi giorni sarà impiccato; It was not Mascambrun, but his Secretary, who within a few days will be hang'd*: which intelligence I writ the same day to my L. the Arch-Bishop.

CHAP. IX.

Concerning an antient Manuscript which came to my hands touching an Affair of Mr. Grimani *Patriarch of* Aquileia, *whereby I found that the foundation of all the matters in question had been examined and decided by the Council of* Trent.

DUting these Conjunctures there befel me an occurrence as considerable in its kind, which had much more reference to our Affair then that whereof I have given so long an account. It was a Manuscript of no small age, containing a little Collection of some Pieces which treated of an Affair debated and determined in the Council of *Trent*, about the same matters for which we were in contest with the *Jesuites*; and it was determined by a general consent of all the Commissioners to whom the Council referr'd the judgement of it, perfectly according to our sentiments. On the second of *April* 1652. I caus'd the same Notaries who verifi'd our History of M. *Pegna*, to declare their judgement of the quality of this Manuscript, having made two Transcripts thereof compar'd by them with the Original, to make use of in time and place: To which purpose I caus'd a description to be made of it as it was when I presented it to them, that so I might make it be known for the same which accidentally was fallen into my hands.

There was question in this Affair concerning a Sermon made in the year 1550. at *Oudenay* by a *Dominican* Fryer name'd *F. Leonard* native of the same City which is in the Continent that belongs to the Repub. of *Venice*, whether the Patriarchal See of *Aquileia* hath been trasferr'd since the destruction of that antient and famous City by the descent of *Attila* into *Italy*. This Predicator had preacht one of the highest Truths, and in the hardest terms to be digested by humane understanding touching Gratuitous Predestination, which gave some scandal to the people who murmur'd at it. The grand Vicar of this Patriatch (whose name was *Grimani*, of one of the illustrious families of *Venice*) nevertheless thought not fit to act in any sort against the Predicator to constrain him to make amends for the scandal which he had given, without first giving notice to, and taking orders from him whose grand Vicar he was. The Patriarch *Grimani* having receiv'd Letters from his grand Vicar, conceiv'd himself oblig'd to answer him; but he was so far from finding cause to proceed against the Predicator, that on the contrary he judg'd the Propositions advanc'd by him very true, certain and Catholick; the reasons whereof he deduc'd at large in his answer, which he took principally from the H. Scripture and the works of S. *Augustin*. When the grand Vicar had receiv'd this Answer, he caus'd it to be publisht to all the people of *Oudenay*, and recorded in the publick Registers of the City, wherewith every one was edifi'd and satisfi'd. Some twelve or thirteen years after, namely in the year 1563. some persons, enemies to the peace of that City, as well as to Christian Truths explicated unto them by their Patriarch, who was a very learned and pious Bishop, began to sow amongst the people Complaints against his Letter; they drew Propositions out of it to the number of eight, which they accus'd of Heresie: In fine, they rais'd so much division in the minds of the City of *Oudenay* and the adjacent Region, that to hinder the troublesome consequences of those beginnings of disturbance and misunderstanding, they sent Deputies to the Republick of *Venice*, to pray that State to interpose its Authority and Recommendation to the Council of *Trent* which was then assembled, that the cause of their Patriarth might be discuss'd and decided; that his Homily (so they call'd his Answer to his grand Vicar) might be there read & examin'd; and if it were true and Catholick, they might be suffer'd to enjoy the Truth explicated by him to them in peace and quietness; but if it were false, that it might be condemned.

I believe this Patriarch had been nominated to a Cardinals Hat by the Republick of *Venice*; that people who aim'd to cross his promotion, rendred him suspected of Heresie to Pope *Pius* IV. by the extracts of his Letter which they delivered to him; that the same waa debated of in the Congregation of the H. Office; and that the Apology which

which he writ in behalf of his Letter againſt thoſe Extracts had been carried thither alſo : but becauſe this was not really clear by the pieces before me, I dare not affirm it as the reſt which I have already ſaid, and am going to adjoyn.

Accordingly the Ambaſſadors of the Republick of *Venice* repreſented to the Council the neeſſity of making a ſolemn deputation for examining the anſwer of that Patriarch to his grand Vicar, and the Apology made by him about the Propoſitions extracted out of it. It was the laſt day of July in the year 1563. that this nomination of Deputies was made in the Council who were in number twenty ſix, namely two Cardinals, four Ambaſſadors, four Archbiſhops, thirteen Biſhops, two Abbots, and one General of an order. They examin'd both of thoſe Pieces; they made their report of them the thirteenth of *Auguſt* following in a Congregation which laſted ſix hours, where they ſpoke all their Sentiments, which they ſaid were not theirs alone, but alſo of the Divines of their Nation, with whom they had conferr'd in this matter. And all agreed unanimouſly that it was ſo far from being true, that any word in that Letter and Apology was Heretical, that on the contrary there was nothing in them but what was taken from S. *Auguſtin*, S. *Proſper*, S. *Bernard*, S. *Thomas*, and other H. Doctors : Which I account the more conſiderable, becauſe the foundation of all the doctrine which we held, and of all the Chriſtian truths which we were to defend in caſe of the Propoſitions in queſtion, is manifeſtly contain'd in that Letter and its Apology; and conſequently beſides other proofs which we may alledge thereof in all ages, we have this advantage that this very doctrine was authoris'd in the laſt Council by a general conſent of all thoſe whom the Council commiſſion'd to examine it, and by the unanimous ſuffrages of all the Divines of Chriſtendom.

I have in that little Collection 1. The Patriarchs Letter intire. 2. His Apology for it. 3. The Oration of the Deputies of the Clergy, and of the City of *Oudenay* to the Republick of *Venice*. 4. The nomination, and the names of the Deputies or Commiſſioners appointed by the Council for this Examination. 5. The *Votum* of the Cardinal of *Lorrain* who was one of them. 6. One of his Letters to the Pope about this matter. 7. Another Letter of the Preſidents of the Council to S. *Charles Borromée* about the ſame affair. 8. The Sentence of the Legates. 9. A Letter of Congratulation of the Republick of *Venice* to this Patriarch, upon the happy ſucceſſe which his buſineſſe had had in the Council.

All theſe Pieces deſerve to be here inſerted at length, but to avoid ſuch frequent and long interruptions, I ſhall reſerve them to be annexed to the end of this Journal.

CHAP. X.

Of other leſſe important matters which beſides thoſe in the three preceding Chapters paſſed in the Moneths of April *and* May; *among the reſt, of the arrival at* Rome *of M. M.* Hallier, Legault, *and* Joyſel, *Doctors of our Faculty, and the Declaration which they made to us in preſence of the Ambaſſador, that they came to ſue for a Cenſure of the Five Propoſitions as things already condemned, and without admitting any Examen or Congregation.*

TO return at length to our purpoſe, I was told on *Saturday*, the 4th. of *May*, that the General of the *Dominicans* had had audience of the Pope, and delivered him the Memorial which I mentioned above that he was to preſent. That he requeſted therein, his Holyneſſe would pleaſe to appoint that before proceeding in this affair, things might be reſum'd as they were left by *Paul V.* becauſe that Pope and *Clement VIII.* his Predeceſſor had determined many things in favour of his Order, which might ſerve for great preparations to what was to be done. That his *Dominicans* had alwaies been the Plaintiffs in this affair, and at preſent they were endeavour'd to be render'd the Criminals. Hereunto his Holyneſſe anſwer'd, that he would have regard to his requeſt, which he judg'd very juſt; but he ought to be confident, that the matter *de Auxiliis* ſhould not be medled with. I was told that the Pope gave the ſame anſwer to the General of the *Auguſtines* who had audience of him; that he would not have the diſcuſſion of that matter enter'd upon at all. That beſides, his Holyneſſe knew nothing then of the Aſſembly of Conſultors which M. *Albizzi* endeavoured to procure before Eaſter, but yet was lay'd aſide for a while, chiefly becauſe of this interpoſition.

I learnt alſo that ſome dayes after the General of the *Dominicans* had delivered his Memorial to the Pope, he addreſſed again to his Holyneſs to preſent him the works of *Albert the Great*, the Impreſſion whereof was then newly finiſht. That divers Fathers of this Order accompanied the General to carry the ſeveral volumes of that Author; that the Pope inquir'd their names and qualities; and that F. *Fani* companion of the Maſter of the Sacred Palace being one of the number, when he was nam'd, the Pope bid him take heed for the future what Licences for Printing he gave; becauſe when a Book was printed at *Rome*, it was conſtru'd that the H. See authoriz'd the doctrine thereof. It is likely what we had ſaid to the Pope touching that

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of F. *Annat* was still fresh in his memory.

I learnt further that the *Monday* foregoing a Consistory was holden, and that it was the first since the vacancy of the Sub-deanery of the Sacred Colledge by the death of Cardinal *Lanti*. This Dignity belonged of right and according to the ordinary usage to Cardinal *Barberin*, who was the most antient of all those that were there in person; but the Pope took it from him, and three thousand Crowns of Revenue annexed to it, and contrary to custom, gave it by a special Brief and priviledge to Cardinal *de Medicis* Uncle to the great Duke of *Tuscany*, who was indeed more antient than Cardinal *Barberin*, but was not present in person at at their Consistory.

Lastly, I learnt that two daies before M. *Albizzi* took occasion in an Assembly of the Inquisition to read the Letters which he had receiv'd from *Paris*, by which it was signified to him that M. *Hallier* was set forth upon his journey towards *Rome*, with some other Doctors; that the Cardinals, *Barberin* and *Spada*, were at the reading of those Letters, and testified much joy for the sight of so great and famous a personage, and who knew so well (as their Eminencies said) the usages and customs of the University; but that which was more considerable herein, was, that some intelligent persons conceiv'd their comming might prove the cause of establishing the sooner the Congregation which he had mov'd for, and which would not be granted at the instance of us alone.

We had given and lent some Copies of the first Letter against the Minister of *Groning* to divers of those persons whom I have mention'd, who lent it from one to another, and testified much satisfaction therewith. On *Thursday* the ninth, I carry'd one in the afternoon to Cardinal *Ghiggi*, who seeing by the Title that it was writ against *Marests*, (*Maresius*, I suppose) wonder'd at it, as being against a man whom he knew, and of whom he made no great account. I read to him the place of that Letter, where there is mention of our hope that the Pope would shortly determine our differences. To which he answer'd that we did well in asking a Hundred to get Fifty; the meaning whereof is, that he believ'd it would not be done, and therefore that we must have patience. That he had told the Pope that the advantage which the Jesuites endeavour'd to make of the Decrees which had been made at *Rome*, had caus'd all the stirre, and that one side could hardly be brought to yield to the other; adding to this purpose, *Par in Parem non habet imperium.*

The General of the *Dominicans* seeing himself engag'd by the interest of truth, the Church and his Order to proceed in this affair since the delivery of his Memorial to the Pope, resolv'd to acquit himself worthily of all the Duties whereunto he conceiv'd himself oblig'd by the high importance whereof he knew it to be. Wherefore though he had about him without looking forth of the Covent *la Minerve*, many Divines of his Order very intelligent and zealous, who were capable of doing service therein; yet, to omit nothing in his power, but to strengthen the number and ardor of those whom he might imploy in the defence of truth, knowing that F. *Reginald* of the Covent of *Dominicans* at *Tholouse* had for a long time particularly studied all that had pass'd in these Contests since the publishing of *Molina's* book, he sent him a Letter of *Obedience* to come to *Rome*, dated 11. of *May* in the same year 1652.

We had not had time in our first visit to Cardinal *Castagusti* to inform him of our affair, and he had desir'd us to take another opportunity to visit him. We went accordingly on Tuesday the 14th. of *May*. He receiv'd us obligingly, heard our discourse, and answered us both in Latin and Italian judiciously; in conclusion he oblig'd us to come to him again on the Friday following to give him a Copy of our Latin *Manifesto*, which we did accordingly.

On Sunday the 19th. we went to S. *Peters* Church to *Vespers*; at our comming from which we fell into the Company of Cardinal *Barberin*, who carried us to walk in his two little Vineyards. Amongst other remarkable things which he said to us, he discoursed very well how the opinion of *Molina* arose upon occasion of the opposition which was made at that time to *Calvinisme*, and that things were not so well understood as to refute him without falling into the other extreme. That however *Molina's* opinion having been judg'd not good, he was accus'd to the inquisition in *Spain*, where (he said) to have only been cited, was a thing highly ignominious. Wherefore the Society of Jesuites, seeing themselves wounded in the affront which one of his Members had receiv'd, became wholly interested for him, and have since been daily more and more engag'd.

The morning of Friday the 24th. was spent in civilities with the Ambassador. M. *Hallier* arriv'd in the Evening with M. *Lagault*, M. *Joysel*, & a 4th. nam'd M. *Thomas*, who was a Batchelor of the Faculty and Cousin to M. *Hallier*; but who in the sequel profess'd not to be one of their deputation. One came to advertise me of their arrival, and the lodging where they alighted, presently after their comming. I was alone at home when I receiv'd this notice, and went instantly to salute them, to congratulate with them for their arrival, to offer them whatever they needed, either in reference to our House or our Persons. By that time I got to their Lodging, they were at Supper with other Company. I fear'd to disturb them by my appearance; and because it was already late, all I could do was to return home, and leave my Servant there, to tell them when they were arisen from the Table, what diligence I had us'd to wait upon them, as also to make them the offers of service which I went to offer them my self, if I could have found them in a condition fitting to be spoken with.

The next day M. *de Valcroissant*, M. *Angram*, and my self determin'd to visit them. We sent about eight a clock in the morning to see whether they were in a condition to receive our visit; but they were gone before to the Ambassadour's house, where, because he came forth late out of his Chamber, they spent all the morning, excepting M. *Lagault*, who left them, and went to see the Priests of the Mission, and afterwards came to us. We offer'd to stay him at dinner with us, but he excus'd himself, for that he purpos'd to return to his Collegues at their Lodging. But the Ambassador retein'd them at dinner: and in the afternoon

ternoon we going to the Pope's Veſpers, underſtood that M. *Hallier* and M. *Joyſell* were already gone from thence in one of his Coaches to ſee Cardinal *Barberin*. So we deferr'd viſiting them till the Evening. When we arriv'd at their *L*odgings, they were reconducting two Prieſts of the Miſſion who came to ſee them, ſo that they receiv'd us at their Gate. He had no long conference with them becauſe they were called upon to go to collation. We invited them to come dine with us the next day; but they were promiſed elſewhere, otherwiſe M. *Hallier* profeſſed ſufficient willingneſſe thereto.

As we were going forth the next day being Sunday, *May* 26. to accompany the Ambaſſadour to the Pope's Chappel; theſe *G*entlemen paſs'd by our *L*odging. Our Coach ſtood at the *G*ate, in which there was room enough for them and us, and we deſir'd them to go into it; but it being but a little way from our Houſe to the Ambaſſadors, and the Street fair and ſpacious, they would continue their way afoot; which oblig'd us to do ſo too. I hapned to walk with M. *Hallier*, who, amongſt other things told me moſt freely that he had ſo great correſpondence with Cardinal *Barberin* that he might in a manner paſſe for his Domeſtick; but he knew not whether it were advantageous, or not, to be ſo. At our comming from the Ambaſſador's, he caus'd M. *Hallier* and my ſelf to come into his Coach; and as we were near one the other, the Ambaſſador ſaid, ſmiling, *Do not fight*; and I anſwered him, *That M.* Hallier *and I were not likely to fight, ſince our buſineſs was to keep others from fighting.*

It was the ſame day, that having left the Ambaſſador and theſe *G*entlemen in the Chappel, we made our laſt viſit to M. *Albizzi* concerning our Impreſſion, and in which, as I mention'd above, he gave us the four pages of new Apoſtills, which he ſaid, *queſti Signori Cardinali* would have us put into the Book, or none at all: but he told us alſo in reference to the arrival of M. *Hallier, Joyſell* and *Lagault*, that they had had ſome Books at the Cuſtome-Houſe, which he had taken care to be ſent back again. I learnt ſince that the excellent Books which they took the pains to bring with them ſo far for defence of their Cauſe, were nothing but *Janſenius damnatus*, *The ſecrets of Janſeniſm*; *The Crownes of Victorious Grace*; *The Janſeniſts acknowledg'd Calviniſts by Samuel des Mareſts*, and other pitifull Libels of that ſtrain, all fill'd with falſities and calumnies, and the moſt part already ruin'd and confounded by the anſwers made thereunto; notwithſtanding which they forbore not to get them in readineſſe for their ſervice, and to reproduce them anew.

We were deſirous to have them at dinner with us on the day *de la Feſte Dieu*, i. e. (of *Corpus Chriſti*) after the proceſſion of the Sacrament which is performed at *Rome* with great magnificence and ſolemnity. Wherefore I vvent the day before about dinner time to their *L*odging, vvhere I found only M. *Thomas*, to vvhom I made the invitation in their abſence, and pray'd him to be one of the Company. As I vvas ſpeaking to him, a Laquay came to tell him that his Companions din'd with the Ambaſſador. M. *Thomas* promis'd me, to acquaint them vvith vvhat I ſaid to him; but to be certain whether they would do us that honour the next day or no, I went ſoon after dinner to the Ambaſſadors; upon occaſion of the Pope's ſolemn Veſpers, whither I purpos'd to accompany him. In the Garden there I found M. *Hallier* and M. *Lagault*, to whom I made my invitation. They anſwered me, that they yet had not time to look about them. I reply'd that they might defer looking about them till Friday; but in the mean time I deſir'd that we might dine together the next day. They told me that it ſhould be another time. I anſwer'd that it ſhould be when they pleas'd, and we would expect their day and their order.

However we receiv'd one the next day from the Ambaſſador by his *Maſtre de chambre* and by himſelf, to dine together with him on Friday. Accordingly we met there. During, M. *Joyſell* ſpoke of M. *Julien* the elder, whoſe great age and vigor both of body and mind, as well as of capacity, acknowledg'd by all the world, render'd him venerable; he ſpoke contemptuouſly of him, giving him the title of a *tottering Wall*; and of M. *Julien* his Nephew as of a ſimple Country Curate. Whereupon I found my ſelf oblig'd to take him up, and tell him more than once that he ſpoke of two Doctors as conſiderable as any were in the Colledge of *Sorbon*. After dinner all the Ambaſſador's attendants being withdrawn, I ſuppoſe by his order, that we ſix might be left with him alone; after ſome general diſcourſes about moral matters, he fell at length upon our affair, and told us he was glad of this accuſation, to exhort us all to act one towards the other with all ſort of civility and honours without any demonſtration outwardly of diviſion and miſunderſtanding, without any complaint or aſperity on one ſide or other. He told us further, that he exhorted us hereunto in the King's name, for fear leaſt the Nation and our Faculty might be diſhonoured, and our ſelves particularly by the heats and diſputes hapning between us, if we acted otherwiſe. All which notwithſtanding, either ſide might vigorouſly repreſent what they had to plead in behalf of their reſpective Cauſe. M. *Hallier* and his Collegues agreed and promis'd all this very fairly; M. *de Valcroiſſant* likewiſe promis'd the ſame in our behalf. I lookt upon this as a very commodious occaſion to dive into ſome of the deſigns of theſe Gentlemen; wherefore in confirmation as to my part, of what M. *de Valcroiſſant* ſpoke in our names, I added that, beſides the good diſpoſitions we all ought to have to this mutual candour and correſpondence, as well for its own ſake, as for the honour the Ambaſſadour did us in exhorting us ſo obligingly, it ſeem'd to me that we had all the reaſon in the world for it even at this time, ſince our intereſts were common, and our intentions and ſollicitations ought to tend to the ſame end, namely to obtain the ſooneſt we could, the Congregation which we had requeſted; that after we ſhould have obtain'd it, then was the time that according as we were engag'd, our courſes and intentions might be different; but till then we might make all our purſuits together, and by conſent.

The Ambaſſadour who had no other deſign but to perform between us all the offices of an upright and civil Mediator, reply'd, and told me, that I could

could not oblige those Gentlemen to concurre and join with us in what we demanded, that it behov'd us to leave them to do as they thought fit, as our selves might also on our side: but otherwise to live good friends. I answer'd the Ambassador, that I did not pretend to oblige these Gentlemen to any thing against their own minds; yet it seem'd that if they intended to do any thing conducible to the illustration of Truth, and establishment of a firm peace in the Church, they ought not to disagree from the Congregation which we had demanded; as I beseecht the Ambassador to permit me to ask M. *Hallier* in courtesie, whether he were not thus dispos'd? The Ambassador gave M. *Hallier* time to answer. He had no grea: mind to it, and his Collegues much lesse; but however it was requisite for him to answer. Wherefore he said, that they had no design to demand a judgement of the Pope, and that they had no other conditions to request but what the Pope should appoint. That in what manner soever the Pope declar'd, they should not be troubled, because he was the Judge both of Doctrine, and of the Conditions wherewith he would decide it. But I said to him, Do not you conceive that the Congregation which we have demanded, is to be wisht for in reference to the greater satisfaction of all the world? Will not you help us in the assistances which we are oblig'd to make for it? M. *Hallier* answer'd, that they would not hinder us from making such instances; but as for themselves, they had in charge to desire of the Pope barely a Decision, without being sollicitous concerning the Conditions. He did not yet speak clearly enough; wherefore seeing him hesitate in what he said, I let slip these words, You see they seek only a Judgement made in secret, (such as it may be) and without the antecedent discussion of things. M. *Hallier* finding himself a little pinch'd with this Reproach, went about to avoid it, by saying, that there was no need of a Congregation, or Examination, because the question was about things already decided, and that they had order to act thus.

The Abbat of *Valcroissant* interpos'd, and said it was not true that they had order to act thus, because the Letter upon which he could ground this pretence, was publick and testify'd the contrary. And as for what M. *Hallier* said, that these things were already decided. M. *de Valcroissant* told him, that it was abundantly visible what they design'd. That upon this supposition, they would not only be contented with demanding a decision, but hinder to their utmost its being made with the requisite solemnities and hearing of the Parties. That we would not according to this intelligence which he gave us of their purposes, oppose the same as much as possibly we could. That besides we maintain'd, (and that with more reason then he) that the matters we were to defend, were decided and judg'd in our favour, as we should shew him; but this was it that was to be examin'd, whether he had reason to affirm the same or no: whereas according to his mind, there was no need of a Congregation to hear the parties, and lesse of any examination, because things already judg'd us'd not to be examin'd; and this was it undoubtedly at which they aym'd, namely to hinder all hearing, and all examination; That on the contrary for our parts, it was that we should endeavour to obtain, according to the order which had been given us, and the necessity we saw, so to do. That we hop'd to effect it too, because it never hapned in the Church that considerable persons, such Bishops as commission'd us, requir'd the hearing of Parties, and it was deny'd either by the H. See, or in Councils. But M. *Hallier* reply'd, that it never hapned in the Church that Parties were heard upon matters already judg'd and decided; and that it could not, and ought not to be done.

Assoon as M. *Hallier* had thus opened his mind, M. *Joysel* and *Lagault* testify'd, that they were dissatisfy'd with it. M. *Joysel* who sat next M. *Hallier*, pusht him several times to hold his peace; and M. *Lagault*, who was separated from him by M. *Joysel*, made signes to him with his eyes and hands to speak no further.

The Ambassador also endeavor'd to divert this Discourse, and said, that it made such ado about the manner of being heard in that Congregation; there was danger lest at *Rome* (where they are very scrupulous) this demand might be interpreted, as if we meant to give Law to them by prescribing to them the wayes of acting, and the order which they ought to hold, and as if we pretended to instruct them undrr the pretext of being heard; That the matter ought to be contracted as much as possible; That the King, who hitherto was but young, beginning to grow up, would end these Disputes, and perfectly redresse them.

The Abbot of *Valcroissant* answer'd the Ambassador, that we wish't nothing more then this were done the most spedily that could be; but yet to that speed other conditions and precautions were to be attended to, in order to do it well. And that our demanding to have it done in a regular and solemn Congregation, wherein the Parties might be heard according to the usage of the Church and all Tribunals, both Ecclesiastical and Secular, was no prescribing of Law to any person; But we demanded as a thing just, and advantageous, and perhaps necessary in the present conjunctures for the disentangling and clearing of all the difficulties wherein Truth was endeavour'd to be oppress'd. That moreover, we could with as little reason be reproacht, that we pretended to instruct the people at *Rome*, by being heard in a Congregation; that the same might be retorted upon all parties, that demanded of their Judges time and convenience to inform them; who for all that do not thence infer, that their parties account themselves wiser then they. That when in Councils, and particularly in that of *Trent*, Divines had contested and disputed in presence of the Council for the clearing of things, those Divines did not thereby presume to be more knowing then all those Bishops, nor to instruct an Oecumenical Council wherein the Pope precided by his Legats, and the H. Spirit invisibly by its assistance. But whereas M. *Hallihr*, *Joysel* and *Lagault* declar'd, that they would not concur to a thing so just, and which would be so advantageous to themselves as well as to us, if they were in the right, it shew'd that they distrusted their own cause, and would continue to hold the truth in unrighteousnesse. That we

doubted

doubted not after this declaration of theirs in his preſence and before us, but they would do their utmoſt to hinder ſo great a Good: But this ſhould not hinder us from doing all that poſſibly we could to procure it.

M. *Hallier* was in ſome kind of little confuſion, for having declar'd himſelf ſo much in behalf of a thing ſo unjuſt and ſo unheard of; to make amends for which, he ſaid, that as for themſelves, they were come to *Rome* to declare to his Holineſſe, that they were ready to acquieſce in his orders, howſoever they were paſs'd, the deciſion effected. That the Pope had ſeveral wayes to do it, and that he might do it of his own proper motion without hearing any perſon. That he might conſult the Univerſities to have their ſentiments in the matter, and know what judgements were made of it by all *Europe* before he paſs'd his own. That he might erect a Congregation if he thought good. That he might hear us apart, one ſide after the other, or publickly in preſence of either Party, *vivâ voce* only, or only by writing; either one way or the other: That they were ready for all, and ſhould be pleas'd with any. But at length falling to his former ſtrain, he ſaid, that yet they were oblig'd to follow their orders. That the Biſhops who ſent them, had no other thoughts but that theſe matters were determin'd; and that they would act conformably thereunto; That this was their Commiſſion.

The Abbat of *Valcroiſſant* reply'd, and told M. *Hallier*, that what he ſpoke would not be found true: That the Biſhops demanded only a Judgement by their Letter: That they did not ſay, that it ſhould be Definitive: and they having not ſaid it, he had no right to ſay it; that he paſs'd beyond his Commiſſion, and we would evidence the ſame to all the world.

To appeaſe this Conteſt, the Ambaſſador ſaid, it was no time to diſpute this; that M. *Hallier* and his Collegues might act as they thought good, and we as we pleas'd: But it was fit that both ſides proceeded with mutual Civility and Candour.

M. *de Valcroiſſant* anſwer'd the Ambaſſador, that M. *Hallier's* ſpeaking before us in this manner concerning the Biſhops whoſe Commiſſion he pretended, could not but oblige us to gainſay him; and that ſuch words were not to be let paſſe without an anſwer.

M. *Joyſel* and *Lagault*, did all they could to make M. *Hallier* hold his peace, and ſpoke to this effect ſeveral times, that each party might act as they thought good, and neither ſide was bound to give account thereof to the other.

M. *de Valcroiſſant*, upon M. *Hallier's* ſaying that they car'd not which way the Pope proceeded, anſwer'd him, that yet there were certain uſual Rules in his Holineſſe's judgement upon matters of Faith; and he askt him this Queſtion, If the Pope without any examination or conſultation ſhould pronounce upon ſome Doctrine propoſed, This Doctrine is Heretical, would it be well done? would you approve it? wherefore you ought not to ſay ſo generally, howſoever the Pope proceedeth; but indeed we hope he will do in this affair, what ſhall be moſt expedient for the peace of the Faithful, the clearing of Truth, and the dignity of the H. See.

M. *Hallier* hereupon ſeeing himſelf ſo prick'd, ſaid, that if the Pope would hear the Parties, as we demanded, he was not one that would ſhun the Conference, and they would appear in the Congregation with us; but they were come to *Rome* barely to tell the Pope their judgement, and were no Parties.

I askt him therefore in two words, And who are we? to ſignifie to him, that in effect we were as little Parties as themſelves; and perhaps leſſe; ſince we acted not but by order of the Biſhops who ſent us, to beſeech the Pope to erect a Congregation for the clearing of all things by hearing of both ſides therein; and that there were very many complaints to be made againſt them for the management which themſelves, or the adherents of M. *Cornet*, whom they repreſented (for they labour'd only to effect his enterpriſe) had held for three yeares paſt to the preſent. M. *Hallier* and his Collegues knew not what to anſwer to this.

In fine the concluſion was, that we ſhould never ſpeak of the affaires and queſtions in agitation, when we met together; that we ſhould viſit one another and talk upon occaſions with charity, honour and civility. But as to what M. *Hallier* demanded at firſt, that we ſhould divulge nothing concerning our affaires, nor write thereof into *France*, we utterly rejected ſo unreaſonable a Propoſal, which could not be other then the effect of his fear leſt it ſhould be known in *France* in what manner things were tranſacted at *Rome*, and which accus'd all the Biſhops that ſigned M. *de Vabres's* Letter (whoſe Deputy he term'd himſelf) of a prodigious inſenſibility, which he attributed to them in ſo important an affair, if they had no curioſity of learning newes concerning it.

After we had taken leave of the Ambaſſador, we retired altogether, and as we paſs'd through thoſe vaſt and ſpatious Rooms in the Palace of the *Barberini*, where the Ambaſſador lodg'd, I went along with M. *Hallier*, who ſpoke two things to me very conſiderable, which yet I cannot ſet down here but with much trouble, to ſee the reaſons for which himſelf affirm'd that he had reſolv'd to engage in this affair. *Firſt*, That when he enter'd upon the Syndicſhip, he deſir'd nothing but peace in the Faculty. But ſome began to puſh at him, and *I firſt of all*, and ſo things by little and little came to the paſſe at which they were now. Secondly, That the Pope had requir'd his coming to *Rome*; that he was come thither, and it would ſhortly be ſeen what would follow thereupon. I anſwer'd nothing concerning the Pope; but as to his Syndicſhip, I told him, that we believ'd (this is meant of afterwards: for when I oppos'd his election, none of the Doctors knew that I intended to oppoſe it, nor that I had the book which was the cauſe of my oppoſition) that *we* believ'd (I ſay) that he would purſue M. *Cornet's* enterpriſe. He reply'd, that it was not ſo, and that we were miſtaken.

As for his ſaying that the Pope ſent for him, and that he was come by his order; 'tis a thing I could never clearly underſtand, and believe it was not ſo; there not appearing any probability at all thereof. However he believ'd it, and not only believ'd it, but publiſh'd it openly. I heard by a Let-

ter written to me the 22 of the foregoing *March*, *that they boaſted that they were ſummon'd by the Pope and the Cardinals before they ſet forth.* And by another of the 12th. of *April*, that M. *Cornet*, and M. *Morel*, *were not contented that M.* Hallier *and his Collegues had undertaken this Journey*; but *were pacify'd upon M.* Hallier's *telling them that he was ſent for by the Pope and ſome Cardinals.* I know not whether by this Pope and theſe Cardinals there were not really ſome complot of M. *Albizzi* and ſome Cardinals, perhaps alſo ſome tacite conſent or other of the Pope upon ſome Propoſal made to him about it. In brief, 'tis a thing I could never clearly diſcover; but I leave it to the Readers to judge of.

But as for F. *Mulard*, who ſet forth from *Rome* in *December*, to carry them the Letters and Meſſages which oblig'd them to reſolve upon coming, he came back again with them or ſhortly after. For to my knowledge he was ſeen at *Rome* on Wedneſday the 29th. of *May*, being the Eve of *Corpus Chriſti*, and he was heard that very day to ſay, ſpeaking of M. *Hallier* and his Collegues, and ſwearing by the name of God, By G. I have done ſo much that I have made them come; I have put the Sword into their hands, let them fight now. But what ſaid one to him? Will you meddle no more in the matter? No (anſwered he) at leaſt let them begin; when they have done the buſineſſe, I may add the laſt ſtroke of the Pencil. It was added, That he could not be ſo ſupine as to forbear to meddle till the end; and he corrected himſelf by ſaying, that he might do it alſo in the interim, to put them in the way, if need were.

CHAP. XI.

Of what paſs'd during the whole Month of June, *and the beginning of* July.

ON the firſt day of *June* I viſited the *Curè* of S. *Saviors* Church, with whom having made divers reflections about our affaires, he told me, we ſhould do well in this ſo intrieate a cauſe (wherein we had to deal with ſuch potent Adverſaries who would endeavor to croſſe and check us in the leaſt circumſtances of our buſineſs, when they could not as to the main) to retain an Advocate that well underſtood the formes of the Court of *Rome*, that ſo we might do nothing without his counſel in certain formalities requiſite to be obſerv'd in this Countrey, in which it was likely we were not inſtructed of our ſelves.

In the afternoon of Sunday the ſecond, we went to viſit the Fathers Divines of S. *Auguſtin*'s order. Whiles we were entertaining them, the General return'd home, and having ſeen us, came and convers'd with us. After ſome Diſcourſe about the preſence of M. *Hallier* and his Collegues, that there was no need of a Congregation, becauſe the things were already judg'd, we took leave of him. He accompany'd us from the Cloiſter where he had found us to the Church, where after we had perform'd our Devotions, ten or twelve of his Fathers whom he had left with us, reconducted us out of the Church.

On Tueſday the 4th. I heard that M. *Hallier* went alone the day before to ſee Cardinal S. *Clement*, and as he gave an account of his buſineſſe, he told him that he who was the cauſe of all the ſtir about the Propoſitions, was a great Doctor that was at *Rome*. M. *Hallier* meant me; but the Cardinal either not underſtanding him, or not willing to underſtand him, anſwer'd, that he wonder'd how ſo great a Doctor could have been the cauſe of all this ſcandal. Then M. *Hallier* explain'd himſelf, that he did not mean that that Doctor was great in reſpect of that quality, but great of body, of a tall ſtature, *quantitate molis, non quantitate virtutis.* He added, that all the evil in *Janſenius*'s book was contracted into the Five Propoſitions, or rather, that it was all contain'd in the firſt alone. The Cardinal deſir'd M. *Hallier* to recite it. M. *Hallior* did ſo, but either by chance or wittingly omitted theſe words, *ſecundum præſentes quas habent vires.* And at length ſetting forth, to what a pitch the miſchief of the diviſion caus'd by the Propoſitions was attain'd, he told the Cardinal, that the *Janſeniſts* were habited in one manner, and the *Moliniſts* in another. The Cardinal kept directly to the point in queſtion, and told M. *Hallier*, he wonder'd how poſſibly a man ſo judicious as he could be induc'd to quarrel with *Janſenius* about that Propoſition. That there might indeed be other things in that Author, which deſerv'd Cenſure; but as for this, it was ſo clearly Catholick, that there was nothing more firmly eſtabliſht in the Scripture and the H. Fathers, particularly in S. *Auguſtin*, then what was deliver'd by M. *Janſenius* concerning this matter; and that he had explicated himſelf nowhere better, nor given leſs hold againſt his book then in this place. The Cardinal dilated amply, to convince M. *Hallier* of his Aſſertion by the indubitable principles of Theology, from which M. *Hallier* could not diſſent. On the contrary M. *Hallier* did what he could to defend himſelf by vain diſtinctions, but alwayes overskipping the main matter in queſtion. At length he was ſo put to it, that he could reply no more, and ſo this Conference ended. Nevertheleſſe he forbore not to tell the Cardinal whilſt he was reconducted by him, that it was good that the Propoſitions were condemn'd and cenſur'd, or at leaſt prohibited to be maintain'd, that I may uſe the Latin word *les prohiber*. The Cardinal (who made the Narrative of this Conference to him from whom I had it) could not believe what he ſaw, and doubted whether M. *Hallier* underſtood Italian, though he begun to ſpeak Italian, and the reſt of their Diſcourſe was mix'd, part Latin and part Italian.

M. *Hallier*, to explain in the ſequel of this Diſcourſe who the great Doctor he meant was, nam'd me; He accus'd me alſo to be an enemy of Religious *Orders*, though no perſon ever oppos'd them more then himſelf before his reconciliation with the Jeſuites, and whilſt one of his Maximes was, That the Jeſuites had no conſcience. He utter'd all other things he could in my diſparagement, and to perſwade Cardinal S. *Clement*, that his perſecuting

ting the Propoſitions was only in regard to their Heretical ſenſes, he ſaid, that for his part he was no enemy to S. *Auguſtin's* Doctrine, nor to that of the School of S. *Thomas*, but he was ready to ſubſcribe to effectual Grace, and alſo to Phyſical Predetermination.

On Wedneſday I went to *la Minerve*, to publiſh to divers perſons the deſign which M. *Hallier* and his Collegues had declar'd to us in the Ambaſſadors preſence; and all that I acquainted with it, condemn'd ſo unreaſonable a pretenſion. Alſo meeting with F. *Delbene* in the place *Navonne* on Friday, I inform'd him of their purpoſe, which he pronounced very ridiculous.

On Saturday *June* 8. we went again to viſit Card. *Giori*, whom we could not inform of our affair the firſt time. He heard us gravely, and anſwer'd us with great judgement.

In the afternoon M. *de Valcroiſſant* and my ſelf went to the H. Office to ſee the Fiſcal, but he was not there; wherefore leaving M. *de Valcroiſſant*, to go ſpeak a word with the F. Companion of the Commiſſary, the Commiſſary himſelf met me. He drew me into his Chamber almoſt by force, but ſuch a force as proceeded only from friendſhip. When I was there, he propos'd ſome arguments to me about the firſt Propoſition. M. *Albizzi* interven'd, and we ſpoke civilly enough together. We continu'd the Diſcourſe upon the ſame Subject, and occaſion being offer'd me to quote that excellent paſſage of the Homily of S. *Auſtin*, taken out of his 92d. Treatiſe upon S. *John*, which is read in the Roman Breviary on Friday between the Octave of the Aſcenſion and Pentecoſt, where that H. Doctor expounding the words of the Goſpel of S. *John*, chap. 15. by which our Lord promis'd his Diſciples, that when he had ſent the H. Spirit to them, that H. Spirit ſhould teſtifie what this divine Saviour was; *Ille teſtimonium perhibebit de me*; he concludes with theſe after many others: *Ille ergo teſtimonium perhibebit de me, & vos teſtimonium perhibebitis; dabit enim vobis fiduciam teſtimonium perhibendi, charitas Dei diffuſa in cordibus veſtris per ſpiritum ſanctum qui dabitur vobis: quæ utique Petro adhuc DEFUIT, quando mulieris ancillæ interrogatione perterritus, non POTUIT verum teſtimonium perhibere, ſed contra ſuam pillicitationem timore magno compulſus eſt ter negare.* When I had apply'd this whole paſſage to the firſt Propoſition, M. *Albizzi* had the goodneſſe to tell me, That he doubted not, but when a man ſins, Grace is wanting to him; Not the Sufficient (added he) but the Effectual. Whilſt M. *Albizzi* and I were ſpeaking, the F. Commiſſary was gone to fetch a book, to ſhew me ſome paſſage. He came back and read his paſſage to me, and propos'd his argument to me again before M. *Albizzi*, and he did it with a rude and fierce tone; but when M. *Albizzi* had left us, he friendly told me, that it behov'd him for certain reaſons to ſpeak in that manner before him.

M. *de Valcroiſſant* had the patience to wait for me all this time; and when I had found him again we went together to Cardinal S. *Clement*, who confirm'd to us moſt of the things which are above mention'd to have paſs'd in M. *Hallier's* viſit to him; and particularly that in reciting the firſt Propoſition he ſuppreſs'd the words *ſecundum præſentes quas habent vires*, and they demanded a pure and abſolute condemnation of the Propoſitions without diſtinction of ſenſes, examination or Congregation.

On Tueſday *June* 11th. I went to ſee F. *Hilarion*, who told me that M. *Hallier* and his Collegues had been with him, but he declar'd to them preſently that there was no need for them to give themſelves that trouble, becauſe he was not of the Congregation. That they had no long diſcourſe with him; but amongſt other things they told him, that the Propoſitions being matters already decided and determin'd, they came with a belief that this affair would ſoon be diſpatcht. The Father added, that we were not to fear that, but we needed to deliver a Memorial to the Pope to beſeech him that we might be heard; that nothing would be done without it; and that he had heard that it was reſolv'd upon.

On Thurſday the 13th, I was in the Pope's Preſence-Chamber, at the end of the Congregation of the H. Office, whence I ſaw all the Cardinals come forth, excepting Cardinal *Spada* who ſtay'd with his Holineſs. M. *Albizzi* follow'd Cardinal *Ghiggi* to his apartment. I ſent a Laquay thither to bring me word when *M. Albizzi* was gone from thence, and immediately went to wait upon this Cardinal; but aſſoon as I had ſpoken three words to him concerning M. *Hallier* and his Collegues, he told me that he had ſeen them; he ſaid *Yeſterday*, but it was upon Tueſday. He gave me to underſtand that the Pope would conſider of the Congregation we demanded, and probably would erect it; and aſſoon as it was eſtabliſht, it would ſet upon two things to examine. Firſt, whether it were expedient to make any Definition upon the Propoſitions, becauſe the Pope was not oblig'd to make any upon every occaſion, and all matters propounded to him. Secondly, to examine the grounds of the matters upon which ſuch Definition was to be made in caſe it were reſolv'd upon. And he ſeem'd to intimate as if M. *Hallier* and his Collegues had had audience of the Pope, and were inclin'd to conſent to the Congregation. Whereupon I told his Eminence that there was no great likelyhood that this was the inclination of thoſe Gentlemen, becauſe themſelves had teſtifi'd to us, that they aim'd at a pure and ſimple condemnation, without hearing Parties, as if the matters were already determin'd, and becauſe we knew alſo that they ſollicited to that purpoſe. The Cardinal reply'd, That if they were formerly defin'd, they were not to be examin'd again; but that this vvas the thing in queſtion, that their vvord vvould not be taken for it, and that nothing vvould be done in this affair but by a Congregation, vvhich ſhould firſt examine all things exactly. I anſwer'd, that provided this courſe were taken, we ſhould be perfectly contented; but in the mean time they diverted the Conteſt elſewhere, and drew it to things which had no affinity with that which was in queſtion. He reply'd, that theſe ſorts of ſollicitations were not much regarded at *Rome*, and that they were but loſt words; and he ask'd me, where and how they held ſuch Diſcourſes? I told him, that they had been with all the Cardinals, Conſultors, and Qualificators; whereat he ſeem'd ſomething to wonder, as of a thing of little conſequence. I told him, I fear'd I ſhould be tedious to his Eminence

nence, if I ſhould acquaint him with the grounds upon which they founded their reproaches, and that we had nothing elſe to anſwer thereunto, but that what they ſaid would not be found true; but ſuppoſing it were, and there were as much more, yet it was nothing to the main buſineſs in queſtion, which ought ſolely to be regarded. And thereupon I fell inſenſibly to lay forth particularly the principal points of the accuſations aud reproaches which they fram'd againſt us. I told him the grounds thereof, namely, M. *Hallier's* Syndicſhip, the buſineſs of *Santaret*, the deſign of accompliſhing of M. *Cornet's* enterpriſe, the Religious Mendicants, the Decree of the Univerſity againſt the Iriſh, in what manner M. *Hallier* impos'd the Miniſter of *Groning's* Book upon the Faculty. I ſumm'd up all this in very few words, and confuſedly enough, conſidering the matter. Yet Cardinal *Ghiggi* apprehended all well enough, and told me, We ought not to be troubled about their ſuggeſtions; that they ſigniſi'd nothing; and in reference to the Miniſter of *Groning*, he ſaid ſcoffingly, that it was to alledge a teſtimony *ex ore mendacis*; He added, that all ſollicitations to other perſons, beſides thoſe which were nam'd for the buſineſs, were loſt labours, and even to thoſe (who perhaps would be Cardinals, perhaps Conſultors, and perhaps others) all thoſe Prefaces and Diſcourſes would be uſeleſs and ſuperfluous. That the ground of things that could be alledg'd on either ſide ſhould be drawn up in writing as compendiouſly as poſſible, and reciprocally deliverer'd to each part, that ſo either might ſee what they were to encounter with, and without ſo doing, all was to no purpoſe; and we might remain ſatisfi'd with this; and that nothing would be done at *Rome*, in reſpect to what one party or the other affirms or denies. Finding by the Cardinals diſcourſe, that what we had demanded was like to be granted, I askt him whether he had ſeen our Memorial. He askt me when it was delivered. I told him on the firſt of *January*; He anſwered that he had not ſeen it. VVhereupon acknowledging the equitableneſſe of his Sentiment, that what we had ſu'd for to the Pope, was fitting to be granted; I told him the ſubſtance of the Memorial almoſt in its own words; but I added that I would bring his Eminence a Copy of it, and profeſſed to him how great ſubmiſſion we and all the world with us ſhould have for a Deciſion made in that manner. As I was about to take my leave, I told him we fear'd leaſt M. *Hallier* and his Collegues had a deſign to carry matters to ſome impoſition of ſilence, or ſome other remedy of that nature, which would produce nothing but miſchief; that they would never be brought to a conference but with regret, as partly in reſpect of the difficulty they would find to defend ſo bad a Cauſe well, and partly becauſe M. *Hallier*, as able a man as he might be in other things, was certainly little vers'd in the doctrine of Saint *Auguſtin* whom he had not read. He told me that I ought not to fear; and that their wiſhes or wills would be in no conſideration at all. After this I withdrew, but I remember that in the courſe of this conference, I told Cardinal *Ghiggi* of the approbation which M. *Hallier* had given not two years ſince, whilſt he was Syndic, to the firſt and third Propoſition taken in the ſences in which alone we held them; and after that approbation ſo freſhly and ſolemnly given, new intereſts having made him change his mind, he now proſecuted the condemnation thereof. I remember alſo, that one told me in the Pope's Preſence-chamber, that M. *Hallier* and his Collegues were gone that day to wait upon Cardinal *Spada*; that before their parting from him they had ſpoken ſomething to him in private; wherefore reflecting upon his ſtaying with the Pope, after the Congregation of the H. Office, it ſeem'd not improbable but he ſtay'd ſo in reference to them, and the affair about which they came.

On Friday, *June* 14. I carri'd Cardinal *Ghigi* the Copy of our Memorial, which he told me he would gladly ſee, *Io vedrò volontieri*; and in the afternoon we went to *la Minerve* to ſee the Procurator General of the *Dominicans*, whom we found to be a very intelligent and reſolute man. We viſited alſo the F. Prior of the Covent, who receiv'd us in the Sacriſty, whilſt M. *Hallier* and his Collegues were under the Cloyſter with F. *Molano*, whom they were come to viſit. After they had left him, F. *Molano* told us, *that M.* Halier *had aſſur'd him, that they would maintain Effectual Grace*; and F. *Fani* whom we met, told us alſo, *that they had declar'd the ſame thing to the Maſter of the Sacred Palace.*

He profeſs'd, that he did not otherwiſe impeach the Propoſitions than in *Calvin's ſence*, and that this was correſpondent to the diſcourſes which he had held upon the way in divers places; amongſt others, at *Lyons*, where he ſaid, *That he was not going to* Rome *to diſpute, but only to let the Pope know that the Doctrin contrary to that of the Propoſitions, was the Doctrine of the Church, which could not be oppoſed without Error; and that they who contradicted it, were guilty of as pernicious tenents as thoſe of* Calvin, *as he ſaid he would prove to his Holineſſe by the Book of the Miniſter* Mareſius *which he carri'd with him, and made a great ſtirre with everywhere.* All this is out of a Letter written to me from *Paris*, *May* the 10th. upon the teſtimony of People of Honor who heard him diſcourſe in that manner, and ſent the Intelligence from *Lyons* thither.

On Saturday the 15th. I went to ſee F. *Luca Vadingo*. I put him to ſpeak of M. *Hallier* and his Collegues. He ſaid *he would not tell me what they had ſpoken to him, as neither would he tell them what we ſhould ſpeak to him; but he would ſerve both the one and the other alike. That he had profeſs'd to them how juſt our Demands were.* And upon my urging him to ſpeak by ſaying *that theirs did not agree with ours*; he told me at length, though with ſome heſitation, *that they had affirm'd to him that there was danger, leſt we might embroyle and perplex things in a Congregation*: whereunto he had anſwered, *That men were as quick-ſighted at* Rome *as in any place of the world*, Tanto oculati quanto ſi voglia in altro luogo; *and that there was one thing there which was not anywhere elſe, namely, the infallibility of the Pope by the aſſiſtance of the H. Spirit.*

From thence I went to the Maſter of the Sacred Palace, where I ſaw his Companion who told me, that M. *Hallier* and his Collegues ſpread a report, *that we were all enemies to thoſe of Religious Orders; that we ſet upon the Jeſuites to ruine them by doctrine, becauſe none but they were able to reſiſt us; and when we had once pull'd down the Jeſuites, we would ſoon*

diſpatch

diſpatch the reſt. I had no need to ſatisfie him concerning theſe accuſations, becauſe he was ſo already; but he told me it were good that we remov'd ſuch evil Impreſſions out of the minds of others more credulous.

We purpos'd to demand Audience of the Pope the next day, to ſpeak to his Holineſs concerning theſe new Comers, and to renew the Requeſts which we had formerly made to him. I went to his Preſence-Chamber to facilitate the procuring thereof; but I was adviſ'd in the afternoon to defer theſe inſtances till there were greater neceſſity.

In the afternoon I went to Cardinal *Roma*: I complain'd to him, 1. what falſe things, and remote from the buſineſs, M. *Hallier* and his Collegues, as we underſtood, ſpread every againſt us. 2. What their profeſs'd deſign was, namely, to get a pure and ſimple condemnation, for that the things in queſtion were already determined. The Cardinal anſwer'd, *And where are they ſo?* we muſt ſee how. I told him that perhaps they believ'd their word would be ſufficient; and that if they ſaw they could not compaſs a condemnation of that nature, we fear'd they would then aim at an Impoſition of ſilence (which would be unprofitable and prejudicial) rather then come to a *C*ongregation. He reply'd, that every one doth his utmoſt for the accompliſhment of his deſignes: I anſwer'd, that we all ought to have but one and the ſame, to wit, the clearing of truth, the eſtabliſhment of Peace amonſt Divines, and that ſutably to the honor and dignity of the H. See. The Cardinal reply'd, that the clearing of Truth included all the reſt. I anſwer'd, that what he ſaid, was very true; but a Congregation was neceſſary for that clearing of Truth. He reply'd that it was a thing already reſolv'd and decree'd.

I profeſs'd my joy for it. We aroſe up, and I askt him what perſons were of it, that we might viſit them. He told me, this was not yet to be known, and that it was fit that they were viſited beforehand. I know not whether M. H*allier* had got ſome inkling hereof elſewhere; but the *C*ardinal ſaid that they were not altogether Strangers to it when they came to him, and that they had ſpoken very reaſonably, *Mi pare* (ſaid he) *che parlano molto a juſtamente.*

I did not certainly underſtand that they had had audience of the Pope, till Thurſday the 17th. but then I learnt that it was very ſhort, and that there could not have been many things ſpoken of. I learnt alſo that they were diſpleaſed at the Lodgeing where they were, and had ſeen another which had likt them better; that they had agreed about the price; but the difference between them and the owner was, that they would take it but for three Months, and the Owner would not let it except for a year; and that it was at length compounded by a Friend of theirs, who perſwaded them to take it for ſix Months.

Tueſday in the afternoon I went to ſee a Diſcalceated *Carmelite*, Profeſſor in Theology, a Perſon of great parts, probity and prudence, born at *Chartres*, as I think, as well as M. H*allier*; his Name was F. *Melchior*. He told me that M. H*allier* had ſaid to him that he found nothing to ſay againſt us to our manners; that he was of the ſame mind with us in reference to the ground of doctrin; that there was nothing but the novelty of terms, and the manner of ſpeaking, with the conſequences, that he was offended at. As for his audience of the Pope, that he had given him fair words, but it was not upon that that he placed the principal hopes which he had of the ſucceſſe of his purſutes.

On Wedneſday in the afternoon, the Abbot of *Valcroiſſant* and my ſelf went to Cardinal *Spada*. The Abbot very well repreſented to him the juſtice of our Demand, and very ſolidly reply'd to the many frivolous anſwers and difficulties which our Adverſaries made about it; ſo that the Cardinal ſeemed by his countenance much ſatisfied therewith. He told us, thoſe Gentlemen had been with him in the morning, that they had not ſpoken of all the particulars mention'd by the Abbot, and that they had declar'd to him how they deſir'd a ſpeedy diſpatch of this affair.

On Thurſday morning, *June* 20. ——— came to viſit me, and told me M. H*allier* and his Collegues had been with him the day before. That he put him in mind at his firſt complement of an antient acquaintance which they had had, but *obiter* in the Univerſity ——— where they met. That after the complements he told him, that he was not in that Court about the matters which had been agitated between the Dominicans and the Jeſuites; that thoſe things were diſputable and probable on either ſide; but as for the Propoſitions, they were Heretical, and taught by a meer Heretick. That afterwards falling to diſcourſe of the Propoſitions in particular, there was not one of them but he undertook to confute ſometimes upon foundations contrary to thoſe of the *Jeſuites*, and ſoon after upon the Principles and Maximes of thoſe Fathers. That he admired this poor man, *qui non conſtabat ſibi*, who did not agree with himſelf, that if he committed the like extravagances everywhere elſe, there needed none to ruine all that he ſaid, but himſelf. That he had told him, that as for the Propoſitions, whether in their grounds, or their conſequences, there was only St. *Auguſtin & ſuoi ſcholari* that were of that Opinion. He told me that he reiterated to him many times, That *France* was in a general combuſtion about theſe Conteſts. That of the hundred and twelve, or hundred and eighteen Biſhops in *France*, fourſcore had declar'd for the ſentiments whch he defended. That theſe things were ſo miſconſtru'd, that ſome Biſhops, otherwiſe good men, had taken upon them to maintain Calviniſtical Propoſitions. That the Univerſity favour'd the *Janſeniſts* too, who, (as M. H*allier* told him, and he repeated to me ſeveral times in his viſit) held the Propoſitions wholly *Lutheran* and *Calviniſtical*. The Abbot *Rondanini* came to ſee us during this conference, and becauſe we were not ready to receive him, he went to take a Turn upon the *Mont de la Trinite*. The Viſitant departed, and the Abbot return'd; we all three receiv'd him, M. *de Valcroiſſant*, M. *Angran* and my ſelf. In his long conference with us, he told us much the ſame things concerning the Viſits of M. H*allier* and his Collegues, as are above related. When his viſit was ended, *F. Mulard* came to ſee us. He went to make a turn in the City, and left him

him with M. *de Valcroissant*, to whom he told several particularities about his Voyage and that of M. *Hallier*, and since their arrival at *Rome* this very remarkable, *viz.* that M. *Hallier* told him, that the Pope signify'd to him at his audience that he had added Cardinal *Ghiggi* to the four others which his Holinesse had nominated for the Congregation with honourable Titles, namely *Roma, Spada, Ginetti* and *Cechini*; *Roma*, he said, was *huomo da bene* an honest man; *Spada huomo capace*, an able man; (these were the qualities in which they excel'd) without having added any thing concerning the two other.

I had entreated F. *Guérin* to endeavor to get a Copy of the Memorial, which M. *Hallier* and his Collegues presented to the Pope that we might see, as we on our part were very willing that all the world saw ours. For that purpose he address'd himself to F. *Noel*, who had great intimacy with M. *Hallier*. F. *Guerin* told me, that F. *Noel* assur'd him that there was no Copy of that Memorial *in rerum natura*. That it was very plain, and all it contain'd, that such and such deputed to his Holinesse by fourscore Bishops, beseecht him to decide the Five Propositions in question, or the Questions contain'd in the Five Propositions. That they represented to his Holinesse that they were matters already decided, and assur'd him, that these Propositions had no relation at all to the Dispute between the Dominicans and Jesuites in the time of *Clement VIII.*

In the afternoon we went to see Cardinal *Barberin*, who was ready to go abroad to Card. *Brancaccio*; we accompani'd him thither, and after a short time spent in taking the ayre, he brought us to our own lodging. Upon the way we spoke concerning books. I complain'd chiefly of the malice of certain Authors who writ against us, and for want of true grounds to do any thing, falsly imputed to us some bad opinions, which we own'd not; and afterwards labour'd to prove against us such things as we agreed in, and acknowledg'd true as well as themselves. I instanc'd in the book of F. *Annat de Ecclesia præsentis temporis*, which is wholly founded upon a false and calumnious supposition. The Abbot of *Valcroissant* alledg'd also to him for example *Riccardus*, who makes use likewise of the same fraud to impeach falsly the Third Proposition, opposing it in a ridiculous sense of a Necessitating Grace destroying Indifference, in with it was notorious, that neither we nor any Catholick maintain'd it. It was added further, that if *Riccardus* had encounter'd it in a false sense, M. *Hallier* had approv'd it during his Syndicship in its true sense. We arriv'd at our Lodging, whether it pleas'd his Eminence to bring us, and so our Discourse broke off.

On Sunday the 23d. in the afternoon we went to see Cardinal *Ghiggi*. The Abbot of *Valcroissant* very well refuted (as he had done before to Cardinal *Spada*) some of the principal reasons, for which M. *Hallier* and his Collegues endeavour'd to obstruct the Congregation which we demanded, as also the most considerable slanders, by which they endeavour'd to decry us as sworn enemies of the H. See. The Cardinal heard all the Abbots Discourse calmly, and when he had done, askt us where M. *Hallier* spoke all the things whereof we complain'd, for he remember'd none of them; and indeed, that all that was spoken to him in that manner, enter'd at one ear, and went out at the other. That besides, he was not yet commission'd by the Pope to take any cognisance of those affaires; that every week six or seven hundred Letters came to his hands, that fourscore went to one Congregation, and forty to another; that for his part, he was chiefly taken up with things which they call'd *Matters of State*. That when our businesse came to him, he would apply himself to it in a fitting manner; that till then it was fit for us to have patience; that Time serv'd to ripen things, and that oftentimes the H. See was willing to let the heat of mens minds abate a little. At length he recommended to us, to act peaceably, *pacifica mente*, and we answer'd him, that he should alwayes finde us in that temper through our whole deportment; but we could do no less then speak & represent the things which we conceiv'd important to our affair. And whereas he said, he would have great care of it when it came to him, we told him we were very glad of it, because he would finde that it was very important to the honour of S. *Augustin*, for whom he profess'd so great Devotion.

We went afterwards to see Cardinal *Roma*; he was at his Palace, but was busie about some affaires. His *Maistre de Chambre* told us, that his Eminence would be glad to entertain us at leisure; and because he was the next day to consecrate Monsignor *Litta* Arch-bishop of *Milan*, he desir'd us to defer our visit till the Tuesday following. We had hitherto defer'd to visit the Bishop of *Bethleem*; we acquitted our selves thereof this day; and after divers general Discourses, at length falling upon the affaires which brought him to *Rome*, he shew'd us a Memorial which he had to present against a Brief pass'd by *Urban VIII.* in the year 1632. impowring Commissioners to make processes against Bishops. It was an Affair wherewith he was encharged by the Clergy, besides the principal which was to obtain Bishops for *Portugal*.

On Tuesday *June* the 25. passing before the Novitiate house of the *Jesuites*, I enter'd into it, not knowing that it was so, being invited thereunto by the goodlinesse of the Garden which appear'd to me as I went along, the great Gate thereof being open. I saw Cardinal *Ghiggi* there walking between two *Jesuites*; but it did not trouble me, nor give me any irksome suspition of him, because I had a most firm confidence of his capacity, Equity, and Benignity towards all the world.

In the Afternoon we went to Cardinal *Roma's* Palace, and were fortwith admitted to him. And whereas amongst other things we complain'd of to him, we told him that we were threatned that we should have but one or two Audiences for forme; he wonder'd that we could doubt of being heard as much as we could wish in an affair so important to the H. See as this, in which it was not only to judge (as the good Cardinal said) but to be judg'd by all the world; because assoon as its Judgement were pronounced, every one would take the liberty to examine it, and see whether it were pass'd according to justice and truth.

VVe went from thence to see F. *Pascaligo*, to whom we display'd our affair at length: He was very

very glad, and ſurpris'd to hear it; and confirm'd further to us our intelligence concerning the order which was given between two or three years before to certain Divines to write down their opinions, and deliver them ſeal'd up both concerning the Propoſitions, and the falſe cenſure of them divulg'd under the name of our Faculty.

VVhen we had quitted him, we went towards the Ambaſſadors Lodging, whether I had purpoſed to go. VVe met our friends coming out thence, and a little after F. *Malgoires* who came after them, and told us that he had diſputed there for two hours with M. *Hallier*. He told us ſeveral things of that Diſpute, but amongſt the reſt, two more remarkable. Firſt, That M. *Hallier* held all theſe matters ſo certainly condemn'd by the Council of *Trent*, that he would not ſo much as hear of St. *Auguſtin*. Secondly, That upon his telling M. *Hallier* that M. *de Valcroiſſant* maintain'd the five Propoſitions in queſtion only in the ſenſe of *Effectual Grace*; M. *Hallier* reply'd, that the *Sieur de Valcroiſſant* durſt not ſubſcribe that. We were extremly ſurpris'd at this Diſcourſe, being unable to comprehend how it was poſſible that after ſo many Declarations made thereof formerly, and renew'd upon all occaſions, and by all means imaginable with the greateſt ſolemneſs, there ſhould yet be found people that durſt confidently affirm ſuch malicious calumnies.

I went to the Ambaſſadors: and found that Card. *Barberin* was there. I told his *Maiſtre de Chambre*, that we had been at his Eminences Palace to wait upon him: He anſwer'd me that there would be a good opportunity to do it the next day at his return from *la Minerve* after the Congregation of the H. Office. VVhen he was gone, the Ambaſſador took Coach to go abroad to take the Air, and I accompanied him. He told me there was ſome likelyhood that a Congregation would be erected, not for us to diſpute in, but wherein we might be heard *coſì, coſì*, ſo, ſo. I anſwer'd him, that we did not deſire to diſpute, but we earneſtly wiſht to confer one with the other, and that it might be done with all Moderation, Civility and Reſpect poſſible, yet according to the formalities requiſite in all ſorts of judgements for the full clearing of the thing in conteſt.

On VVedneſday morning we went to meet Cardinal *Barberin* at *la Minerve*, and returned to his Palace with him. The Abbot of *Valcroiſſant* acquainted his Eminence with the ſame cauſes of complaint we had of the carriage of M. *Hallier* and his collegue, that he had told Cardinal *Spada* and *Ghiggi*, and anſwer'd in like manner their objections and difficulties. The Cardinal made a little recapitulation of what the Abbot ſaid, and anſwer'd nothing thereunto, ſaving that if the Pope gave him any Orders about our Affairs, he would endeavour to acquit himſelf thereof with the affection and fidelity which he ow'd to the H. See. He added, that we ought to be ſomething contented now we had declar'd and continu'd ſo to do daily; that we had no other intereſt in this Affair but to preſerve the Doctrine of *Effectual Grace*; ſince there was none but admitted and acknowledg'd it was well as our ſelves. M. *Angran* reply'd to the Cardinal, that indeed there was none that declar'd againſt, or durſt do ſo; but there were many who admitted only the name, and in their hearts deny'd and oppos'd the thing; and that the whole invention and ſtructure of the Propoſitions was ſet on foot for nothing in the world elſe but to deſtroy it.

In the afternoon I went to ſee a Perſon that underſtood affaires very well. He told us, that M. *Hallier* was (*in concetto nella corte*) ſuſpected by the Court to do what he did only out of a grudge; and that it would be advantageous for us, if he continu'd to give the ſame opinion of himſelf that he had done hitherto. I went next to Cardinal *Roma*; but hearing that M. *Hallier* was with him, I waited till he came forth. I ſpoke but two words to the Cardinal, about ſomething which I conceiv'd we had not ſufficiently explicated to him the day before. He askt me, whether I would not be glad to have a ſpeedy end of this affaire? I anſwer'd him, that we wiſht nothing elſe, but that it were treated with the greateſt ſpeed that could be; provided that ſpeed were accompany'd with all the conſideration neceſſary for the examination of it: and that in this caſe the Counſel deſerv'd to be practic'd, which ſaith *Feſtina lentè*: whereunto his Eminence aſſented.

On Thurſday the 27th. we went, for the cloſing of the Solemnity of *la Feſte Dieu*, or the Feſtival of *Corpus Chriſti* to the Church of St. *Peter*, and as we were going thither we met M. *Hallier* and his Collegues who were with the French Jeſuites, Penitentiaries of that Church for that Nation. It was no very ſtrange thing, conſidering that the confederacy of thoſe Doctors with the Jeſuites was ſo great, that almoſt every day, after their other viſits were ended, they went to *le Gieſu* to confer with thoſe Fathers about what they had done that day, and what they ſhould do the next. But yet a few yeares ago, ſuch carriage in a Doctor of *Paris* would have been conſtru'd a great prevarication.

On Friday we made a ſhort Viſit to the Reſident of *Polondi* who was our Neighbour, and who had told me in ſeveral accidental meetings, that the Queen of *Poland* frequently enquir'd what we did at *Rome*. From thence we went to the Ambaſſador, to accompany him to *Veſpers* at St. *Peter's* Church. When they were ended I beheld the ceremony of the white *Gennet*, which the King of Spain's Ambaſſador preſents every year to the Pope in the name of the King his Maſter, in homage for the Kingdome of *Naples*. This year it was the Prince *Pamphilio*, the Popes Nephew that preſented it, the Spaniards having engag'd him to take upon himſelf for that purpoſe the quality of their Kings Ambaſſadour extraordinary, by promiſing to make him a Grandee of *Spain*; I heard the Proteſtations which the Procurator *Fiſcal* of the Apoſtolical Chamber maketh, That this Preſent which the Pope receives, doth not prejudice the Rights of his Holineſſe, nor thoſe of the Apoſtolical Chamber to that Kingdome; and the Repetition made thereof after him by the Pope himſelf, wherein he calls it *Regno noſtro Napolitano*; after which nevertheleſs he gives his Apoſtolical Benediction to the King of *Spain*, his wife, children & people.

Of

Of Saturday the 29th. being S. *Peter's* day, all the morning was spent in Devotion at the Pope's Chappel, and in the afternoon I heard the secret *Vespers* which are celebrated in the Pope's Presence-Chamber, where few others are admitted besides the Musitians that sing them.

Cardinal *Ghigi* had familiarly askt me how he might get some books of the handsome binding of *France*. Upon which occasion I was oblig.d to wait upon him on Sunday afternoon the last of *June*; at which time I gave him a Copy both of the Letter of M. *de Vabres*, and of that of the other Bishops which I presented to the Pope. I told him of the frequent Assemblies and Counsels which M. *Hallier* and his Collegues held with M. *Albizzi*. The Cardinal answer'd, that to give them audience, was the least thing that was due to them. But it all signify'd nothing; that I might assure my self that this affair *Caminarebbe per via regia*, would proceed in the usual Road, and be handled with a full and publick discussion; that nothing would be done otherwise: I reply'd that this was all we desir'd, as well in reference to the circumstances, as to the matter of Doctrine. He added, that he could in some sort give me assurance thereof, *Sicurezza*. I expres'd much satisfaction at this good word, and gave his Eminence my most humble thanks for it.

On Tuesday the 2. of *July* I met M. *Borne*, M. *Halliers* Correspondent and ours too. He askt me whether I thought we should make a long stay at *Rome*. I told him smiling, that we should continue there at least (*jusqu' aux Roys*) till Twelftide. He reply'd that that term would seem very long to those Gentlemen, who were very weary already, and thought they should have dispatcht sooner then so.

On Thursday the 4. we went to give Cardinal *Homodei* full information of our Affair, having been hinder'd from doing it at our first visit to him. He was much satisfi'd therewith, and expres'd a desire to entertain us again, and to have the bottom of things lay'd open to him, that he might understand it; promising if there hapned any occasion wherein he might assist us to obtain a happy issue thereof, he would employ his utmost to that effect.

Friday the 5. was the ordinary day that the Ambassador was to be accompanied to his audience of the Pope: which Duty being performed, we went to visit Cardinal *Brancaccio*, who was come to *Rome* about three weeks before, to spend the Summer there: we set forth our affair to him at large, and he answer'd us with great courtesie and erudition. And because he understood the French Tongue well, he engag'd us to lend him the book of *Victorious Grace*, which I carry'd to him on Sunday following; but not finding him at home then, I went again to his Palace on Tuesday the 9th, to entertain him again, and deliver the same to his hands.

I visited again upon that Sunday *July* 7. Cardinal *Roma*, to put him in mind of our extreme desire that the Congregation might be establisht whilst there were Doctors of both Parties upon the place, and that we might once come to shew what we had to say in that Congregation; yet provided, that as much time were taken as should be necessary for a thorough discussion of all our allegations. The Cardinal answer'd me, that we ought not to doubt of that, and that the H. See was so much concern'd, that the affair might be transacted in that manner, that we had no reason to doubt that it would pass otherwise. I told him that this was as much as we wisht, and that in the mean time we labour'd much and made no progress; and that all we had done about the affair in our visits hitherto, was almost as if we had done nothing at all. The Cardinal confirm'd his former asseveration, and added, that he hop'd the Congregation would shortly be erected, and that nevertheless he did not yet know the order and pleasure of the Pope.

On Monday the eighth, I was giving a visit to *Monsignor Sacrista*, when M. *Hallier* and his Collegues came thither; they were led into another apartement, and I presently quitted the place to them. The next day in the afternoon *F. Mariana* came to see me, and give me an account of their conference with *Monsignor Sacrista*; He said they spoke to him *una man di spropositamenti*, abundance of impertinencies; amongst the rest, that the Propositions were condemn'd by the Censures of our Faculty in the year 1650. that they made several complaints against me, which were nothing to the purpose; and so of the rest.

M. de Valcroissant had made an Advertisement to the Reader, to premise before the works of S. *Augustin*, contain'd in the little Tome which we caus'd to be printed. We were in doubt for a good while, whether or no we should print it before we shew'd it to *M. Albizzi*, who was so hot upon reviewing it, even to the Apostilles, least if he perceiv'd that we did it without consulting him, he might cause us some new obstruction. But on the other side, when we consider'd that his former opposition was purely a vexatious and humersome action; that to give him this advertisement to the Reader to peruse, was to give it to the Jesuites; that there was danger lest we should not easily recover it out of his hands, and lest it might return at length maim'd and with corrections to which we could not conform; and that all this might much retard our Impression and deprive us of the advantages which we hop'd to obtain by publishing it: We resolv'd at length, first, to take good heed that there might be nothing in the said advertisement that were obnoxious to exception; and 2ly, to be contented with the *Imprimatur* of the Master of the Sacred Palace, according to the ordinary course: and lastly, to cause it to be printed without noise, and also publisht before M. *Albizzi* had notice of it. But in case he should afterwards complain and make a trouble about it, then we should endeavour to defend our selves and justifie our proceeding against his assaults; and it would be time enough to come into his hands when we could no longer avoid it.

Yet this resolution was not approv'd by our Friends at *Rome* without some fear; however, we continued it, although they judg'd it something hazardous. But M. *Albizzi*'s ill dealing with us about the Apostilles, and fear of the same; for this

advertisement

advertiſement, if it once came into his hands, oblig'd us to venture all the after-claps his Furiouſneſs ſeem'd to threaten. I had carri'd our advertiſement a day or two before to the Maſter of the Sacred Palace, and this day (Tueſday the 9th.) I went to fetch it from him. He lik't it well enough, and deliver'd it to me without ſcruple, having firſt ſet his *Imprimatur* to it; and ſo we caus'd it to be printed with the permiſſion alone of the Maſter of the Sacred Palace, M. *Albizzi* not ſo much as hearing any thing of it.

Wedneſday the 10th. I learnt that the General of the *Dominicans* had been with the Pope on the Sunday preceding about the affair of the Conception; and that the Pope told him that whereas none of his Predeceſſors nor the Council of *Trent* had defin'd it, neither would he define it; and moreover his Holineſſe acknowledg'd that the importunity made to him for it, was not ſo much out of devotion and piety, as out of jealouſie and ambition.

In which no doubt the Pope expreſs'd as much moderation by rejecting the Propoſal, as the Authors thereof ſhew'd ignorance in proſecuting ſuch a Definition; ſince not onely Prudence allows not the determining of the Immaculate conception, but it is alſo impoſſible to do it, there being nothing of it in the tradition of the Church; ſo that if the Pope would do it, he muſt ground his judgement upon particular Revelations, which would be a viſible deluſion, and open a way to all ſort of error.

THE FIFTH PART.

Containing what pass'd during the last six Moneths of the Year 1652.

CHAP. I.

Of the Declaration made to us, July the 11th. by Cardinal Roma, that the Pope had erected the Congregation which we demanded. Of our visits till the 21. to the Cardinals that were of it; and of the Letter which we writ thereupon to the Bishops by whom we were deputed.

THe occurrence which first offers it self to begin this *Fifth Part*, is one of the most considerable of the whole Narrative. It is the Declaration which was solemnly made to us by the Pope's Order, That he had appointed the Congregation required by us, and lookt upon by us as the certain means for the advancing of Truth and Innocence above the malice of those who persecuted both of them by Error and Calumnie. This so advantageous and so desir'd Congregation was declar'd to us in this manner.

On Wednesday evening, *July* 10th. a Note was brought me by one of Cardinal *Barberin*'s Laquayes, whereby I was advertis'd that my Collegues and I must not fail to repair the next day in the afternoon to Cardinal *Roma*'s Palace, who had something to tell us by the Pope's order at the end of the Consistorial Congregation, which was to be held there. The Note contained these words.

A Monsiur de Saint Amour.

Che si compiaccia dimani dopo pranzo 11. *di Luglio, corrente mese, essere co'i sui compagni dal Sig. Card.* Roma, *che da sua Eminenza segli deve parlare dopo la Congregatione Consistoriale, d'ordine di nostro Signore. Per gratia non manchi.*

We repair'd thither accordingly in good time, and finding that it was much too soon, we went to make some particular visits in the neighbourhood, till his *Maistre de chambre* should bring us word that it was time for us to go thither again. A little while after we were there, we saw Cardinal *Patotta* come forth from that Consistorial Congregation, which was ended a little before. Cardinal *Roma* reconducted him to his Chamber door at the furthest. Then there came forth another Prelate, and we were introduc'd.

M. *Albizzi* stay'd behind there, which was undoubtedly that he might peform the Office of a Secretary or Publick Notary, to take notice of what M. the Cardinal should say to us, and what we answer'd; that so the action might be more solemn, legal and authentick. He was seated as well as the Cardinal; but at a convenient distance. Chairs also were placed for us, and when we were seated, the Cardinal began in *Italian* to this effect; *You are here Gentlemen* (said his Eminence to us) *in the name of some Bishops of* France, *as also in your own, to obtain of his Holinesse the clearing of some Propositions which cause very great trouble in* France. *The Pope hath for that purpose ordain'd a Congregation, as you requested of him; and to the end you may if you please, go and particularly inform the Cardinals who are of it, of what you think fit. You shall be advertis'd that there are Five of them, namely* (said he) Spada, Ginetti, Cechini, Ghiggi, *and my self. Moreover when you shall be ready and desire to speake to us all together in Congregation, you may advertise us thereof; we will appoint a*

day for that purpose and acquaint you with it.

The Abbot of *Valcroissant* answer'd to the Cardinal in *Latin*, and told him, we were much oblig'd to his Holiness for having had regard to the Remonstrances made to him by us on the part of the Bishops of *France* who sent us, and who, as well as we, had no other thoughts, as should be found in the sequel, then to preserve in the Church S. *Augustin*'s doctrine, to which alone we adher'd. That this resolution of his Holinesse gave us much consolation, and hope that the Church and the H. See would receive all sort of advantage and satisfaction by it as well as our selves.

The Cardinal express'd briefly what desire himself had that this Congregation might produce all good effects, and what hope he conceiv'd thereof. After which we made him our most humble remerciments, and he conducted us as far as he could towards the door of his Chamber, excusing himself that his wearinesse permitted him not to go further. Which I mention not in respect of any advantage or satisfaction to us thereby, but onely to give account how things passed, and to acknowledge the goodnesse and courtesie of that pious Cardinal.

I can say nothing as to Cardinal *Spada*'s satisfaction or discontent at the Pope's granting us this Congregation; but I know that being that morning with the Pope at the Congregation of the H. Office, he had much conference with M. *Albizzi*, during which, though otherwise a very reserved Person, he gave great external signes of commotion and displeasure, whatever the cause were.

Upon this Declaration of Cardinal *Roma* I lay'd aside my purposes of a journey into *France* during this Summer, about Domestick affairs, which requir'd my presence. I now thought of nothing but applying all my industry together with my Collegues to every thing whereunto we conceiv'd our selves oblig'd for the attaining of the other fruits and advantages which we hop'd for from our Labours, which we had employ'd hitherto.

The next day we went to render thanks to God for the same, and to congratulate with some of our particular Friends, and to carry the good newes to the General of the *Augustines*, who not being at his Covent, we acquainted some of the principal Monasticks of his Order.

In the afternoon we went to the Ambassadour, who was well pleased with our intelligence, and told us he thought he had much contributed to it by his importunity with the Pope at his audience eight daies before. He told us also, that they (meaning the Pope and all his Council) would make a clear determination; that we should be heard as much as we desired; but they would not have us enter into endlesse contests and disputes, tending to the exasperation of the minds of men. I was beginning to answer the Ambassador, that we were far from desiring to enter into such disputes; and to shew him in what honourable and civil, yet earnest and peremptory manner we alwayes maintain'd it necessary to hear us in presence one of the other. When Cardinal *Barberin* arriv'd there, he comming *incognito* to see the Ambassador, we were oblig'd thereby to end this conference: yet we omitted not to deliver the Ambassadour a Letter which the Bishop of *Grasse* (now of *Vence*) writ to him concerning our affair.

I conceive I should wrong the publick as well as our cause, if the Copy of the sad Letter remaining with me, I should not insert it here. It was addressed *à Monsieur Monsieur le Bailly de Valencey Ambassadeur du Roy auprés de sa Saintele*, and contain'd the following words.

SIR,

THough I am tardy in rendring you most humble thanks for the favours which the Doctors of Sorbon *deputed to* Rome *by some of my LL. the Bishops of* France *have received from your goodnesse; yet I beseech you to believe that I had at first all the gratitude for the same which I think my self oblig'd to have by being interested in their deputation. The affair about whech they are imployed, is so reasonable and so important to the Peace of the Church of* France, *which is bound up with that of the State, that knowing the zeal you have for the glory of both, I wonder not that you have by your just Protection countenanced those whose designs are so innocent and conformable to their duty. The Bishops are the centers of Ecclesiastical unity in their Dioceses, as the H. Father is the center of unity in the whole Church. Wherefore observing divisions ready to arise about questions of high importance, we conceived we could do nothing more becomming the Episcopal Office, than to recur to his Holinesse, that it would please him to take cognisance of the dispute, and determine the same by such waies as the Church hath us'd to follow in such cases, and have been practis'd by his Predecessors. 'Tis a Demand so reasonable and so just, that we cannot imagine how it can be denied. Yet with all the justice of our Cause we still need the continuance of your favour, and am bold to hope it. We know, they who lately went to* Rome, *are strengthened with powerfull Letters, and perhaps with extraordinary Orders: but we know better that your Prudence is able to distinguish between what Importunity, canvasing and Prejudice may attempt, and what is for the solid service of the Prince and the true interests of Religion and the State. You are concerned in this affair upon two accounts. As Ambassadour of the greatest King in the World, you love the peace of his Kingdom, and you acquit that Charge with such courage and prudence, and your deportment cannot be too highly commended. But you are also a Religious, and a Religious of S.* Augustin *upon account of your Rule. Whence all the Defenders of his Doctrin are encouraged to believe that you will second them in so holy a quarrel, and that in this occasion you will fight for true Christianity, as your Order doth for Christendom. Your Ambassage will be signaliz'd for ever, if during your exercising thereof, the Church see that famous Dispute terminated by your cares, which hath so long disturb'd its quiet. I wish you that glory, and account it mine, to style my self*

SIR,

Your most Humble and most

Obedient Servant,

ANTHONY *Bp. of* Grass *and* Vence.

When

When we came from the Ambaſſador, we went to the four Cardinals nominated to us the day before by Cardinal *Roma*, to ſalute them as Deputies for the Congregation; but we found only Cardinal *Ghiggi* to whom we expreſt extraordinary joy and ſatisfaction. He receiv'd us with great civility and courteſie, and made as it were excuſes for the ſlownes of ordaining the Congregation, and told us the abundance of affairs at *Rome* had been the cauſe thereof.

I went on Saturday the 13th. to give notice of the ſame to *Monſignor Sacriſta*, but finding he was at the Pope's Palace, I went thither to him, and in diſcourſe askt him whethether he did not think it expedient that we render'd our moſt humble thanks to his Holineſſe for the Congration. He much approv'd thereof, and immediately went to call the Pope's *Maſtre de Chambre* to me, whom I acquainted with my purpoſe, and concluded upon the next day for an audience.

M. *Rouſſe* Cure of S. *Roch* had ſent me a Letter for the General of the Capucines to whom I went to deliver the ſame in the afternoon; and diſcourſing with him, I found that M. *Hallier* and his Collegues had been with him to beſeech him that upon occaſion of his viſiting ſeveral of the Cardinals by reaſon of a journey he was ſhortly to take into *France*, he would tell their Eminences how in his firſt journey he had found that the *Janſeniſts* were multiply'd in all parts, and how neceſſary it was to diſcredit and exterminate them, by cutting up their root before they could multiply further. Thus ſincerely did this good Father declare the whole project to me. I did not diſagree from him that thanks be to God, thoſe whom thoſe Gentlemen branded with the name of *Janſeniſts*, were ſufficiently multiply'd; but I told him it were to be wiſht that there were no perſons in *France* or any where elſe but ſuch as were decry'd under that name, becauſe there were not in the world better Servants of God and the King, of the Church and the H. See.

We ſpent the Forenoon of Sunday the 14th. in the Pope's Preſence-Chamber expecting audience, but it was was wholly taken up by Cardinal *Corrado*.

Monday the 15th. we writ a common Letter to all the Archbiſhops and Biſhops who had encharged us with theirs to the Pope, and in whoſe name we acted at *Rome*. We ſent them word that at length we had obtain'd the Congregation which they wiſht, and we had ſollicited by their order. Take the Copy of the Letter as it follows.

My Lords,

ALL that we have done hitherto at Rome, *having been onely to ſollicite the Pope and Cardinals for the Congregation which your Lordſhips demanded of his Holineſſe by your Letters concerning the Five Propoſitons; we conceiv'd it ſufficient to give account to ſuch of your Lordſhips as were at* Paris *how things proceeded here. And till we had receiv'd his Holyneſſe's anſwer and orders concerning your Letters, we did not think it expedient to write to your Lordſhips in general. We preſume your Lordſhips have underſtood what favourable reception his Holineſſe made us in our audience at our firſt arrival; how we repreſented to him the ſtate of the affair concerning which you writ to him, and the neceſſity of pronouncing a Solemn Judgement in the Caſe, and eſtabliſhing for examination of the Propoſitions, a Congregation in which the Divines of different opinions might be heard. Your Lordſhips have alſo ſeen the Memorial which we deliver'd to his Holineſſe according to the cuſtome, to give him a compendious account of your demand; and been informed that his Holineſs; after profeſſions of his great eſteem of your zeal for the Faith, the ſervice of the H. See, and the peace of the Church of* France, *told us that he would maturely conſider the importance of this affair, and the demand we made to him in your name, that he would ſee what would be moſt expedient for the good of the Church, and acquaint us with his Pleaſure. After that, my Lords, we took care to inform the Sacred Colledge of the whole affair; and remonſtrate to their Eminences how profitable it would be that his Holineſs eſtabliſht the Congregation which you required for the examination and deciſion of the Propoſitions. We have ſeen what great eſteem their Eminences have of the Prelates of* France, *and we are not able ſufficiently to repreſent to your Lordſhips the honour they do, and the favourable audiences they give us upon that account. They have all acknowledged the importance of the affair, and profeſs'd with much zeal that they will contribute all that lyes on their part for the intereſt of Truth and the peace of the Church. In brief, my Lords, his Holineſſe who watches in behalf of the Church with a moſt pure intention, and moſt exact prudence, hath given us to underſtand his pleaſure by the mouth of my Lord the Card.* Roma *Dean of the Sacred Colledge. On Wedneſday laſt we were advertiſed to repaire to his Palace, that we might hear from his Eminence what his Holineſſe had ordained upon your Letters, and the demand made by us to him in your Names: We repaired thither at the hour appointed; His Eminence told us, that whereas we were come to that Court to demand of his Holineſs in the Name of the Biſhops of* France, *by whom we were ſent, a Congregation for the examining and deciding of the five Propoſitions concerning Grace, his Holineſs having our Suit, had granted the ſaid Congregation; and that the Cardinals deſign'd for it, were my LL.* Spada, Ginetti, Cechini, Ghiggi, *and himſelf; that if we would begin to inform their Eminences in particular, we might viſit them; and when we were ready to argue in full Congregation, we might give them notice, and they would take care to aſſemble. We ſignified to his Eminence our obligations to his Holineſs for having thus provided for this important affair, and told him we hop'd it would have a good iſſue, to the clearing of truth, the glory of the H. See, and the peace of the whole Church; and that when your Lordſhips writ to his Holineſs, you had no other deſign then to keep S.* Auſtin's *Doctrine, received and approved by all the Church, and particularly by the H. See, from being cruſh'd and oppreſs'd upon occaſion of certain Propoſitions invented to impugne the ſame, as we ſhould make appear in the Congregation. After which, we took leave of his Eminence with great ſentiments of joy for having underſtood the ſo juſt and ſo advantagious reſolution of his Holineſs. Thus my Lords, you have ſome effect of our ſolicitude, and a teſtimony of his Holineſſes vigilance and wiſdome in the government of the Univerſal Church. We cannot but aſcribe it to a manifeſt*

Provi-

Providence of God, who always watches over the H. See, that all the sollicitations to his Holiness for a long time have been fruitless; and that whatever instances have been us'd to induce him to a Judgement disadvantagious to the Propositions, under pretext of the evil senses whereof they are capable, his Holiness hath always declin'd it, and at length ordain'd a Congregation in which we may be heard, both by word of mouth and writing. Without question all my Lords the Prelates of France *will be extremely well pleas'd to hear that his Holiness hath taken this course, since in the present case of the contest about the matter of Grace, no way can be more expedient then this, for the clearing of truth, and our establishing peace in the Church. And although divers other Prelates have desired of his Holiness by their Letter only a bare decision upon the Propositions, yet certainly they had no other intention then your Lordships, though they did not so expresly declare it; and the persons who have pretended that those Prelates desir'd not that his Holiness would grant the Congregation which your Lordships demanded, have no doubt acted contrary to their intention. This we have easily justifi'd in some occasions, by representing, that if those very Prelates were to take cognizance in a Council of the Questions upon which they desire a Judgement from the Pope, and if the Doctors should desire them that they would hear them first, and consider their Reasons and Remonstrances upon the matters to be decided, they would grant them that favour, and appoint the Divines to appear, that so they might hear what they had to say: from whence we concluded, that in demanaing his Holiness's Judgement, they could not but approve that he should first hear the parties who presented themselves, according to your request. We shall endeavour, my Lords, to contribute what lies in us to the advancing of so important an affair, protesting to your Lordships, that in imitating your zeal, and following your orders, we aim at nothing in this Controversie besides the clearing of truth in one of the principal mysteries of Faith and Christian Piety, besides the peace of the Church, and the defence of S.* Austin's *Authority and Doctrine, which hath always been in so great Veneration in all the Church of* France, *which found its first Defenders there in S.* Prosper, *and S.* Hilary, *which being afterwards impugned, hath been maintained by* Cæsarius *Archbishop of* Arles, *and by all the Fathers of the Council of* Orange; *by* Avitus *Archbishop of* Vienne, *and by all the Holy Fathers who liv'd at that time; in fine, which hath had for its Protectors in the nineth Age the SS.* Remigius, Florius, Prudentius, *and so many other Saints, and in general all the Fathers of the Councils of* Valence, Langres, *and* Toul, *assembled from the greatest part of the Provinces of* France. We read in S. *Prudentius* Bishop of *Troy*, who was so famous in his Generation for Learning and Piety, one of the faireſt testimonies of all Antiquity for the Authority of S. *Austin's* Doctrine touching the matter of Grace, wherein that H. Prelate seems to address to all the Bishops of *France* at this day, what he then writ to *Hincmarus* and *Pardulus*: *Hoc primum* (saith that H. Father) *præcipuéq;, vestram sinceritatem monens & postulans, ut doctrinam Beatissimi* Patris Augustini, *omnium absq; ulla dubietate undequaq; doctissimi, Sanctarum Scripturarum autoritati in omnibus concordissimam (quippe nullus Doctorum abstrusa earum scrupulosius rimatus, diligentius exquisierit, verius invenerit, veracius protulerit, luculentius enodaverit, fidelius tenuerit, robustius defenderit, fusius disseminaverit) vestri Pontificatus tempore, commento quolibet impugnari non permittatis; quando tanto cœlestis gratiæ munere donata exist it, ut nullo cujusquam conamine ullatenus evelli possit, cùm eam & Apostolicæ sedis sublimitas, & totius Ecclesiæ Catholicæ unitas, auctoritate concordissimâ approbarint ac roborarint: adeo ut nullus ei singulariter, verum Universitati Ecclesiæ Catholicæ cum ea & in ea quæat anniti. Si enim adversam fidei Orthodoxæ in quoquã conspiceret, nequaquam eam Romanæ Ecclesiæ Antistes Venerabilis Innocentius cum totius Orbis Episcopis suscepisset, neq; prædictum Patrem memorabilem suarum Epistolarum communiter privatimq; officiis affecisset, neq; successor ejus* Zozimus *eodem tramite concurrisset, neq;* Bonifacius *ejusdem Apostolicæ sedis Præsul Epistolas Pelagianorum sibi delatas ei ad respondendum misisset, aut responsionem ejus quatuor libris editam probabiliter atq; honorabiliter suscepisset. Cœlestinus quoq; memoratæ Urbis Episcopus, quid contra Gallorum insaniam super eo ejusq; doctrina senserit, ex auctoritate Apostolica Decretorum suorum scita declarant.* Can it be doubted then my Lords, but the H. See will in its Judgement upon the five Propositions concerning Grace, confirm the Authority, and follow the doctrine of great S. *Austin*, approv'd and receiv'd by all the Popes that have spoken of it, and which we find at this day at *Rome* in general esteem, and most high Veneration? Ought we not to pray to God that *Innocent* the Tenth may at this time happily terminate what *Innocent* the First so well began, touching the Authority and Doctrine of the same S. *Austin?* and ought we not, my Lords, to hope that all the Faithful, who shall understand that things are preparing thereunto by the establishment of a Congregation, will with a spirit of truth, submission and peace, await the Oracle of the H. See, and that the troubles excited amongst them about those Questions, will be calmed by degrees, to the edification of the Church? for the good and honour whereof we beseech God to preserve your Lordships, with all the respect and esteem which we ought to have for your Sacred Persons.

My Lords,

Rome, July 15. 1652.

Your Lordships most humble and most obedient Servants,

De Latane Abbot of *Valcroissant.*
De Saint-Amour.
Angran.

On Tuesday the 16th. I had occasion to go to our Printer, and as I return'd I went to *F. Guerin*, whom *M. Hallier* and his Collegues had visited that very morning. Among other things, *M. Joysel* had complain'd to him, that I reported them to be the Emissaries of the Jesuites: I never had such a thought; themselves had done it more then I: but I would fain know what they were else, considering the confederacy and perpetual correspondence they had with those Fathers, of which I had at my departure from this visit a fair proof

proof from the Biſhop of *Bethleem*, who came the ſame morning to ſee us; for he told us he had viſited thoſe Gentlemen before his coming to us, and found them all three with three Jeſuites at their lodging, laying their heads together. But to go on with what *F. Guerin* inform'd me; he told me *M. Hallier* had ſaid to him, all would have been as well as poſſible could be, if we would have forborn (as himſelf did) to drive the Jeſuites upon the matter of Moral Theology: That it was highly advantagious to himſelf towards the juſtification of his preſent actings; that he had formerly been the ſworn Enemy of thoſe Fathers: That, ſpeaking of *M. Arnauld*, he ſaid, he had taken the liberty to ſet forth divers Poſitions in his book of *Frequent Communion*, whereof he was afterwards oblig'd to make explications, of which he gave two inſtances: Firſt, That Satisfaction is neceſſary before Abſolution: And ſecondly, That Prieſts have power as well to bind ſinners, as to looſe them. Now to judge what reaſon *M. Hallier* had to make theſe complaints, it is good to obſerve here by the way, that *M. Arnauld* never thought of the firſt, and the ſecond is very true: *Quorum remiſeritis peccata, remittuntur eis; & quorum retinueritis, retenta ſunt*, in the Goſpel of S. *John*, *Chap.* 20. *v.* 23.

F. Mariana din'd this day with us: He told us, *M. Hallier* complain'd that he found many *Janſeniſts* at *Rome* (ſo he call'd all ſuch as gave not a blind belief to his diſcourſes, and had a ſound and ſerious reſpect for S. *Auguſtin*'s Doctrine:) and truly all *Rome* was full of this ſort of *Janſeniſts*. This afternoon we went to the Palaces of the Cardinals *Spada*, *Ginetti* and *Cechini*, to pay them our reſpects upon their being nominated for our Congregation; but we found only Cardinal *Ginetti*, to whom we could acquit our ſelves of this duty. Afterwards we viſited *Monſignor Sacriſta*, by whom we underſtood moſt of the ſame things that *F. Mariana* had told us concerning the diſcourſe of *M. Hallier* and his Collegues in their viſit: He added, that *M. Hallier* proteſted to him, that he had no quarrel againſt Effectual Grace: That as for what paſs'd under *Clement* the VIII. and *Paul* the V. were he to take a ſide, he would rather be for the *Dominicans* then the *Jeſuites*: That he had been a great Enemy of thoſe good Fathers: That himſelf and I had been formerly very good friends: That I had been ſometimes his Schollar (perhaps I might have been, and indeed when I commenc'd Doctor, *M. Froger* Cure of S. *Nicolas du Chardonnet*, who was the Director of my Studies, happening to die in that conjuncture, *M. Hallier* did me that office, which *M. Froger* was preparing to do for me the ſame day he dy'd) In brief, *M. Hallier* told *Monſignor Sacriſta*, that he eſteem'd S. *Auguſtin*'s Doctrine good and Catholick, and yet in the courſe of the conference he ſaid, That when a Propoſition is once condemn'd by the Church, it is not to be regarded whether it be in S. *Gregory*, S. *Auguſtin*, or any other; ſuppoſing thereby, with as much ignorance as irreverence towards S. *Auguſtin* and the Church, That a Propoſition of S. *Auguſtin*'s in this matter of Grace under conteſt, may be the object of the Churches Cenſure, which is as much as to affirm, that the Church may condemn it ſelf.

On Wedneſday morning, *July* 17. we payd Cardinal *Cechini* the ſame duty we had done the day before to Cardinal *Ginetti*: In the afternoon we went for the ſame purpoſe to the Palace of Cardinal *Spada*, but could not find him; and therefore went to that of Cardinal *Roma*, to thank him for contributing his aſſiſtance to procure the erection of the Congregation: The Cardinal told us he was glad of it, and that the buſineſs would be diſpatcht (*ſi ſpedira preſto:*) That himſelf and the other Cardinals were properly only to govern it, and ſee that all things were tranſacted in a fitting manner, and according to form: That a great number of Divines (*una gran mano di Theologi*) would be preſent to hear us; that *M. Hallier* and his Collegues had been ſent for that very morning to him, as we had been the Thurſday preceding: That the erection of the Congregation was ſignifi'd to them, and that they were told, as we had been, that when they were minded to be heard therein, they ſhould give notice of their deſire, and the ſame ſhould be aſſembled; and that they anſwer'd, that they were ready. I askt the Cardinal, whoſe care it ſhould be to advertiſe us when they pleas'd to appear for a hearing, that ſo we might be preſent at it, and they reciprocally preſent when we ſhould be heard? Alſo, who were the Divines that were to be at the Congregation? His Eminence anſwer'd, that neither point was yet reſolv'd upon: That ſometimes charge was given to Divines to prepare themſelves for theſe matters, ſometimes to others; that ſome had been excluded, others added: That being he would ſpeak nothing but was certain, he could not yet tell us any thing concerning theſe particulars; but when the Liſt was perfected it ſhould be deliver'd to us, that we might repair to the perſons if we pleas'd, although it would be very troubleſome to viſit ſo great a multitude (*tanta gente.*) We render'd moſt humble thanks to his Eminence, and told him we would expect his orders. As to the main buſineſs, he told us alſo in this conference, that he had ſtudied theſe Queſtions formerly, and underſtood them a little: We took the liberty to tell him, that conſidering the difficulty of the matter, it was neceſſary for a man to apply himſelf entirely thereunto: He anſwer'd, that the Cardinals needed not ſo throughly to underſtand it as the Conſultors; becauſe the Cardinals have but a judgement in point of Prudence, the Conſultors a Theological one, and the Pope a Deciſive. *Noi habbiamo un giuditio prudentiale, i Conſultori il Theologico, & ſua Santita il deciſivo.* Yet it may be ſaid to the commendation of this pious Cardinal, that it were to be wiſht all the reſt had been as diligently acquainted therewith as he.

On Thurſday the 15th, we went again in the afternoon to Cardinal *Spada*'s houſe, but had not yet the good hap to meet with him. As we came back, we made a ſhort viſit concerning the buſineſs of the Congregation to the Cardinal of S. *Clement*, in whom we always found an admirable inſight into theſe matters, and an equal vivacity and clearneſs of judgement: We were highly pleas'd with all that he ſaid to us in this viſit, which had been longer, if the Ambaſſador of *Bologne* had not interven'd. We went thence to advertiſe Cardinal *Barberin* of the Congregation, who carri'd us abroad

abroad to take the air, and brought us back to our lodging. After which I went to our Printer, and as I return'd, found F. *Guerin* at his door, who told me M. *Lagault* was newly parted from him, and had said to him, That were the Question only about *Molina* and S. *Thomas*, who held differing Doctrines indeed, but such as may be follow'd indifferently, and without errour, they should not be so much concern'd; but that the Propositions were as manifest Heresies as the denial of Transubstantiation, and though they were not in formal terms in *Jansenius*, yet it was clear, that they were the whole foundation of his Doctrine.

On VVednesday the 19th, after we had accompani'd the Ambassador to the Pope's Palace, I met him again at that of Cardinal *Pamphilio*, whence he carried me home to dine with him: He told me that he had much congratulated the Pope for the establishment of the Congregation; that he had told him that his Papacy would be the most illustrious of all those that had preceded him: that he had the most glorious occasion in the world; Doctors and Bishops of either side abundantly submissive, who respectfully attended the Oracle of his Decision, *&c.* The Ambassador told me also, that the King medled not in the business, but as the common Father of all his Subjects, without inclining either to one party or other. And moreover, that if he were minded to take a side in this matter of Religion, it would be requisite that his Majesty did it after another way.

Returning after Dinner to our Lodging to take my Collegues, we went to Cardinal *Spada*, who receiv'd our professions of satisfaction for the erection of the Congregation. From thence we went to see the Generals of the *Augustines* and the *Dominicans*; but finding neither of them, I made a short visit alone to the Cure of S. *Saviour*, who acquainted me that *M. Hallier* and his Collegues began to say that it would not be meet that we argu'd in the Congregation both sides present; and that one of the reasons which they alledg'd was, that it would take up too much time: whereas on the contrary (said the Cure to me) there is no more compendious and clear way then to speak in presence one of the other; because should we do it apart, they would go one way, and we another, and so we should put all into confusion.

CHAP. II.

Of the first Suspitions we had, that our Adversaries endeavoured to obstruct what was most essential to the Congregation, viz. *an open hearing in the presence of either side. Of the sollicitations we made thereupon the rest of this Month; and our discovering of a design to get Persons wholly suspected by us appointed for this Assembly. A very considerable Letter which I received about this time.*

THe jealousies continually given us (for whose entertainment we were but too apt) that M. *Hallier* and his Collegues imploy'd all their cares and the credit of their Patrons the Jesuites and others to quash the condition of mutual appearance in the Congregation ordained, oblig'd us to go on Sunday morning (*July* 21.) to the Pope's *Maistre de Chambre*, and tell him that we thought fit to defer our thanks to the Pope, because we conceiv'd we should have occasion to addresse to his Holiness within a short time about some businesse, and we were willing to do both together. Wherefore we beseecht him to reserve till that time the courtesie which he had promis'd us in introducing us that day to have audience of his Holiness. Our design in this delay, was, to free our selves from being oblig'd to speak to the Pope about this difficulty and circumstance, and to get it handsomely rectified by the Cardinals without needing to move his Holiness concerning it when we should give him our thanks for the Congregation which he had granted us, that so our acknowledgement might be serene and fair, as the Declaration of it made to us by Cardinal *Roma* was.

But before I mention our sollicitations about this matter; I cannot forbear to insert a Letter here, which I intreat the Reader to look upon as a thing by it self; and which I transcribe not, although it hath much reference to sundry things before and hereafter related, but because I find it very elegant, and apt in this place about the time in which I receiv'd it at *Rome* from a Doctor of *Sorbon*, one of my intimate Friends, who writ the same to me from the place where he then was, *June* 16. 1652. The Contents follow.

June 16. 1652.

SIR,

'I Receiv'd together the two large Letters you writ to me, full of testimonies of the confidence and Friendship wherewith you are pleased to honour me. If I durst, I should find fault with your going too far therein; for I can make no other construction of your too favourable judge-

'ment,

'ment of me, than that it proceeds from a ſingular 'affection, which gives you an opinion of me far 'above what I acknowledge in my ſelf. I have 'alwayes written to you with ſincerity, and freely 'ſignify'd to you my thoughts and ſentiments 'concerning your journy to *Rome* about the affairs 'which you manage there, and concerning the 'Propoſals which you have made to me. And be-'cauſe I ſee things not alter'd, or at leaſt vari'd on-'ly in appearance and ſome circumſtances, I can-'not change my judgement or diſpoſition. 'Tis 'true which you tell me, that the voyage and reſi-'dence at *Rome* is dangerous, and more for re-'gard of the corruption of the mind then of the 'body; becauſe that of the latter is ſenſible and vi-'ſible, and the other being ſpiritual is indiſcern-'ible, and ofttimes carries its poyſon into the 'bottome of the heart without being taken notice 'of, inſenſibly corrupting Faith and Reaſon it ſelf 'by humane prudence, and a manner of life and de-'portment altogether Political, which people con-'tract there, unleſſe they be prevented by God's 'ſpecial protection and favour. And to tell you 'true, though I am much averſe from that vice 'which paſſes for vertue in the world, yet I ac-'count not my ſelf ſo ſtrong, but that I think fit to 'avoid even the occaſions of it. Nevertheleſs 'tis 'not this alone which keeps me from comming to 'you, and taking upon me that part which you 'would aſſign me in the affairs wherein you are en-'gag'd, and labour with the care and zeal which 'you have ever profeſſed for the Church and the 'Truth. If I conceiv'd I could be as ſerviceable 'therein as you apprehend, and could it reaſon-'ably be hop'd matters would be ſo carri'd and have 'ſuch effects and iſſues as you aime at, ſolitude 'ſhould no longer detain me, nor the danger of 'the wayes or reſidence at *Rome* keep me from of-'fering my ſelf to God, to do him ſervice, and ſe-'cond you in that which you endeavour to per-'form to him. But I am ſo ſtrongly perſwaded of 'the contrary both by potent conſiderations taken 'from humane prudence, as well as from reaſons 'divine, and founded upon the preſent poſture of 'things, that all the Remonſtrances in your Let-'ters have not mov'd me, although otherwiſe I 'may ſay (I think) without flattery, I am very 'prone to reſign my ſelf and ſubmit to my Friends, 'and ſo devoted to ſatisfie and content them as far 'as my ability reacheth, that I can ſcarce deny 'any thing to them without doing violence to my 'ſelf, eſpecially in things wherein the ſervice of 'God and honour of Truth are concern'd, and to 'perſons with whom I have ſome particular league 'and engagement of Friendſhip as I have with you. 'No, Sir, I cannot believe that ever there will be 'a regular and free conference about the matters 'in conteſt at this day; and ſhould there be one 'appointed, and perſons found capable of deba-'ting the queſtions on either ſide, and Judges in-'telligent enough of the truth, and ſufficiently im-'partial to determine them (which is very difficult, 'not to ſay morally impoſſible) I could not pro-'miſe to my ſelf the ſucceſs which you aim at, and 'ſeem to hold for certain. All that could be 'hop'd, ſo far as I ſee, from ſuch a Conference, 'and moſt upright Judges, deputed to preſide in 'it, is, that things would remain as they are, and 'Truth not be more wounded and oppreſſed than 'it hath been formerly; ſhould the Arbitrators be 'diſpos'd to do ſomething more, and to pronounce 'in favour of Truth; they who have been inveig-'led into the contrary part, the Temporal Pow-'ers engag'd with them, and the Spiritual, who 'at the beſt that can be hop'd from them (if we 'may judge by things paſt) are indifferent as to 'theſe matters, would quite ſtop the paſſing of 'ſuch judgement, thereby to avoid offending ſo 'many of the world; and under pretence of eſchew-'ing Diviſion and maintaining the Church's peace, 'leave things in the ſame ſtate in which they are. 'If you judge my conjectures, and the conſequen-'ces I draw from them diſagreeing from your own 'thoughts, yet I am confident you cannot but 'ſay that the ſuppoſitions which I make and from 'whence I draw thoſe conſequences, are very fa-'vourable, and that I put the caſe of things as well 'as you can deſire, and in better than there is hopes 'of ſeeing them. For leaving you to find Perſons 'capable to propoſe, manifeſt and maintain the 'truth befittingly in a regular Conference, I think 'you will not be backward to confeſſe that there is 'not the leaſt likelyhood of finding Judges ſuffici-'ently intelligent in theſe matters, ſufficiently 'well affected to Truth, and ſufficiently proof 'againſt all ſorts of intereſts, to pronounce in 'its favour when they have diſcover'd it: And 'if they were truly ſuch, undoubtedly one of the 'Parties would except againſt them or elude and 'prevent their Judgement. Theſe matters have 'been agitated, examin'd, and determin'd too in 'in abundance of the moſt important queſtions and 'difficulties by the authority and oft time in the 'preſence of two great Popes very learned and of 'upright intentions. And you know what hath 'been the iſſue of thoſe Conferences which laſted 'many years. You are far from ſeeing your af-'fairs in ſo fair a way; and if you promiſe your ſelf 'a better iſſue thereof, I attribute it to your zeal 'and the affection you have for the cauſe you ma-'nage, which makes you build too much, and 'ground the hopes of your juſtly deſired ſucceſſe 'upon the good reception that hath been ſhewn 'you, and the fair words and promiſes which are 'given you. You will permit me to mind 'you that that coyne is very current in the 'world, and more in the place where you are 'than in any other; 'tis that wherewith all pay-'ment is ordinarily made; and many times where 'there is leaſt will and power to give, the promiſes 'are largeſt. We have a very freſh example 'hereof, and in the ſame affair that you are ſolli-'citing at preſent, in M. *Sinnic* and M. *Bourgeois* 'who proſecuted the ſame before you. All the 'world knows how they were receiv'd well, heard 'courteouſly, how they had ſundry audiences of 'the Pope, who receiv'd their requeſts and re-'monſtrances by word of mouth and by writing, 'who gave them good words and made them ſtill 'hope from his Holineſſe all that could be hop'd 'from a common Father of all the Faithfull. M. 'Sinnic was invited and treated magnificently by 'Cardinal *Barberin*, who made him the goodlieſt 'promiſes in the world, at what time in all proba-'bility the deſign of remanding him home was al-'ready projected, and accordingly was effect-

'ed shortly after. All the Propositions of accommodation made to you touching the B. of *Ipre's* book, the Doctrine it contains, and the Bull that hath been made to fulminate against it, seem to me as suspitious as the promises that are given you, and are of much more dangerous consequence. You know Sir, by experience, in some general and particular Assemblies of the Faculty in which you were present, how all people easily hearken to such accommodations, how it is easie to be inveigled to remit something of the interest of truth in such cases, either by surprize, or by weakness cover'd with the pretext of peace; and how such accommodations and modifications are prejudicial to the truth. These are wounds which prove afterwards irremediable; because they are made by those who profess to defend it; and in this they injure it more then they who openly impugne it, and are its greatest Enemies. I confesse to you, I could never read without pity (and I speak it too without any indignation) the Objections and Propositions made to you about the B. of *Ipre's* book and the Bull; and that which most amazes me is, that they who made those Objections and Propositions, pass for persons very intelligent and well-affected towards the truths of Grace. For to reply that M. *d' Ipre* intending to justifie some Propositions of S. *Augustin's*, found among those of *Bains*, which have been condemned, and desirous to reconcile the Authority of the H. See, and of the Bull which seems to condemn them, saith *Hæreo*; 'tis but to quarrel with that great Lover and Defender of S. *Augustin*, and Indict him for a word, and for a word very well spoken, and which shews his great moderation amidst his great knowledge, and the incomparable zeal he had for the truth. How frequently doth S. *Augustin* use the same manner of speech, or like it in his works, when he meets with some difficulty, even against the most important mysteries and certain principles of Faith? How often hath he remain'd in such dubitation, while he enquires the manner and way how original sin is contracted; not to mention abundance of other difficulties, in which he scruples not to declare his perplexities? and his modesty goes sometimes so far, as to acknowledge and confess his ignorance in certain cases. If it be demanded, how the Eternal Father begets his Son, how Jesus Christ gives us his Body in the Eucharist, how that Body can be the Life and Food of our Souls: If abundance of other questions be put touching our Mystery, touching the Articles of Faith, touching the difficult places of Scripture, to reconcile passages together which seem contrary one to another: who is there of the Doctors Antient and Modern, that continuing firm in what the Faith teacheth us concerning those Questions, not only saith not as M. *d' Ipre*, *Hæreo*, but confesseth not that he cannot render a true reason of what he believes, and remains all his life in that ignorance? And shall it then be taken ill, that in a very difficult and intricate Question or Fact, in which some unskilful or ill-meaning persons have gone about to set the Authority of the Pope against that of S. *Augustin*, pretending to subject some Propositions of this Doctor of the Church to the censure of the H. See, M. *d' Ipre* who hath labour'd with as much and more diligence and fidelity then any one whatever upon this point, upholding S. *Augustin's* Doctrine without injuring the authority and respect which is due to the H. See, should say at the first view of this affair so intricate and so difficult to disintangle, *Hæreo*? They who frame these complaints against that great Prelate, and they who wonder and suffer themselves to be over-aw'd when they hear them, shew they have no great understanding in the Doctrine of the Church, and S. *Augustin*, nor much stedfastness in what they know thereof. And though they cover their accusations with the Authority of the H. See, yet I can tell you with assurance, that they have not (or at least their proceedings argue not) so much zeal, nor so pure and disinteressed respect for the Head of the Church, or the Church it self, as M. *d' Ipre* hath had and testifi'd in sundry important occasions, both by his actions, and by his writings. Other particulars wherewith he is charg'd, flow from the same Fountain, and are no less unjust then groundless: If he hath written concerning the matters of Grace, since a prohibition of the H. See, he is not the only man that hath done so, but 'tis he alone that hath written in that manner that he hath done, having only reported the sentiments of S. *Augustin*, whom the Church owneth, not only as one of its Pillars, but as its Master and Teacher, particularly in the matters of Grace; and he writ his book, being a Prelate and Pastor of the Church; should all those who writ before and after him, have incurr'd the Censure of the H. See; yet methinks all these peculiar considerations ought to secure him from it. Nevertheless, by a most manifest injustice, endeavours are us'd to get his book subjected to Censure, and to acquit all others: Whereas it is alledg'd, as you tell me, that the other books have not been inform'd against as this hath been, and that had they been complain'd of, and presented to the Pope, they would likewise have been prohibited: This is to seem blind in these things and deeds either through ignorance, or passion; through ignorance and want of understanding in these matters, if we admit they speak really, through passion and interest, if knowing well how the same have pass'd, and not believing what themselves pretend, they think to make the same credited by others: For all the world knows how many complaints have been made, how many Petitions have been presented to the Pope against the Jesuites, and the books and writings publisht by them about these matters, which yet they urge, are prohibited to be written of. In one single printed Petition have been noted, I think, twenty Jesuitical Authors, who have set forth books since that Prohibition, which is urg'd to stop that of the Bishop of *Ipre*. When M. *Sinnic* pass'd by *Paris* to go to *Rome*, he took with him a Copy of the *Theses* of *Lovain*, printed at the foot of the Bull, wherein they were expressly prohibited. And for all this, ignorance is pretended, and they say Justice should have been done against those Authors and their writings, had complaint been made thereof to the H. See. I confess Sir, I admire how any dare alledge such excuses in the

place

'place where you are, as they ſo confidently do;
'and how they can hold you in hand with, &c. You
'ſee Sir, with what liberty I write and expoſe my
'thoughts to you in anſwering to your Letters: 'Tis
'an evidence of the ſincerity of the friendſhip I bear
'you, and of the confidence I have in yours. Aſ-
'ſure your ſelf I do not forget you in my addreſſes
'to Almighty God; I repreſent to him your af-
'fairs and neceſſities as my own, and beſeech him
'to make me as I deſire to be always, more and
'more yours; which I ſhall look upon as his mercy
'towards me, & the making me more to be his. And
'I deſire you to beg the ſame of him in my behalf.

The ſame day that we deſir'd the Pope's *Maiſtre de Chambre* to defer the Audience which he was willing to procure for us, as I related at the beginning of this Chapter, I went in the afternoon to Cardinal *Ghiggi*, partly in reference to M. *Hallier* and his Collegues, partly to make ſome Remonſtrances to his Eminence touching the Conſultors and M. *Albizzi*. I told him that I came to ſpeak to his Eminence about ſome things a little troubleſome, which concern'd our affair; that I was loth to give him diſturbance with them, but we could not repreſent the ſame to him, to the end he might take ſome order therein if he could, unleſs his Eminence were advertis'd thereof, that ſo if the Pope happened to ſpeak to him about them, he might be prepar'd to tell his Holineſs his ſentiments. I told him, that when we were ſent for to Cardinal *Roma*, to hear the Declaration which he was to make to us from the Pope concerning the erection of the Congregation, M. *Albizzi* was preſent at what the Cardinal ſaid to us; that by being ſo it ſeem'd to us that M. *Albizzi* was intended to be Secretary of the ſaid Congregation, and that the ſame appear'd to us very hard to admit, conſidering his great prepoſſeſſion againſt us, and the extreme partiality which he profeſs'd as openly in behalf of our Adverſaries. Now to ſatisfie the Cardinal concerning his partiality, I intended to repreſent to him, 1. What M. *Albizzi* had done in the buſineſs of the *Houres*. 2. That he had told me that my oppoſing the Cenſure M. *Cornet* endeavour'd to get paſs'd in our Faculty againſt the Propoſitions, was a diſſervice to the H. See. 3. That upon a bare ſuggeſtion of F. *Mulard*, he had obſtinately maintain'd that we were not deputed by ſeveral Biſhops. 4. The manner wherewith, being in his Antichamber, I had heard him ſpeak of me to two Flemiſh Cordeliers. 5. His inſolence at *la Minerve* upon a very civil viſit which we made to him. 6. His oppoſition, and rigorous, and altogether unjuſt treatment of us about the impreſſion of S. *Auguſtin*. 7. What he had done on the other ſide to get publiſht F. *Annat's* book, if he could, againſt the Popes intention; and how he quarrell'd with the Printer when he ſaw that Fathers book prohibited by the Pope. 8. The continual correſpondence he hath held with M. *Hallier* and his Collegues, ſince their arrival, beſides that which he hath always held with the Jeſuites. 9. VVhat I heard from F. *du Plantet*, that he had wonderful kindneſs for them and their affair. 10. I had alſo purpos'd to ſpeak to him about the diverſity of the Commaes, which he had caus'd to be put into the ſecond impreſſion of the Bull of *Urban* VIII. purpoſely to comply with the Jeſuites: But I could not particularly acquaint the Cardinal with any thing but the inſolence which M. *Albizzi* had ſhew'd us at *la Minerve*, and his dealing with us about our impreſſion of ſome of S. *Auſtin's* works; but I did it with great reſentment, terming it barbarous and *un procedere di Turco*: I added, that it was a ſhame that he ſhould deport himſelf thus with the countenance of their Eminences, and oftentimes acting in their names; That I had proofs hereof at hand, but it would require an hours time for his Eminence to ſee them. The Cardinal ſeem'd mov'd at my diſcourſe, and almoſt convinc'd of what I ſaid; yet he told me, that we might comfort our ſelves, for that the Pope and their Eminences would look exactly into the matter, having purpoſed ſo to do; that he was ſorry for our diſcontent; but ſhould a Prince have regard to the inclinations and averſions which one ſide or other may have againſt perſons, nothing would ever be done: I aſſented to him, that to do ſo generally is difficult, yet experience ſometimes ſhows, that it is neceſſary (and the late Hiſtory of *Maſcambrun* ſufficiently evidences that I had reaſon.)

Then I proceeded to ſpeak concerning the choice and alteration made of the Conſultors, attributing the ſame chiefly to the ſuggeſtions of M. *Albizzi*, and adding, that we had cauſe to fear that he would do his utmoſt to introduce perſons engag'd in the ſentiments of the Jeſuites, and exclude ſuch as he ſaw inclin'd to favour S. *Auguſtin's* Doctrine.

The Cardinal told me by the way, that S. *Auguſtin's* Doctrin, was out of all danger, *che non patirebbe niente*. He ſaid alſo, that the choice of the Conſultors was order'd by the Pope, who elected one perſon to day, and another to morrow; that it depended wholly upon his Holineſs; nor ought any to ask why he did thus or thus, for he was the Maſter.

I r eply'd, that indeed the Pope was the Maſter; but M. *Albizzi* having the advantage to ſuggeſt to him this perſon or that, and to repreſent reaſons to his Holineſs for the excluſion of ſome or others, he might bear a great ſtroke in the nomination. That beſides, he had ſo great a ſway over the Conſultors, that they had not the liberty to ſpeak their ſuffrages in his preſence, when they ſaw the ſame were not conſentaneous to his ſentiments and deſires, leſt having private acceſs to his Holineſs every eight days, and a great freedom with their Eminences, he might do them ill offices. That ſome of them had told me that they had formerly been ſpoken to about theſe matters, but becauſe they had declar'd themſelves a little too forwardly in behalf of the cauſe of Grace, they had heard no further of them ſince. That my ſelf had experience hereof, upon an occaſional meeting with the F. Commiſſary of the H. Office, when diſcourſing very gently with him about the firſt Propoſition, and he being ſatisfi'd with the anſwers which I made to him, M. *Albizzi* ſuperven'd, and thereupon the Commiſſary became as it were Metamorphos'd, and not like the ſame man, ſpeaking to me with a rude and ſharp voice; but when M. *Albizzi* was gone, the Commiſſary reſum'd his former ſtile, and told me it was requiſite to uſe ſuch language as he had done only to pleaſe him.

The Cardinal anſwer'd, that the Pope ſpeaking to him about M. *Albizzi*, ſaid, that indeed he was

a man that sometimes spoke roughly and passionately, but otherwise when any thing was to be done, he consider'd twice upon it.

I told the Cardinal how little vers'd M. *Albizzi* was in the matters of Grace, and so was an incompetent person for the right discharging the office of Secretary in a Congregation, wherein that business was to be thoroughly examined. The Cardinal answered, that perhaps he would be the fitter for it, because he was only to write down what should be dictated to him: I reply'd, that to give a true Relation of a Disputation held between Divines about this matter, it was requisite for the Relator to understand fully the Opinions both of the one side and the other, that so he might comprehend the knot of the difficulty, and faithfully report what should be alledg'd by either party in defence of their Sentiments. That heretofore, in the time of *Clement* the VIII. and *Paul* the *V.* there were two Secretaries, and therefore admitting M. *Albizzi* for one, it was our request that at least another might be added to him.

I proceeded then to acquaint him with a third thing which troubled us; namely, that after we had Petition'd for a Congregation, in which the Parties might be heard *coram* openly; that after it had been declared to us, that the Pope had granted the Congregation which we petitioned for; yet it seemed M. *Hallier* and his Collegues endeavour'd to hinder the execution of the same as it was promis'd. That we designing to speak nothing but what was true and justifiable, were very desirous to have them present at the Declaration of our Sentiment, to the end they might either assent and acquiesce in them, or be convinc'd thereof in case of denial. On the other side, fearing they might vent many false, fictitious, and frivolous things, we desir'd likewise to be present at their Hearing, that so they might be aw'd by the apprehension of our replying to them; or in case they utter'd any thing of that strain, the same might be forthwith excepted against by us, and refuted. That the communication alone of Papers was not sufficient for this purpose, because possibly they might declare themselves more amply in speaking, as to some things, which in their Papers they would but slightly touch upon; yet this slight touching might be enough to mind those Persons whom they have tamper'd with, of all that they have before-hand privately suggested, which however extremely false, must needs pass for true, unless it be refuted, which is not to be done, unless they be heard; because the transient intimations in their writings, will scarce be taken notice of, or make impression; That therefore it was absolutely necessary, not only that there be an reciprocal communication of the Papers of one side to the other; but also that we be heard *viva voce*, and that in the presence of both Parties.

Cardinal *Ghigi* ask'd me whether we had acquainted *C*ardinal *Roma* with these things. I told him, That we had, but receiv'd no plain answer from him about them. That I hoped his Eminence would be favourable to our Desires, because besides the justness and advantageousness of them, they were also congruous to the practice both of the Church and of the H. See. The *C*ardinal then reply'd, that those Practices were understood well at *Rome*.

I added that we had express order to be importunate upon this point, and no power to act otherwise; and therefore we beseecht his Eminence to bring it about that we might suffer no difficulty therein.

The Cardinal began to be something mov'd at this, and told me; It seems then you intended to give law to the Pope, but the Pope would receive none from any. I answer'd that we intended no such thing; but all our businesse was to desire in the name of some Bishops who sent us, a thing which they conceiv'd the Pope's justice, wisedome and prudence would easily condescend to their request. He reply'd, But, *questa parola, Vogliamo, That word, we will.* I answered that it was often used innocently to expresse that which is desir'd, without pretending to give law to any person; but for my part I had not us'd it. He acknowledg'd I had not; but added that this other, *Non Possiamo, We cannot*, had the same meaning. I answered that it was requisite that we, who acted not in our own names, should expresse by some some word our obligation to keep within the limits the Power hath given us; that it behôved us to follow our orders, and that if we went beyond them, we should be subject to be disavow'd. He excepted, But can those Bishops themselves impose Law upon us? I answered that to desire of the Pope urgently, but yet with all possible respect a thing so very just, was not to impose *L*aw; and that I should not have spoken to his Eminence so much as I had done, but only to avoid the necessity of speaking the same elsewhere more publickly; and to the end that he knowing our orders, might by his prudence and goodnesse assist us to execute them without further publishing thereof.

Touching the choyce of the Consultors, I proceeded to tell him that it it were thought fit, I assent that all the Consultors and Qualificators of the H. Office were indifferently taken, that so the businesse might clearly appear to be done without any partiality. And should it be conceiv'd that I made this Proposal, because there were many *Dominicans* of it, I was willing that they should be excluded as well as the Jesuites. The Cardinal excepted, VVhy so? VVhy not a Dominican and a Jesuite? I answered, that as for the Jesuites, it could not seem reasonable to admit them for Judges in a cause wherein they were Parties; that we had declar'd them such at first; that 'twas they who had excited all this contest, by their intrigues in our Faculty, to get S. *Austin*'s doctrin condemn'd, and that by the most strange and unequal proceedings imaginable. That when the same should come to be laid open in the Congregation, it would scarce seem credible how such projects could enter into the minds of men who ought to have some Piety and *L*earning. The Cardinal reply'd, that others might say as much of us, but that the truth of all would be seen in the sequel. At the end of this Conference he recommended two things to me; First to endeavour as much as we could to make our writings short and intelligible; and secondly, to do all things with patience and moderation. I answer'd that I conceiv'd we had hitherto acted according to that temper, and in case it hapned we fell into any other, it would be an obligation to cause us to be advertis'd thereof, to the end we might take a better course.

The

The next day in the afternoon I went to wait upon Cardinal *Roma*. I told him that my Collegues remain'd at our Lodging to prepare our Papers against the Congregation, and that in the mean time I was come to acquaint him with some things which troubled us as to that particular. I repeated to him almost the same which I have newly set down. He made not so large answers thereto as formerly; yet he satisfied my scruples as courteously as he could; and as for the point of being heard in the presence of both parties, he readily acknowledg'd the benefit of it, and the necessity there would be for it sooner or later. However he advis'd me to repair to the other Cardinals, to tell them as much as I had said to himself in reference to this Article.

The same Evening about ten a clock I receiv'd a visit from an Archbishop, who chose that hour purposely to come and see me *incognito*, and could not longer defer telling me some news which he conceiv'd would be very acceptable to me. He told me that he had confer'd with the Pope that morning about our affairs. That his Holiness himself gave occasion to the Discourse, and told him that he still remembred the time when the Congregations *de Auxiliis* were held under *Clement VIII.* and *Paul V.* that he knew all the world was then for the Dominicans against the Jesuites; that for a long while together the publication of the Bull whereby the Jesuites were condemned, was daily expected; that nevertheless it was not publisht, though they well deserv'd it; But it was conceiv'd that the H. See acted prudently (*Fic stimato allora grand prudenza*, said the Pope) in not publishing their condemnation; because though the said Definition would have appear'd with the general satisfaction of all intelligent Persons, yet those matters surpass'd the reach of the unlearned, and the generality of the Faithfull. That moreover the Pope said that he knew the Jesuits Sentiments were not good; and that if he condemn'd them, there were no Persons of *L*earning & Ability throughout *Europe* but would be satisfied and well pleas'd therewith: But that these Truths were so far above the ordinary capacity of Man, and the weak being much more numerous than the strong, more would be scandaliz'd than edifi'd with such condemnation. Whence this Archbishop concluded that if in the process of time I obtain'd not my design'd condemnation of the pernicious opinions of *Molina* and his Brethren, yet I was sure the Pope would never pronounce any thing in favour of them; and consequently those whom I defended were no wise in danger of being condemn'd. He told me also that hereupon he had made a motion to his Holiness, that considering the Jesuites were so violent in their exorbitances against S. *Austin*'s doctrine, he would please to make a Decree, by which all the Faithfull might be injoyn'd in general to follow that great *L*ight of the *C*hurch and embrace his Sentiments. That his Holiness paus'd upon this Overture, and as he believ'd, would take it into consideration.

I had told Cardinal *Ghiggi* something of what I heard from Cardinal *Roma* about the changing of the Consultors, *June* 17. which he did not so expresly confirm to me in my visit of the 22d. Wherefore I thought fit to advertise Cardinal *Ghiggi* of what I had understood from him in both conferences. For which purpose I went to him on the 23d. and passing from one Discourse to another, he held me about an hour in speaking sometimes about our affairs and sometimes about other indifferent matters. Amongst other he told me; *That we and our Adversaries endeavoured to ingratiate with those who sent us by making a great stirre, and giving them a punctual account of all our Diligences.* Whereunto I answered, *That as for M.* Hallier, *he had profess'd to us; that those by whom he was sent to* Rome, *were so little anxious about any thing that was done there, that he offer'd me to forbear writing any thing touching our affairs into* France, *if we would forbear too.* But we could not accept the Offer, because the Bishops in whose name we were there, were concern'd for the least circumstances of ~~what~~ pass'd either *well* or *ill* in our *negotiations*, so great interest did they take in the affair wherewith they had encharged us, and accounted the same of such high importance. I had received by Letters of *June* 28. a new Order precisely to proceed in this manner; and therefore told the Cardinal *that we could not disobey in this point, but we should certainly satisfie this Duty every eight dayes.* Yet I added, *that by writing nothing but the Truth we did our utmost to eschew the exasperation of things, and rather to qualifie and sweeten whatever passages we had reason to be scandaliz'd and discontented with. That moreover we sought not to make a stirre without necessity, because we could scarce be sufficient for such things as were indispensible, and therefore had intreated my L.L. the Prelates to send two or three Persons more to assist us, that so we might better acquit our selves of what was to be transacted both by Speech and Writing in the Congregation.*

Going the next day to speak with sundry persons whom I conceived were then to be met with at *la Minerve*, I hapned to light upon a Dominican of great age, yet of a vigorous health and mind, who I afterwards understood was call'd F. *Galassini*; he advis'd me to take care to the nomination that was to be made of the Consultors for our Congregation, and told me he had learnt from a good hand, that before they were pitched upon, some Persons did their utmost to oblige them to declare themselves for *Molinisme*.

The other considerations upon which, as I related above, the Cure of S. *Savior* had counselled us to retain an excellent Advocate well vers'd in the Court of *Rome*, least we might do any thing contrary to form, joyn'd to those first difficulties about hearing us in presence of either side, and those petty reproaches of intending to impose Law while we desir'd to be heard, the Parties present, oblig'd us at length to retain one, who, when occasion requir'd, might plead the justness of our Demands with more earnestness than we durst our selves, and press his Holiness and their Eminences with more liberty than we might take, being accustom'd, as they are, to repair to them about affairs, which they lay forth to them at large; and lastly, who might sometimes draw some secrets and intimations from them, which their shyness kept from us. For these reasons we went on Wednesday *July* 24. in the afternoon to *Signor Eugenio* of *Perugia*, a man of great parts and of a very solid and free spirit,

sit. In this first visit we made him an ample relation of our whole affair till the point that we stuck at, and for which we had recourse to him, which was, *whether when our Adversaries should speak in the Congregation, we ought not to be present; and whether they were not also oblig'd to be there at our Hearing?*

The next day I repair'd again to the same *Signor Eugenio*, to carry him some Papers which he requir'd of us. At my comming away from him I went to Cardinal *Barberin*, whom I accompanied to *Monte Cavillo*; where having left him I went to see F. *Fane*. As I came from thence, M. *Hallier* and his Collegues arriv'd there in a Coach. I conjectured by their looks that they had fail'd of some of their purposes; wherefore causing the man that follow'd me to inquire of their Coach-man, I understood that they had been at the Palaces of the Cardinals, *Roma*, *Spada* and *Barberin*, but had miss'd of all three by going too late.

In the afternoon we went to the Act which was dedicated to Cardinal *Ghiggi*, at the Covent of the un-shooe'd Carmelites of our Lady *de la Victoire*, being willing to render this civility to that Cardinal, besides that we were invited thereunto by those Monasticks.

On Saturday the 27th. the Cure of S. *Saviour* came to see us, and told us that he came from Cardinal *Ghiggi*'s Palace, where he had seen F. *Mulard*, who made many extravagant discourses to him concerning our affair, but show'd him one thing real and considerable, to wit, a letter from the King which he was to deliver to that Cardinal about the same subject.

On Tuesday the 30th. I understood that on the Thursday aforegoing M. *Albizzi* had design'd to get the nomination of the Divines Consultors for our Congregation determin'd by the Pope. That for that effect he had got together the five Cardinals who were of it, at their comming from that of the H. Office, to cause them to re-enter and move the Pope to determine the number and and persons of those Consultors. But the Pope comming late to the congregation of the H. Office, which continued something long, Cardinal *Ghiggi* told M. *Albizzi* that it was too late to mention that business to his Holinesse.

We went on Wednesday the last of *July* to S. *Peter's* Church to the anniversary service of *Urban VIII.* From whence we came back to *la Minerve*, where we found F. *Mulard*, who told us that he was no longer Deputy of the Faculty, but that he was Deputy for the King about the same affair, that he was written to with that title, and that he deliver'd to the Pope the letters which his Majesty had writ to his Holiness about our business.

That Cardinals of the Congregation of the H. Office did not assemble this day at *la Minerve* till after noon. At the end of which I acquainted Cardinal *Roma* with our suspition of a design to put some Jesuites into the number of the Consultors, which ought not to be done for three principal reasons. First, they were Parties in the Cause, as we had alwayes complain'd, and should further manifest in the process of the affair. Secondly, It would be very ill taken in the world by abundance of people. And Thirdly, It would take away from other Consultors the freedom of their suffrages. The Cardinal answer'd me, that the Consultors were not Judges, nor their Sentiments Decisions: That there was plenty of good Ecclesiasticks, *una mano di buoni Religiosi*; and that there was no ground to believe, that they were such People as knowing the truth would dissemble it for the sake of the Iesuites. That for his part, he took all the world to be like himself; and that nothing should make him warp or bend any way whatever, but Truth and Iustice: That we ought to be confident of two things; First, That our affair would be transacted with sincerity, and when things are undertaken with such a spirit, God affords his assistance and illumination: and Secondly, That the Church is infallible. I reply'd to the Cardinal, that what he said was true, but yet did not hinder but that the means of investigating Truth ought to be us'd; That even in General Councils all necessary diligences and circumspections were adhibited, and that the same diligences and circumspections were the very effects of the assistance which God pleas'd to afford, and the means by which he render'd them infallible. That as to the *buoni Religiosi* which he said would be Consultors, I knew very well that there was one that without doubt would be of the number pitched upon, who being one day since my arrival at *Rome* charg'd with a Paper of consequence, whereof it was requisite that the Congregation of the H. Office had knowledge, durst not present the same unto them in M. *Albizzi*'s presence, knowing it would not be well-pleasing to him. The Cardinal perceiving that I affirm'd this as a thing whereof I was well inform'd, and that the reasons alledg'd by me were convinving, bid me acquaint the other Cardinals with the same. I answered, *That I was come to inform his Eminence thereof, out of the confidence I had in his good will towards me, and in his good intentions. That I could not take the same confidence and liberty with others; That I fear'd they would ask me what I had to do to meddle; and tell me perhaps that I complain'd of things unthought of, and that it would be time to make these Remonstrances when things were agreed upon, if we found cause so to do. That in the mean time I was come to him, because it was better to prevent a mischief, if possible, before it were done, than expect till afterwards to redresse it.* The Cardinal again enjoyn'd me to addresse to the other Cardinals, because for his part, *he would not speak about these matters as of himself; and should he tell them that he spoke but what I had represented to him, they would believe that he spake of his own motion, and as one that took an interest in our side.* He told me further in the sequel of this Discourse, *that M.* Hallier *had already deliver'd a Paper to him touching the* Propositions. I answered; *That it was very easie for M.* Hallier *and his Collegues so to do, because they found their* Papers *ready prepar'd by the Jesuites. That it was not so easie for us to be so quick, because we were alone, and receiv'd no encouragement from any* Person, *and also because we were carefull not only that nothing might be found in ours, but what was very solidly grounded, and which we were able to make good; but also to render them as proportionally as was possible for us, to the dignity of the Subject, the importance of the Affair which we were to handle, and the quality of the* Persons *to whom we were to present them.*

Accord-

Accordingly we employ'd all imaginable diligence to fit them to be presented to the Congregation that we might move for its assembling for our first audience, and be once seen before it with M. *Hallier* and his Collegues; after which commencement things might be suffer'd to go on with what leisure, was necessary for their thorough examination. But we conceiv'd it not fit to demand the assembling of the Congregation till we had got something ready to leave to it in writing, after we should have been heard *viva voce*. For words are transitory, and lyable to disowning on one hand, & bad interpretation on the other; but a writing might faithfully represent the substance of what should be spoken, and afford the true interpretation of whatever should happen not to be rightly heard or understood. Wherefore we made as much haste as we could, the rather because we heard M. *Hallier* and his Collegues endeavour'd with might and main to alter the course of things, and reduce the Congregation to that passe, that they might not appear there in our presence. We understood that to avoid this rock, and to delibefate how to bring it about, they held a Council of two hours and an half with two Jesuites on Wednesday *July* 24. In consequence whereof they went the next day to Cardinal *Roma*, and on Friday to Cardinal *Spada*, to inform their Eminences by word of mouth in private what they had to say touching the subject of the Five Propositions, as themselves publisht two or three dayes after. Which done, they ceas'd not publickly to reproach us in all places where they came, that we dar'd not appear, that we knew not how to manage this affair, that our studied delayes were so many visible signes daily multiply'd of our weakness, and the badness of our Cause. But it behoov'd us to suffer these transient insolences for a time from people who plac'd all their strength in precipitating all things, thereby to hinder the elucidation of them, and to ascertain to themselves a false and miserable victory without entring into a lawfull combate.

CHAP. III.

Of the Distribution which we made in the beginning of August, *of our little volume of S.* Augustin.

ON Thursday the first of *August*, I understood that M. *Hallier* and his Collegues were gone to give the *buon Ferragosto*, that is, the congratulation of the first day of August, *Prima feria Augusti*, to Cardinal *Spada* at *Monte Cavallo*, whither his Eminence went that day to the Congregation of the H. Office: and on Friday the 2d. That on the Monday foregoing they went to *le Giesui* to regale those good Fathers with their presence at the Solemnity of the Festival of S. *Ignatius*, where as soon as they arriv'd, they had seats presented to them with great civility; that a little time after a Frere Jesuite came to call them to a conference with Cardinal *Barberin*, Cardinal *Lugo*, F. *Palavicini* and some other Iesuites who waited for them. It is likely F. *Annat* was at that Consultation; the General of the Iesuites was with them too; but I was not told that he was with them the whole two or three hours that their Conference lasted.

The Impression of our little Volume of S. *Augustin*, was finish'd about this time, and we forthwith began the distribution of it; besides some which we gave to the Booksellers, who desir'd them to sell, I went to present the same to such persons, to whom the reading thereof was necessary, in reference to our Congregation, or to whom we ought that respect upon the account of friendship. When I gave one to the Master of the Sacred Palace, he told me, that M. *Hallier* and his Collegues had visited him, and told him, that they were for S. *Augustin*, and for Effectual Grace, *si, si, si*, they assented to all; but when he went about to make them speak plainly, they said nothing at all. When I gave one to *F. Morery*, a very learned, intelligent, humble, and zealous *Dominican*, who liv'd with Cardinal S. *Clement*, and was his Divine, he told me, that this Cardinal was very well pleas'd with the Preface. At the delivery of one to Cardinal *Roma*, I told him, that it was the principal foundation whereon we grounded what we had to alledge for the five Propositions; and he promis'd me to read it through, and recommend the reading of it to all the Consultors which should be of our Congregation. All this was on Saturday, *August* 3.

On Sunday morning, *Aug.* 4. when I presented one to Cardinal *Spada*, he askt me what we were doing in reference to our affairs: I told him we were preparing the most diligently we could do, to present our selves to the Congregation: He demanded whether we had seen a writing which M. *Hallier* had given about; but perceiving by my slowness to answer, that we yet had heard nothing of it; he added (as by way of retracting, and fearing that he had gone too far) *come im pare*, as he thought. I answer'd him, that we had not seen it.

The same Sunday afternoon, I deliver'd one to Cardinal *Ghiggi*, & minded him again of the exclusion of the *Jesuites*; but not of the number of Consultors for our Congregation, upon the reasons formerly mention'd to C. *Roma*, which I repeated to him; adding, that perhaps my proposal was impertinent, because perchance they were not design'd for it; but yet that it was better I took the confidence to make it to him to prevent the mischief, rather then wait till it was done, and then complain of it. At length, perswaded with the reasons alledg'd by me (I think) with energy enough; he answer'd, That if they were admitted into it, it should be only to propound some argument, but (*non sententiare bono*) they should have no right of suffrage.

At my parting from him, I went to *la Minerve*, where I met the Abbot *Rondanini*, who signifi'd to me, that the Jesuites had told him that M. *Hallier* and his Collegues complain'd, that his Brother the Cardinal had receiv'd them ill; but he said, he saw not how those Gentlemen had any ground for such complaint, unless that his Eminence having studied the depth of these matters, had spoken some things to them not conformable to their Opinions and Doctrine.

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I went next to give half a dozen of our books to the General of the *Augustines*, who told me that himself was appointed for the examination of the Propositions, but with injunction of secresie. I heard also at the same time, that Cardinal *Roma* was the cause that this General was put into the number of the Consultors.

We went on Monday, *Aug.* 5. to *la Minerve*, M. *Valeroissant* and I, to give some to the General of the *Dominicans*; but not finding him, we left them for him, and gave some to divers of his Order.

In the afternoon I went to carry a couple to M. *Albizzi*, who receiv'd the same with civility enough, and said, there could be nothing but good, being S. *Austin's*; and that he would shortly peruse them. I told him, we design'd nothing else in procuring this Impression, but the clearing of things; that when he understood us, perhaps we should be more in his favour then we were; but the calumnies of all sorts spread against us were so numerous, that I wonder'd we were not less: He answer'd me, that credit was not given to all reports; that he had lately been told of things alledg'd against him by us to deprive him of the Secretaryship; that he did not value the suggestion; that neither money, nor preferment, nor any other interest, could engage him to procure the condemnation of the Propositions. I reply'd, that neither had we any other interest but the service of Truth, and that of the H. See; that I hop'd he should find it so; but indeed, I had said upon some occasions, that hitherto we had been much in disfavour with him, and that I wonder'd we were not more, considering the ill impressions suggested to him of us. In fine, that both he and I were to give account to God of the things which we should do in this world; that the time would speedily come, and that it behov'd us to endeavour to do nothing whereof we might be asham'd before the Tribunal of his Divine Justice. I offer'd him as many of our books as he pleas'd, and left him with fifteen or twenty Letters newly brought him, which put an end to my visit.

The same day I made another particular visit, wherein I learn'd that the custome of the *Rota* allow'd us to print our writings in as great number as was needful to deliver to the Judges; and that M. *Hallier*, and his Collegues, were taken in many places of *Rome* for people that attempted the ruine of S. *Austin's* Doctrine.

On Tuesday, *Aug.* 6. I went to present our book to Cardinal *Pamphilio*, and withall to give him thanks, as the Popes Nephew, for the establishment of our Congregation. He receiv'd all with satisfaction and civility. Thence I went to present one to Cardinal *Cechini*, and though he was weary with a Congregation that had been held at his house all the morning; yet I forbore not to tell him, that the book presented to him, contained all the Fundamentals requisite to be known for the clear comprehending of the present Controversies in the Church, and in what manner it was fitting to determine them.

Cardinal *Ginetti*, to whom I deliver'd one in the afternoon, put me in mind to present a couple to each of the Cardinals of our Congregation; one bound in red Spanish Leather, with their Arms stamp'd in gold upon the Cover, and the other in Parchment, both of the best binding that could be had in *Rome*. For having receiv'd these two, he told me, that one of them was to give to *Monsignor Ginetti* his Brother. I signifi'd to his Eminence, that I had another for him; but that second was for their Divine, or such other person as they pleas'd to favour with it, and whose assistance their Eminences perhaps might be willing to use in the Study whereunto they would be oblig'd for the discussion and decision of the Propositions. He askt whether this was all the informations that we purpos'd to deliver to them? I answer'd him, No; but that this book was the main foundation of them. Accordingly I went to present one to *Monsignor Ginetti*, who told me he had already read some of our Adversaries Papers, and should be very willing to read this work also.

Thence I went for the same purpose to Cardinal *Barberin's* Palace; but not finding him there, I carried one to M. *Holstenio*, who testified very great satisfaction therewith. He much commended our design, and told me that after our example he would get printed some little Treatises of S. *Cyprian* and S. *Augustin* De Unitate Ecclesiæ, & De Utilitate credendi, &c.

On Wednesday *Aug.* 7. I went to *la Minerve* to give some Books to such persons there as had not yet receiv'd any, and to whom we were oblig'd to do it. I gave two more to the General of the Dominicans, who told me that M. *Hallier* said in a visit to him, *That he did not intend against S.* Austin, *nor against S.* Thomas, *nor against Effectual Grace; That he would not meddle with the matters that had been handled in the Congregations* De Auxiliis; in a word, *that he aimed onely against* Calvin.

When I gave one on Thursday *Aug.* 8. to the Procurator General of the Capucines, he told me he had been very glad to see the Latine explication of the Propositions, which was made shortly after M. *Cornets* enterprise, and begins *In Nomine Domini, &c.* and that he was well edified therewith. He received it from the F. Capucine Assistant of *France* nam'd F. *Brisse*, to whom I had sent it, having fallen into his acquaintance by going together once or twice to his General. When I gave one the same day to the Procurator General of S. *Marcel*, he told me that M. *Hallier* had made a second visit to him, in which he talkt after a quite other manner than he had done in the first. The F. Abbot *de la Paix* at his receiving one from me, told me that Cardinal *Lugo* had counsell'd him to take heed of us, for we went about to defend *Jansenius* under pretext of defending S. *Austin*. When I deliver'd some to Cardinal S. *Clement*, I presented some also to his Nephews, whose parts, studiousness, modesty and civility were in particular veneration with me.

At my delivering some to M. *Eugenio* our Advocate, I fell into the knowledge of a young *Florentine* Gentleman nam'd Signor *Cosimo Brunetti* at his House, in whom at that first converse I found a very great vivacity and solidity of Spirit, with a free and ingenuous integrity, much fine Learning, a very prompt, open and obliging nature. He sojourned at our Advocates House for his improvement in the study and practice of the laws, and

and to obſerve the way and genius of the Roman Court. I offer'd him a Copy, which he accepted with great profeſſions of acknowledgement for the civility which I ſhew'd him.

CHAP. IV.

Of an Audience which I had of the Pope, Aug. 9. *when I preſented our Tome of* S. Auguſtin *to his Holineſs.*

ON Friday *Aug.* 9. I went to give one of our Books to the Popes *Maiſtre de Chambre*, and deſired him to procure me audience that morning, to preſent a Copy likewiſe to his Holineſs. VVhilſt I was in the Preſence-chamber, I deliver'd ſome to ſundry Chamberlains of Honour and other Officers, who all receiv'd the ſame not only with teſtimonies of civility, but alſo with profeſſions of an univerſal and high eſteem of the works of that H. *Doctor*. Preſently after, I was introduc'd to the Pope, where having firſt render'd him our moſt humble thanks for the Congregation which he had eſtabliſht in order to our affair, I preſented him the Book. At firſt he made ſome difficulty to receive it, not knowing what it was, leaſt his particular reception of it might be (as he told me) interpreted for a publick approbation. I ſignifi'd to him that it was nothing but S. *Auguſtin*, and that it was not to be doubted but his Holineſs had ſuch Sentiments of approbation and eſteem for the doctrine and works of that H. Doctor, as his Predeceſſors had given him example. The Pope anſwer'd that there was no doubt but S. *Auſtin*'s doctrine was authoriz'd by the Church, and ought to be embraced as that of the Church it ſelf; but every one endeavoured to draw the ſame to his own ſide, and pretended it congruous and favourable to his Opinions. I reply'd that the preventing that diſorder and fooliſh pretenſion of our Adverſaries, was partly the deſign of printing this Collection, in which were the principal and laſt works which S. *Auguſtin* had written upon the matter in conteſt, when the greateſt difficulties poſſible to be brought againſt it, had been both by thoſe whom he oppos'd, and thoſe whom he inſtructed, improved to the higheſt degree to which they could be rais'd. That we had put into this collection, not only ſome principal paſſages of thoſe works, but the works themſelves intire, to the end it might be ſeen more clearly and certainly which was the true and undoubted doctrine of that Saint. That they whom a ſecret light of Conſcience convinc'd that they falſly preſum'd this heavenly doctrin to be conſentaneous to their low and carnal opinions, thwarted this Impreſſion purpoſely to hinder it; that it had been retarded a full month by their devices; but at length the Tribunal of the H. Office, whither we were drawn upon this buſineſs, judg'd that there was no ground to inhibit the finiſhing of it. That ſince it had been finiſhed, I had preſented Copies of it to almoſt all the Cardinals of whom the ſaid Tribunal conſiſted, and who all receiv'd the ſame with ſatisfaction. The Pope reply'd and bid me give his to Cardinal *Ghigi*, and ſignifie to him that he ſhould deliver the ſame to his Holineſs, when it was time for him to read it. I anſwered that I ſhould do what he appointed, but I conceived nothing hinder'd but his Holineſs might receive it, and likewiſe read it when he thought good: That there was nothing at all new in it beſides the Preface, in which we had collected together the advantageous teſtimonies of Saints, Popes and Cardinals touching theſe very works which we had caus'd to be printed. The Pope reply'd that thoſe who had been at *Rome* in behalf of *Janſenius* on the part of the Univerſity of *Lovain*, had alſo made Collections, to ſhow the authority of S. *Auſtin*'s doctrine; but it was a thing concerning which there was not any doubt. I rejoyn'd, that as for *Janſenius*, his Holineſſe well knew that we had already declar'd to have nothing to do with him, and that we took no ſide but that of S. *Auſtin*; but that the Paſſages in the Preface were not only to ſhow the authority of his doctrine, but alſo to explicate the order and ſeries of thoſe works of that Father which we had caus'd to be printed; the matters which were handled in each of theſe works, and the occaſion which induc'd S. *Auſtin* to compoſe them. Here I opened the Book, and read ſome paſſages of the Preface as they preſented themſelves. The Pope heard them willingly, and among the reſt that of Pope *Hormiſdas*, wherein it is ſo expreſly declar'd that the Sentiments of the Catholick Apoſtolick and Roman Church touching the matter of Free-will and Grace are contain'd in ſundry of S. *Auſtin*'s works, but chiefly in two, *De Predeſtinatione Sanctorum*, and *De bono Perſeverantiæ*. After which the Pope receiv'd the Book which I was come to preſent to him.

Then he fell to ſpeak concerning our affair, and told me we muſt haſten to do on our part what was neceſſary for the ſpeedy diſpatch of it, becauſe he intended on his to ſet about it with diligence, for ſome reaſons which he mention'd. I anſwer'd that we would uſe all poſſible expedition; that for that purpoſe my Collegues ſtay'd at home in order to prepare our Papers, leſt, being uncertain whether his Holineſſe's affairs would permit us an audience for preſenting the Books, they might have loſt two or three hours in his Preſence-Chamber; but had they been ſure of admittance, they would not have fail'd to have come alſo, and been partakers of the honour and comfort which I received in this conference with his Holineſs. That his Holineſſe might hence ſee how we manag'd our time, and how diligent we were to be in a readineſſe to employ the Congregation which his Holineſſe had granted to us. That I aſſur'd him, my Collegues had ſince notice of its erection, many times ſpent ten or twelve hours a day about the buſineſs The Pope reply'd that ſo we muſt do if we would have expedition of him; that he was old, that he had liv'd fourſcore years, and that if we haſtned him not, he ſhould go on ſlowly. I told him I ſhould acquaint my Collegues with his Holineſſe's deſire of ſpeed, and that the ſame ſhould further oblige us to redouble our diligences; but in the mean time whilſt we were doing what lay in our power, and all the Congregation were imploy'd in a ſerious diſcuſſion of what he had to repreſent to them, the tidings of its eſtabliſhment ſpread throughout all

Chriſtendome, would very much quiet the moſt reſtleſs minds with the expectation of an approaching ſatisfactious deciſion.

I further took the confidence to intimate to the Pope our extreme deſire that his Holineſs's other affairs would allow him ſome time for the reading of that little Book which I had preſented to him, in order to prepare himſelf for the Deciſion which he intended to make, not only in regard of the neceſſity there was for it, to the end he might rightly apprehend of himſelf whether we or our Adverſaries truly maintain'd S. *Auſtin*'s doctrine, but alſo in reference to the incredible ſatisfaction which I hop'd he would receive from it. Whereof to raiſe in his Holineſſe ſome deſire, by what my ſelf had receiv'd as often as I had read thoſe little Treatiſes, I told him (what was moſt true) that I had already read the ſame ſeveral times, and knew in general all that was contain'd therein; but I had found ſo great a ſweetneſſe in the bottom of my Soul as often as I had read them, that ſhould I ſee all the Grandeurs and riches of the world together offer'd to me on condition to loſe the hope and liberty of reading thoſe works again when it pleaſed God to give me time and deſire ſo to do; certainly all thoſe Grandeurs and riches would be as nothing to me in compariſon of that advantage.

I repreſented to him what might be deſir'd from thence in reference to the clearing of obſcurities pretended to be in the Sentiments of this ſo clear-ſighted Doctor; and added, that I conceiv'd I might aſſure his Holineſſe, that our Adverſaries could bring no Objection from Humane Reaſon or the Authority of the Scriptures againſt the opinions we defended, but what we could ſhow in thoſe very works to have been made to S. *Auſtin*, and make appear that the Anſwers made thereunto in his time were the ſame with thoſe made by us at this day. After the Pope had had the goodneſſe to hear all which I here relate, and more amply than is recited, he anſwer'd me in theſe words with ſome kind of aſtoniſhment; *Dite gran coſe*, You ſpeak great matters; and I reply'd in theſe very terms, *E vero, Beatiſſimo Padre, poſſo ingannarim, ma crado ch' io non m' inganno.* 'Tis true, moſt H. Father; the things which I ſpeak are great and appear little credible; I may be miſtaken, but I think I am not. This anſwer I utter'd with ſo much confidence, and as ſo ſtrongly perſwaded of the things which I ſpoke, and the Pope heard the ſame with ſuch attention, that me thought he alſo was half perſwaded with what I had ſaid to him.

In fine, I told him further, *That 'twas a wonder how he had not been ſurpris'd in this affair, after all the inventions and artifices employ'd to circumvent him; that we hop'd he would perceive the ſame in the ſequel, and bleſs God for it as well as we; and that when he ſhould have one day made, as we hop'd, a ſolemn deciſion, the Church would have cauſe to ſay of him more truly than the Poet* Ennius *ever had to ſay of* Fabius Maximus:

Unus homo nobis cunctando reſtituit rem.

His Holineſs ſmil'd; and having given me his Benediction, I withdrew.

CHAP. V.

Of the extraordinary Summons made to us by Cardinal Roma, *at the inſtigation of M.* Albizzi *to provide within a Fortnight the Writings which we were to deliver; Of the two firſt which we got ready within that time, and ſubſcrib'd upon S.* Auguſtin's *day.*

IN the afternoon of the ſame day I went to carry a couple of our Books to Cardinal *Barberin*, who ſaid to me as he receiv'd them, *Gli altri ſe ne ſerviranno ancora, The others* (i. e. your Adverſaries) *will make uſe of the ſame too.* I anſwered, *Eminentiſſimo ſi, They might ſerve themſelves of them if they could; but they would not find in them whereupon to ſupport their opinions if they follow'd the principles of* Molina; *that we would have ſent each of them a Copy, if we had not doubted either that they would have conſtru'd this civility, as they did ſome which we ſhew'd them at their firſt arrival, as done out of the fear we had of what they could do againſt us, whereas the ſame proceeded merely from our benevolence towards them; or that they would have taken it for a piece of mocquery and inſulting on our part, ſo apparent was it how little favourable or acceptable the little volume could be to them.*

On Saturday *Aug.* 10. I gave one to F. *Hilarion*, who made great account of it, and likewiſe highly approv'd our deſign of making the difference of the ſeveral ſences whereof the Propoſitions were capable, when we ſhould come to that point before the Congregation, hereby to ſave them that trouble, and to have ſomething fix'd, to the defence whereof we might ſtick.

From that day till Thurſday *Aug.* 15. the day of the Aſſumption, excepting that I was oblig'd to go and diſtribute ſome of our Books to ſome Perſons to whom they were due, either upon account of their eminent and conſiderable dignity, or in regard of particular friendſhip which we had with them, I continu'd in our Lodging with my Collegues, to finiſh and reviſe with them our firſt Paper, intituled *De geſtis in negotio quinque Propoſitionum*; to the end we might have the ſame ready to appear before the Congregation upon the firſt occaſion, and leave it there after we ſhould have ſpoken upon that ſubject what we had to repreſent to them. But that Thurſday evening a Ticket arriv'd which check'd the ſatisfaction we had in diſtributing our Books, and was a new occaſion of haſtening.

A Laquay of Cardinal *Barberin*'s brought the ſame to me about Sunſet, and told me he had receiv'd it from his Dean, that is to ſay from the Dean of that Cardinal's Laquayes, who according to cuſtome receives it from the *Maiſtre de Chambre*, and encharges with it whom he pleaſes of his Companions. This ſubordination there is amongſt the Laquayes, and the Dean is cloath'd in black, and not in the colours of his Maſter, as the reſt are.

The

The Ticket contain'd these words; *Monsieur de Saint Amour, si compiacerà d' esser di matina con l'aleri due suoi compagni, dall' Eminentissimo* C. *Roma per le quindeci hore; Per gratia non manchi, che deve parlarli d' ordine di nostro Signore.* 15. Agosto 1652.

This Ticket gave us some amazement, and of the divers reasons for which we conjecture it written, and upon which we bethought our selves what to answer, that which we judg'd most likely, was, that the intent of it was to instigate us to hasten our informations to the Congregation assoon as possible: In which case we had a very good answer to make, namely, that we were not behind hand, since the Congregation was not yet perfectly formed, the Consultors who were to be of it, not being yet determin'd, but provided they were so between that day and the end of the month, we should be ready against that time.

Yet we could hardly believe that this was the businesse, because the Pope had in my audience the Friday before profess'd indeed his desire of hastening, but signifi'd not such impatience as that we needed purposely to be sent for upon so solemn a day; and because since that audience it was not likely that M. *Albizzi* had seen his Holinesse, considering that Thursday this year being the day of the Virgin's assumption, there had been no Congregation of the H. Office before the Pope, and consequently M. *Albizzi* had had no occasion to repair to him on Wednesday evening; and I understood he had spent all that afternoon at Cardinal *Spada*'s Palace about a Law-Process which was examin'd touching a defectuosity found in the Registers of the H. Office in reference to the matter of the conception.

Accordingly on *Aug.* 16. we went to Cardinal *Roma* between eleven and twelve a clock, uncertain what he had to say to us, but well prepar'd to answer to whatever it might prove; M. *Albizzi* came thither also. The Cardinal enter'd into his Chamber as he came from his Chappel, where he had said Mass, still habited with his Cope, and a very modest Surplice, which was of plain silk, and had no Needle-work. M. *Albizzi* enter'd into his Chamber before us, and after a short time we were call'd in: Seats were plac'd for us right over against the Cardinal, and M. *Albizzi* was seated on the right hand between his Eminence and us. The Cardinal told us, that it was more then a moneth since the Congregation had been establisht; that we had not yet deliver'd any writing in; that the Pope desir'd to expedite this affair, and allow'd us fifteen days more; which past, if we were not ready, his Holinesse would think what he had to do, and take such course in the businesse as seem'd good unto himself. M. *de Valcroissant* answer'd, that since the first advertisement that we had receiv'd of the establishment of the Congregation, we had not lost one moment of time, as his Eminence should find when he saw our writings; that however we should be ready within the time prefix'd: The Cardinal reply'd, that he was glad of it. I interpos'd, and told him, that though we had notice of the Pope's resolution for erecting the Congregation, yet it did not yet seem to us perfectly setled, because we were not advertis'd what Consultors were to be of it, and therefore beseech'd his Eminence to tell us whether they were appointed. The Cardinal was just going to answer me, but M. *Albizzi* interrupted him, and said, that we had nothing to do to think of the Consultors; that they were not the persons that made report to the Pope, but the Cardinals; and therefore the Informations ought to be deliver'd to their Eminences within the time limited. The design and project of M. *Albizzi* was, that we should give all the Informations and Instructions touching our affair to the Cardinals within those fifteen days; for he, as well as M. *Hallier* and the Jesuites, sought nothing else but to stifle it, and make it abortive. But to avoid further manifestation thereof upon this occasion in his presence, and making more stir about his interrupting the Cardinal, and by that means depriving me of the opportunity of replying to his Eminence: I made semblance of not having heard what M. *Albizzi* said; but looking towards the Cardinal, and perceiving he answer'd nothing, I was silent also, and we arose up. The Cardinal reconducted us through two Antichambers as far as his Dining-Room, and at parting desir'd us very courteously to make haste, that we might not cause any delay in the dispatching of this affair; *perche si voleva spedir ta cosa*: For that it was resolv'd to expedite the same speedily. This Cardinals intention was very upright, for he had long complain'd of the want of necessary order in it; but many others endeavour'd to drive it on so fast, because they were unwilling to have it further examin'd: They could not endure the carrying it on with that vigor as we did, and they fear'd, lest our little S. *Austin*, which was growing to be common, and read by all the world, out of the curiosity that every one had to understand so eminent a Controversie, would make all the world, and the Pope himself become *Augustinian*.

From Cardinal *Roma* we return'd directly to our lodging, and began that afternoon to lay aside all other businesse, and to betake our selves all three to our writings, that so we might prevent vexation, stop rumours, and give M. *Hallier* and his Collegues no occasion to break off and go away, as we were inform'd they intended to do by *All-Saints* day at the first, under pretext that no progress was made.

Wherefore I fell to work almost continually without going abroad, together with my Collegues, till Tuesday *Aug.* 28. being S. *Augustin's* day, when we sign'd the first Copy. All that I learnt in this interval, was the confirmation of what M. *Hallier* had declar'd to the General of the *Dominicans*, that he neither was against S. *Austin*, nor S. *Thomas*, nor Effectual Grace, nor what had been done in the matter *de Auxiliis*, under *Clement* VIII. and *Paul* V. that thereupon the said General askt him whether he assented to the Propositions taken in the sense of Effectual Grace, and told him, that as soon as he found that the Question in this affair was about the Controversie his Order had with the Jesuites, which had not yet been decided, he would not suffer it to be decided amongst other parties without interposing therein.

The same day, *Aug.* 28. we went to Cardinal *Roma* to present our first writings to him: We understood that he kept his bed, and thereupon in-

treated his *Maistre de Chambre* to give his Eminence notice thereof.

On Thursday the 29th in the afternoon, I went alone to Cardinal *Roma*: His *Maistre de Chambre* told me, that he had acquainted him with our being there the day before, whereof his Eminence was very glad, and told him he should be very willing to hear us, and the first audience he gave when he was recover'd should be to us. I signifi'd to this Gentleman, who was a very good and honest man, that I conceiv'd we had nothing to do till his Eminence's recovery, because I believ'd he was the first to whom our writings were to be presented, and from whom we ought to receive what orders we were to observe for appearing the first time before the Congregation. The *Maistre de Chambre* answer'd, that he thought that was the right course; nevertheless, if I pleas'd, I might repair to M. *Albizzi* about it, because he, as Secretary, had the direction of every thing. I reply'd, that I was unwilling to go to M. *Albizzi*, because perhaps his Eminence would be better within two or three days; and in case his infirmity continu'd, it would be time enough then to consider what course to take. He was satisfi'd with this resolution, and I was very glad of it, being loth to come into M. *Albizzi's* hands sooner then needs must; and partly because we might have leisure for the making of other Copies of our Papers to present to the other Cardinals, at the same time that we deliver'd the first to Cardinal *Roma*: To which purpose I went to find out divers Clerks or Copists; and excepting the time of my attendance upon the Ambassador on Friday the 30th, I spent that day and the next with my Collegues, in setting our Clerks to work, and comparing what they had written.

Aug. 31. going between four and five a clock in the afternoon to learn tidings of Cardinal *Roma*, I found that he was gone abroad to make a visit hard by; wherefore I staid till his return, and saluted him as he alighted out of his Coach, congratulating him both for his recovery, and the hope it gave me that his health would permit him shortly to look upon our Papers, and betake himself to all the rest of our affair. He answer'd, that he was far from being recover'd, that he went abroad only by order of the Physitians to take a little air; but as soon as it pleas'd God to restore his health, he would willingly imploy it in what concern'd us. I reply'd, that in the mean time we would offer our prayers to God to return it sufficiently for that purpose; and certainly it was much our obligation and interest so to do, in regard of the understanding, sincerity and uprightness wherewith we knew he would comport himself therein.

CHAP. VI.

Of two Conferences held at Paris *during this moneth of* Auguſt, *between* M. de Sainte Beuve, *Doctor and Professor of* Sorbon, *and F.* l'Abbe *the Jesuite. Other Letters written to us from* Paris, *during the same moneth, enjoyning us not to appear but in presence of our Adversaries.*

I Receiv'd news at the end of this moneth of two famous Conferences held at *Paris*, in presence of some persons of Quality, between M. *de Sainte Beuve* and F. *l' Abbe* the Jesuite, touching the subject of a work publisht by this Father in reference to the controversies of the times. The Father receiv'd much confusion therein, having been convinc'd of foul dealing, or little intelligence of the points whereupon they confer'd, which were many in number. The Letter which M. *de Sainte Beuve* did me the favour to write to me about it, contains so clear and compendious an account thereof, that it may be inserted here at length, with the satisfaction of those that shall read it, and without much interrupting the course of the principal Narration in hand.

A Copy of the said Letter.

From *Paris Aug.* 2. 1652.

SIR,

THe discourse of F. Annat *is the common discourse of the Society. Those good Fathers publisht here as well as at* Rome, *that the Pope is to pronounce with all speed; and when they are told that there is no Congregation yet setled in which the Parties may be heard, they answer, that his Holiness will not hear any Parties, and that their Society hath resolv'd not to enter into a conference either at* Paris *or at* Rome, *touching the controverted Doctrine. This is what F.* l'Abbe *said to me in the conference I have had with him, when he wisht it might be heard privately, for fear, as he said, it might be disown'd by the Society, which hath resolv'd not to confer about these matters: Nevertheless, I think not to offend them, if I acquaint you with some of the particulars of it: You shall know then that he hath compos'd a book entitl'd* Elogium Divi *Augustini*, Umbra ejusdem, Tumulus novæ Doctrinæ, Epitaphium, Antitheses *Cornelii Jansenii &* Divi Augustini. *He presented the same to M.* Dugue Bagnols, *to whom he is known, for he liv'd long at* Lyons, *and is Procurator General of that Province. M.* Dugue *surepris'd at the sight of those Antitheses, committed the same to the perusal of some friends, and by them was assured, that they were full of falsifications; whereupon he repair'd to the Father, and engag'd him*

him to a Conference, for which I was chosen: The day, place, and hour appointed in the presence of the Abbots Charrier, *and* de Bernai, *M. M.* de Morangis, de Beaumont, Dugue, *the Lieutenant Criminal of* Lyons, de Pomponne *and* Croisi, *at the house of M.* de Bernai. *I offer'd to make good five things:* 1. *That the Author in contriving his Antitheses, had made use of many Treatises constantly held not to be S.* Austin's. 2. *That it appear'd upon perusal of them, that he had no tincture of the reading of that Father.* 3. *That he had corrupted his words shamefully.* 4. *That he had perverted his sense:* And 5. *That he had falsifi'd M.* d' Ipre *in the places which he cited for his Antitheses, both as to the words and the sense: I prov'd the former of these:* 1. *Because he cited as S.* Austin's *works the book* De vera & falsa Pœnitentia, *that* De Prædestinatione & Gratia, *the* Hypognosticon, *the* 191 *Sermon* De Tempore, *which is* Pelagius's *Confession of Faith, and the book* ad Articulos sibi falso impositos; *and I justifi'd all this by the testimony of Cardinal* Bellarmin; lib. de Script. Eccles. in Aug. & Hier. *which as you see admits of no reply. The second Charge I made good, by producing two and twenty allegations ill made; among the rest, the fifth book* ad Simpl. *The three* Operis imperfecti; *the ten* contra Julianum: *And to make it appear that it was not through errors of the Printing, I desir'd the F. to tell me whether they had in their Colledge the third book of the* Opus Imperfectum; *if they had, to let me see it: He promis'd I should, telling me, they had the same of two or three Editions. The third was prov'd, by confronting the places as he cites him, with the plain Text, and made horrible things appear; as for example, that he added a Negation to an affirmative Proposition of S.* Austin's, &c. *I prov'd the fourth only by two places, the time enforcing brevity; the first of which was an objection of S.* Augustin, *which he cited as if it was his answer; and the other was the* Pelagian *Doctrine, which he call'd the* Augustinian: *And for the fifth, I contented my self with chusing one place out of M.* d' Ipre, *which he falsifi'd in the citing, by putting a negative for an affirmative: All this convinc'd the Company, who demanded of this good Father, whether he had any thing to object against me; whereupon apprehending that they were desirous to see me act the Respondent as well as the Opponent, I declar'd that I was ready to perform that part too; and for the subject of the next Conference (for it was above six a clock) I said I was ready to maintain, that of all the Antitheses of that Father, there was not one good: That day sevennight being appointed, all the above-said persons met at the same place again, excepting M.* de Bernai, *and M.* de Pomponne, *who were gone out of Town; but in their stead came M.* de la Moignon, *the Father having profess'd that he would not confer if there were more persons then at the first time, for fear lest the matter might become publick, which would be prejudicial to him, for he should be disclaim'd by the Society, which had resolv'd not to enter into Conference either at* Rome *or at* Paris: *I began with the same declaration that I had ended the precedent; and having again declar'd that I would hold my self worsted if the Father could prove against me, that so much as one of his Antitheses was sound; the Father refus'd to confer about that point, but only about the ground of doctrine: The Company told him, it would be more contentment to them, if he kept to the business in hand, without medling with the Controversie in which they understood not very much; yet they could not bring him to accept my Challenge: Wherefore I made another to the second part of his work,* Umbra Augustini, *being a Latin Poem, speaking whereof in his Epistle Dedicatory, he had written,* Corrupit Augustini Doctrinam Jansenius, & Poema Prosperi de ingratis parum gratus Poeta Gallicus: Emendat Poetam Umbra Augustini: *I offer'd to make immediately an Antithesis of his Poem and that of S.* Prosper, *and to shew that they were perfectly opposite: He was unwilling to accept of this offer too, but propos'd to dispute at large of matters of doctrine, whereunto I assented: He propounded five points:* 1. *That M.* d' Ipre *was condemnable, as having written against the Council of* Trent, *and consequently against S.* Austin, *by affirming, That a man mov'd by Grace, is necessitated as to his liberty: Whereunto he was answer'd, That such a man is necessitated* in sensu composito, *but not* in sensu diviso; *and told that M.* d' Ipre *saith no more, which is not condemnable, unless the whole School of S.* Thomas *be condemn'd too: After many Contestations, the Father was oblig'd to consent with us. The second was concerning Sufficient Grace, and it was prov'd to him, that M.* d' Ipre *deny'd none but the Molinistical, in which he had so much reason, that* Aquaviva *himself had condemn'd it: He was loth to yield to this, but at length was constrain'd to it. The third was, concerning the necessity of sinning without Grace; which whole Doctrine having been explicated, he was reduc'd to the works of Infidels, and granted, that it was a Theological Question; whence I infer'd, that then M.* d' Ipre *was not condemnable in this point. And this Doctrine appear'd so fair to all the Hearers, that they declar'd highly for it. The fourth concern'd the Commandments, and I having shew'd him, that the Doctrine maintain'd by us as to this point, was held by all the* Thomists, *the Defenders of Congruous Grace, and the Church in her Prayers; having reduc'd the Question to Final Perseverance, and prov'd that what the Father held, was the Doctrine of the Pelagians,* Epist. 103. *and of* Cæles. l. de perfect. Iustitia; *and having made out, that supposing the necessity of Grace to act, it follows, that we cannot act without it; For,* Necesse est sine quo aliquid esse non potest; *The Father could not condemn the* Dominicans *nor the* Congrui, *of whose number he profess'd himself; and therefore was constrain'd to absolve M.* d' Ipre *from the accusation which he had charg'd upon him. The last was touching the Death of Jesus Christ; in reference to which, after I had explicated to him the Doctrine of M.* d' Ipre, *and S.* Austin's *Disciples, I shew'd him, that the same was held by* Vasquez, Pesantius, Pius, *M.* de Chartres, *the Cardinal* de Retz, *and in a word, by all the Divines who say that* de singulis infantibus non est provisum sufficienter; *as also by those who say as much* de infidelibus. *I made him see that his Doctrine was the same with that of the Semipelagians against S.* Austin, ad Cap. Gall. *and S.* Prosper, ad object. Vinc. *After which I prov'd, that that whereof he complain'd, was no other but S.* Austin's: *Whence I concluded, that therefore M.* d' Ipre, *and S.* Austin's *Disciples, could not be condemn'd as to this Article. The whole Company remain'd convinc'd thereof, nor did the Father gain-say it: It was almost seven a clock when this was done; and the general con-*

clusion

cluſion was a complaint which M. Dugué made to the Father for having term'd S. Auſtines *diſciples* Monſtres, Lutherans and Calviniſts. *Whereunto the Father anſwered, that it was written* Poetice. *Thus the conference ended, and thereupon ſome of the Company remembring the title of that Poëm,* Umbra Auguſtini; *added to it,* & Umbræ ſomnium. *I conceiv'd that I could not conceal theſe Paſſages from you, becauſe hearing of the ſame written by another hand, you would never have pardoned me. As for other things, I intreat you to endeavour to confer with* B. Hallier *in preſence of ſome perſon of quality. I have not received the Book of that* Bernardine. *I am now out of my Lectures; in which I can ſay, that* Ita explicatum eſt liberum arbitrium ut vicerit Dei gratia. *I think to read concerning the Euchartſt next year, and to encounter* Mares (Mareſius) *to the purpoſe; but that deſign is not yet fully reſolved upon,* M. le Morice *intends to treat of* Predeſtination, *and to refute the third Apology.* M. Girard *ſalutes you, and ſo doth* M. Beaumont, &c. *and my ſelf, who am more then any other,*

SIR,

Your moſt humble and moſt obedient ſervant,

de Sainte Beuve.

All the Letters I receiv,d from P*aris* of this latter date, during this whole month, ſpoke of nothing but of the Congregation, of the eſtabliſhment whereof we had given notice to my LL. the Biſhops. Thoſe, in anſwer to the firſt news, we ſent of it were full of nothing but expreſſions of joy, benediction, and hope; to ſee our Diſputes happily terminated, to the edification of the Church, and the glory of the H. See. But after they underſtood what reſtrictions were deſig'd to be made of the conditions, whereupon we had ſued to the Pope for the Congregation; that we were not aſſured, but with heſitation that our Adverſaries ſhould appear there in our preſence aud we in theirs; that there was but ſo much as the leaſt thought of putting a Jeſuite into the number of the Conſultors (a Member of that ſociety who was our principal Antagoniſt, and a Confrere of thoſe who had made the chief corruptions in Doctrine, who had been the firſt Authors of all theſe troubles, who had inſtigated ſupreme Powers to fire and ſword againſt us as againſt Plagues of that State and Religion;) that beſides this they heard what triumphs were made everywhere, becauſe there would be no regular conference before the Congregation; and that the ſame was granted to us, but as a Ceremony intended to be obſerved for the condemning of us with more ſolemnity, after we had rendred account of our Faith, by making us undergo a kind of Examination.

The joy was ſoon turn'd into ſadneſs, and the ſweetneſs of the former hope into bitterneſs; nevertheleſs it was not all loſt. The goodneſs of the cauſe we had to maintain, and the juſtice of the conditions upon which we demanded that it might be lawful to defend the ſame, induc'd my Lords to enjoyn us and our friends to counſel us anew, that we ſhould continue our inſtances, for the effectual obtaining in the ſequel all that we had at firſt demanded, and which there was reaſon to preſume with all kind of juſtice that had been promis'd us, after the declaration made to us by Cardinal *Roma* from the Pope. Above all, we were enjoyn'd by them not to appear before any Congregation, except in the preſence of our Antagoniſts, and unleſs the proceedings were according to the Laws of a regular Conference, as had been done under the Popes *Clement VIII.* and *Paul V.* in the Congregation *de Auxiliis.*

CHAP. *VII.*

Of the Contents of our two firſt Papers: Wherefore one was concerning what had paſs'd in the Affair of the Five Propoſitions, *and the other touching the authority of St.* Auguſtin.

NOtwithſtanding the abovementioned Letters, we did not think that things were reduc'd to ſuch extremity; although we perceiv'd ſome difficulties therein, even greater then were yet apprehended at *Paris.* The laſt rudeneſs ſhew'd us by M. *Albizzi* in preſence of Cardinal *Roma*; firſt by preſſing us with ſuch impatience to provide precipitouſly all our Writings about the *Five Propoſitions* within a fortnight, otherwiſe the Pope would proceed without any regard to what we ſhould have to ſay; and next by interrupting the Cardinal, to tell us diſdainfully that it did not belong to us to inquire who were the Conſultors, nor to confer with them, inſtead of ſuffering the Cardinal to inform us of them, who had promis'd us a Liſt of their names aſſoon as they ſhould be determined: This laſt rudeneſs (I ſay) was hitherto unknown in *France*, and none but our ſelves were yet ſenſible of the arrogance and ſcorn of it. It was ſo deeply reſented by us, not only in reſpect of the dignity of the French Biſhops by whom we were ſent, who ſeem'd to be injur'd in our perſons, but alſo upon our own account, who deſerv'd to be treated after another ſort, had there been nothing elſe conſiderable in us, beſides the honor we had of being Doctors of the Pariſian Faculty; that we were tempted to lay aſide all our other Writings, and put up our Complaits to the Pope by a Memorial, wherein the action ſhould have been repreſented as it deſerv'd. But all things conſider'd, we judg'd it more fit to ſuppreſs our reſentment for a time, and defer our complaints to a more advantagious opportunity, then to afford our adverſaries ground to triumph further over us for delaying our Writings, and to proclaim, as undoubtedly they would, that we defer'd them on purpoſe, becauſe we had not confidence to produce them; which reſolution was the more eaſily taken, for that we conceiv'd, that after we had preſented the ſame to Cardinal *Roma*, it would be more ſeemly to complain to him of M. *Albizzis* ſtrange action which paſs'd in his Preſence, and that his Eminence would do us Juſtice for it. Thus

our

our patience and moderation as well as extraordinary Diligence which we took to finish them, were the cause that we had them ready, as I said by S. *Austin's* day, sign'd them the same day, and went to present them to Cardinal *Roma*.

Which though his sikness permitted us not to do, and his Dignity of Dean of our Congregation forbad us to deliver them to any of the other Cardinals before his recovery which we daily expected; nevertheless before I relate all the occasions wherein mention will be made thereof hereafter during the month of *September*, it will be meet to give a brief account of them here, it being impossible to insert them at length, by reason of the too great interruption which they would cause in this Narrative.

It must be remembred how I describ'd the makeing of Memorials with an inscription on the outside, containing the persons name to whom they are addressed, those of the Supplicants, and the subject or affair about which they speak. We prepar'd our Writings in the same form, though they were very thick; the first containing twenty leaves, and the second an hundred and ten. We set the Inscription upon them as they use to do upon Memorials, though not on the back-side, but in the first page of the first leaf. The Inscription of the first Writing contained these words in Latin.

To the most B. Father Pope Innocent *X. To my LL. the most eminent Cardinals*, Roma, Spada, Ginetti, Cechini *and* Ghiggi. *And to the other Divines deputed, or to be deputed for the Congregation touching the Affair of the Propositions concerning Grace.*

By MM. Noel de la Lane & Louis de Saint Amour Doctors of the Faculty of Divinity of Paris, and Louïs Angran Licentiate in the same Faculty.

Against *MM. Franceis Hallier, Franceis Joysel*, and *Jerosme Lagault* Doctors of the same Faculty.

The first Information upon matter of Fact.

The second Writing had the same Inscription, only with this difference, that it was intitled, *The first Information upon matter of Right.*

It is to be observed in reference to these Inscriptions, that we inserted the words, *To the Divines and Consultors deputed or to be deputed*: because when Cardinal *Roma* gave us notice from the Pope of the Congregation, he said it would consist of Cardinals and Theologians; and therefore they were to be mention'd in that Title, for fear of giving them offence in case they were omitted; but being we know not yet whether they were appointed or no, having receiv'd no list of them, we thought fit to use said alternative words; trusting, that if they were not determined, they would be shortly; and that when they were, they would fall to examining our Writings in order to judge of them, as well as the Cardinals, and before them too, notwithstanding what Mr. *Albizzi* said to us as to that point.

We forbore to mention the Jesuites, yet because we reserv'd them for the second Information touching matter of Fact, which we purposed to deliver in the process of the Affair, and deliver'd accordingly, as shall be shew'd hereafter.

But to return to our two first Writings abovementioned; The first contain'd what had pass'd in the Five Propositions since M. *Cornet* propounded them to the Faculty, *July* 1. 1649. till that time. It was almost the same with what I have related in the first Part of this Journal, concerning what was done in the Assemblies of the Faculty on the first day of July, August and September of the same year 1649. the false Censure which they publisht throughout all *France*, and sent to *Rome* under the name of the Deputies of the Faculty, what was done in the Parliament, October 5. which we intimated, rather then set forth at large; and concerning the patcht Peace which was made in the Faculty in December: The Theses which M. *Hallier* sign'd as Syndic, in which the first and third Proposition in the sense wherein we held them, were maintain'd in *Sorbonne* with his approbation, *Jan.* 1650. The Letter which M. *de Vabres* procur'd to be subscrib'd by a multitude of Bishops; the Subscriptions beg'd here and there in all Societies; what was done upon this occasion in the affair of the Irish, the false deputation of F. *Mulard*, and other things done at *Rome*, from the time of our arrival, till *July* 11. 1652. when the Cardinal *Roma* gave us nouce of the Congregation. One thing also we observ'd in this writing, which I have not so expressly related above; namely, that all these enterprizes were design'd to procure by such scandalous and oblique ways the destruction of S. *Augustin's Doctrine, which they veil'd under the obscurities of these equivocal Propositions contriv'd purposely to deceive.* Wherefore we concluded this writing, *requesting most humbly, that to the end all things might be done in this affair without fraud and confusion, before the examination of the Propositions were proceeded to, they might be alter'd and reduc'd into the several senses whereof they were capable, in such sort, that they might be free from all equivocation, and that the Catholick sense which they contain'd, and we alone held, might be distinguisht clearly and plainly from the erroneous sense in which they may be understood* (all that I relate of this Conclusion, is nothing but a faithful Translation) *that the senses being thus distinguisht and separated* into several Propositions, we *might declare which were those which abhorr'd, anathematiz'd, and had always anathematiz'd with S.* Augustin, *the Council of* Trent, *and the whole Catholick Church. That our Adversaries might be also oblig'd to keep the same course, and govern themselves in such sort, as to what they should argue and write against us; that there might be no question between them and us of the senses which we had once condemn'd, and declar'd that we acknowledg'd false, but only of those according to which we maintained the Propositions to be Catholick, and pertaining to the Faith of the Church; by which means the dispute between them and us would be clearer and shorter, and all ambiguity and fallacious subtilty being retrencht, it would be more easie and safe to pass Judgement upon them.*

We declar'd further by anticipation, *that we purposed not to maintain the Propositions in any other sense, then in that which we should demonstrate to be suitable to S.* Austin's *Doctrine.* Could any offers in the world be more equitable and Christian? and could the same be refused by such as had the least sentiments of charity, either Christian or Civil?

But

But to follow my Translation, we added, that being the whole authority of S. *Austin*'s Doctrine was founded only upo the testimonies given to it by the Supreme Pontifs and the whole Church, and therefore ought rather to be *styled and accounted the Doctrine of the Supreme Pontifs and the whole Church than S.* Austin's; *to the end the same Doctrin might remain safe and intire in the Church as it hath ever been, and secur'd from all impeachment in reference to those who dar'd to lift themselves up against it; to the end also to establish between our Adversaries and us a principal and certain rule of all the conferences which we should have both by speech and writing touching the Propositions, such as had been lately establisht by* Clement *VIII.* and Paul *V. Lastly, to give our Adversaries place to clear themselves, if they thought good, of the reproach charg'd upon them by us of having attempted to destroy it; We summon'd them to declare by an authentick Writing that they acknowledg'd for true and indubitable (as we maintain'd they were) the Propositions following.*

I.

That any Doctrine, Proposition or Opinion touching the matter of Grace, Free-will, or Divine Predestination, which shall be found to be S. *Augustin's*, or necessarily or evidently coherent with his Doctrine, cannot in any wise be condemn'd either of Heresie or Error, or with any other kind of Censure whatsoever.

II.

That never any Doctrine or opinion of S. *Augustine* hath been condemn'd of Error by any Popes or approved Councils.

III.

That the Council of *Trent* hath not defined or taught any thing that is contrary in any sort to S. *Augustin's* doctrine touching Grace.

IV.

That all that *S. Augustin* hath held against the *Pelagians*, and *Semipelagians*, as a certain and Catholick Doctrine, ought likewise to be held for such; as likewise nothing ought to be held which is contrary to that Doctrine.

V.

That to affirm that S. *Augustin's* Doctrine touching Grace is uncertain, contrary to its self, exorbitant, obscure, harsh, unworthy of the Clemency of God, little suitable for edification of the Faithfull, or any thing else of that kind; is injurious to Popes, Councils, Saints, and generally to the whole Catholick Church.

VI.

That presupposing the H. Scriptures, and the Definitions of Popes and Councils, the Doctrine of *S. Augustine* touching Grace is a most clear and certain rule, by which the Propositions in question, and all other generally whatever concerning Grace, Free-will, and Divine Predestination, may be examin'd with certainty, and also by right ought so to be.

These six Propositions we demanded that our Adversaries might be oblig'd to acknowledge together with us for true and indubitable, and to let them and our Congregation know that we made not this Demand without reason, but for the clear and plain stating of Principles upon which both sides were to build and proceed, we presented to them the second Writing, which, as I said above, was the *First Information concerning matter of Right*, and was thus intituled, *The Tradition of the whole Church in reference to the Authority of S.* Augustin's *Doctrine.*

This second Writing was larger than the first, and contain'd eminent Testimonies touching this matter of more than twenty Popes, of as many General Councils, National or Provincial, and of above sixty either Saints, Fathers of the Church, or illustrious men, or Divines, or Religious Orders, or famous Universities, who during the space of twelve Ages had approved and commended this Heavenly Doctrine, as well in the Greek Church as in the Latin: And we answered also in the said Writing to all the Objections that the Jesuites are wont to make against the Authority of that H. Doctor.

And because we are advertis'd that when Writings presented at *Rome* to Congregations hapned to be somewhat long, the custome was sometimes to

to draw Summaries or Abridgements of them, for the ease of such as were to read them, and that either to give them beforehand a Model of all the Contents of such presented Writing, or to help them to recollect the substance thereof after reading; we made one of both our Writings containing eight leaves. The Conclusion whereof was, *That having thus establish'd the Authority of S.* Augustine's *Doctrine, we had nothing to fear in reference to the Propositions; since we were sure likewise to show clearly that the sence in which we held them, was as certainly the Doctrine of S.* Augustine, *as we had shown invincibly that his Doctrine was that of the Church, after so general and continual esteem and approbation as we had evinc'd it to have been in for twelve hundred years.* But moreover we publish'd this Cartel of Defiance to the whole Molinistical Host, *that we were certain*, and spoke it without fear, *That that H. Doctor would be found so congruous to all that we maintain'd, that our Adversaries, however they might rack their Brains, and whatever pains they should take with the whole Society not only of the Jesuites but of all others that would take part with them; could never propose any Argument drawn from humane reason or the H. Scriptures, which we could not make them see, had been proposed to* S. Augustin *by the* Pelagians *or* Semipelagians, *and resolv'd against them by this H. Doctor, and which we could not in like manner refute very easily against our Adversaries by the answers and the doctrine which we should extract out of his Works.*

VVherefore we further said, *That our Adversaries, who made trophies upon the least occasion, were injurious in reproaching us for seeking delayes; since in so short a space as six weeks we had with extraordinary diligence and pains compos'd those two Writings; one concerning Transactions, and the other concerning S.* Austin's *authority in which we had reported above two hundred testimonies of above a hundred several Authors, and those the most considerable that could be cited in any Cause whatever; and that there was nothing that we wisht more, or could be more acceptable to us, than, assoon as the authority of the said Doctrine were acknowledg'd and confirm'd, as it ought to be between our Adversaries and us, to proceed forthwith with equal diligence and confidence, to make appear in the examen of the Propositions what that Doctrine was.*

And lastly, we told them that we did not think them to have so little insight into the matter which we negotiated, as that they could think that we held back; but that they murmured at the slowness whereof they accus'd us, that so they might keep things from being throughly examin'd (as they had done hitherto) by urging them on precipitously; and that they had endeavour'd to bring it about that we might be constrain'd to huddle over the business, because they saw no other refuge for their so decryed cause, but to deprive their Judges of the understanding of it, and to hinder the dispelling of the clouds wherewith they had obscur'd the Truth and blackned the most innocent intentions of its Defenders; being also as little ignorant that when things should be examin'd as they ought to be, they could never escape; and that upon the least Objection brought by them against us, either before the Pope or the Cardinals or the Consultors, they should incontinently see themselves overwhelm'd with a hundred and a hundred passages of S. *Augustin.*

VVe spoke very high, but indeed it behoov'd us to lift up our voyces and make our selves heard.

Yet we said nothing but what we had well consider'd, and would very gladly have been put to prove. And we held our selves so certain thereof, that we did not declare these things only in speech or writings that were lyable to be disclaim'd, but in *Writings* which we had duely examin'd, review'd and subscrib'd.

CHAP. VIII.

Of a Writing of M. Hallier *and his Collegues which fell by chance into my hands.*

SUch were the *Writings* prepar'd by us in this Business and some time after presented to the Pope and the Cardinals, as I shall relate in proper place; and thus we began to treat this affair in order to its discussion upon so solid and inexpugnable foundations. But because my purpose is to repose not onely what I know was done by our selves, but also whatever I could learn to have been acted either by M. *Hallier* and his Collegues or our other Adversaries, I think not unfit to mention also in this place the *Writing* which I intimated above to have been presented by them to the Cardinals, when they went all together to deliver their instructions upon the Five Propositions, and in one single Audience which might last an hour or thereabouts. The *Writing* bears no mark which intitles it to M. *Hallier* and his Collegues, or shews that they own it; and indeed I think they never sign'd any at all in this affair. But it came to my hands upon Tuesday *Sept.* 3. by the procurement of a certain Person, who got it purposely to shew me; and assoon as I had perus'd it, I coppyed it out.

In this *Writing* those Doctors especially studied not to appear *Molinists*, and said they would not establish the Sufficient Grace of the Jesuites, but only Sufficient Grace in general.

One may see particularly the spirit of M. *Hallier* in it, who alwayes endeavoured to passe at *Rome* for a Defender of Effectual Grace; and who to get those condemn'd whom he term'd *Jansenists*, hath alwayes fasten'd upon them that they taught a kind of Grace not Effectual, but Necessitating; That they deny'd all Sufficient Grace, and other such Chimeraes which they attributed especially to those that were at *Paris*, pretending that we disguis'd our selves at *Rome*. And 'tis no wonder, that these Calumnies, not being refuted, because they were sown secretly, and we would not speak before the Congregation except in their presence, made impression in the minds of the Cardinals, some of the Consultors and the Pope himself.

This *Writing* being very short, I shall set down here at length, except some common passages upon the First Proposition, which have been refuted in several *Works*. It was without a Title, as many others were, and began thus:

Prima Propoſitio.

Aliqua Dei præcepta hominibus juſtis volentibus & conantibus ſecundum præſentes quas habent vires ſunt impoſſibilia: Deeſt quoque iis gratia qua poſſibilia fiant, Janſ. lib. 3. de gr. Chr. cap. 13.

Senſus eſt, mandata Dei hominibus juſtis qui præcepta divina transgrediuntur eſſe impoſſibilia defectu auxilii ſufficientis quo vel poſſint eadem implere, vel neceſſariam ad ea implenda gratiam petere.

Nota per has voces (defectu auxilii ſufficientis) non intelligi gratiam illam verſatilem quæ modo effectum ſuum habet, modo non habet, quæ à multis Doctoribus Catholicis refutatur: Sed intelligi gratiam quæ verè ſufficiens ſit quocunque tandem modo, ſeu quæ vere facultatem tribuat juſto aut implendi præceptum, aut petendi gratiam neceſſariam ad illud implendum, ita ut per eam juſtus inexcuſabilis reddatur quando præceptum transgreditur.

Secunda Propoſitio.

Interiori gratiæ in ſtatu naturæ lapſæ nunquam reſiſtitur.

Senſus eſt, in ſtatu naturæ lapſæ nullam eſſe gratiam Chriſti actualem internam in voluntate reſidentem, cui voluntas humana de facto diſſentiat.

Nota hic non attingi doctrinam Sancti Auguſtini de gratia efficaci à ſe. Aliud eſt enim aſſerere Sanctum Auguſtinum admiſiſſe aliquod genus gratiæ quæ infallibiliter effectum ſuum conſequitur. & à nullo duro corde reſpuitur; aliud aſſerere Sanctum Auguſtinum nullam aliam gratiam prater efficacem admiſiſſe quæ ſufficiens ſit. Primum Catholicum eſt; ſecundum non niſi à Calvino ejuſque ſequacibus fuit aſſertum.

* Quam plurima affetri poſſunt expreſſa teſtimonia S. Auguſtini ad probandam gratiam ſufficientem.

*Quod Sanctus Auguſtinus gratiam * aliquam ſufficientem admiſerit, patet ex iiſdem quibus dicit Deum juſto non præcipere impoſſibilia, nec juſtum deſerere prius quam ab ipſo deſeratur. Nam cùm mandata Dei non reddantur poſſibilia niſi per gratiam, & juſti non ſemper mandata Dei obſervent: ſequitur eos aliquando actu & de facto gratia Dei reſiſtere.*

Non itaque hic agitur de gratia ſufficiente verſatili ſtatuenda, quæ modò effectum ſuum habeat, modo non habeat: Sed tantum in genere quæritur utrum verum ſit in ſtatu naturæ lapſæ nullam dari gratiam quæ verè ſufficiens ſit.

Tertia Propoſitio.

Ad mærendum & demerendum in ſtatu naturæ lapſæ non requiritur in homine libertas à neceſſitate, ſed ſufficit libertas à coactione.

Senſus eſt, ut actio qua meritoria aut demeritoria eſt, libera cenſeatur, non requiritur ut fiat cum indifferentia, ſed ſufficit modo voluntarie & ſine coactione fiat.

Hæc autem ſententia eadem eſt ac Calvini, qui nunquam eo ſenſu negavit liberum arbitrium, quaſ actiones noſtræ voluntatis non eſſent voluntariæ, ſed eo ſenſu quod negarit nobis ineſſe indifferentiam ad utrumlibet.

Quarta Propoſitio.

Semipelagiani admittebant prævenientis gratiæ interioris neceſſitatem ad ſingulos actus, etiam ad initium fidei; & in hoc erant hæretici, quod vellent eam gratiam talem eſſe cui poſſet humana voluntas reſiſtere vel obtemperare.

Propoſitionis hujus duæ ſunt partes: Prima eſt facti, utrum ſcilicet Semipelagiani admiſerint gratiam neceſſariam ad initium fidei.

Secunda utrum hæreticum ſit dicere gratiam actualem Chriſti talem eſſe cui poſſit humana voluntas conſentire vel diſſentire.

Neque etiam attingitur quæſtio hic de gratia efficaci à ſe aut à conſenſu, quia utriuſque opinionis aſſertores fatentur quod gratiam Dei poſſumus abjicere juxta Concilium Tridentinum Seſſ. 6. c. 5. Sed tantum queritur utrum gratia in ſtatu naturæ corruptæ talis ſit, ut neceſſitatem inferat voluntati, adeo ut ei non poſſit diſſentire; quod nullus Catholicus unquam admiſit.

Hæc Propoſitio, ſuppoſitâ aliarum falſitate, neceſſariò debet falſa judicari; nam ſi impoſſibilia numquam ſunt Dei Præcepta juſtis defectu gratiæ ſufficientis cui actu reſiſtunt, ſequitur poſſe gratia reſiſti. Nam ab actu ad poſſe valet conſequentia. Secundò ſi certum ſit ad meritum requiri indifferentiam, cum actio qua gratiæ Dei conſentimus, ſit meritoria, ſequitur conſenſum ei præberi cum indifferentia, ac proinde cum potentia diſſentiendi.

Quinta Propoſitio.

Semipelagianum eſt dicere Chriſtum pro omnibus omnino hominibus mortuum eſſe aut ſanguinem fudiſſe.

Duo quæruntur circa hanc Propoſitionem. 1, Quid de ea ſentiendum quatenus notam hæreſis affingit communi Catholicorum Theologorum ſententiæ quæ aſſerit Chriſtum pro omnibus omnino mortuum eſſe.

2. Qua-

2. *Quatenus ex mente Jansenii Christus non pro omnibus sed pro prædestinatorum salute tantum mortuus est, ita ut omnibus reprobis negata sint auxilia sufficientia quibus possint salvari.*

Hoc sensu examinata Propositione, intactæ relinquuntur difficultates quæ occurrunt aut circa infantes sine baptismo decedentes, aut infideles, aut obduratos. Nam qui dicit Christum non pro solis prædestinatis esse mortuum, non dicit consequenter pro quolibet reprobo in particulari mortuum esse, sed sufficit quod pro aliquibus saltem reprobis.

Quod autem pro justis saltem non perseverantibus mortuus sit, patet ex Concilio Tridentino, ubi definit justis mandata Dei non esse impossibilia, quia Deus iis gratiam necessariam suppeditat. Si enim possunt observare mandata, possunt salvari, ac non nisi ex meritis Christi.

Idem Sess. 6. c. 3. Verum tametsi ille pro omnibus mortuus est, non omnes tamen mortis ejus beneficium recipiunt. *Ergo Christus pro iis etiam mortuus est qui beneficium non recipiunt; at illi non alii sunt quam reprobi.*

CHAP. IX.

Of our Sollicitations during the whole moneth of September, *to obtain that our Writings which we presented to the Cardinals, might be communicated to our Adversaries. Of the Death of Cardinal* Roma *which hapned during this moneth. Of the secret Congregations which began to be held at Cardinal* Spada's *house.*

IT was the first and only thing which I did on Sunday the first of *September*, to seek meanes how to get the abovemention'd Writing, which yet I could not do till two dayes after, and all that I learn't on Monday the second, was, from the Resident of *Poland*, who signify'd to me that a Gentleman of that Kingdome told him, that he had been in the company of one of the Doctors of our Antagonists and a Jesuite; which Doctor said, that there were but ten or a dozen Doctors of our Faculty and four Bishops that maintain'd our cause, and that the Pope had profess'd that he would make so good a Censure upon this occasion, that there should be no more coming thither again. I sent likewise those two dayes, to know whether Cardinal *Roma* gave audience, and understood that he did not.

On Tuesday the third I went to see F. *Melchior*, who not being at home, I fell into discourse with F. *Dominique* Priest of the same Order, a very able man, and who taught Theologie in his Covent, together with F. *Melchior*. He told me he had been at the Covent of the Minimes upon Saint *Augustin's* day with M. *Joysel*, who spoke so confidently of the condemnation of the Propositions, that he was constrain'd to advise him not to go so fast, for there were many in the world that did not, as he, account the Propositions Heretical, by reason of the senses, as he explicated the same, which they admitted relating to *Effectual Grace*. Their Discourse forthwith fell upon the First Proposition, of which F. *Dominique* told M. *Joysel* what sense we held, and alledg'd some arguments for it, which M. *Joysel* being unable to gainsay, answer'd in one word, That they impugn'd the same *as it was in* Jansenius, *and because it was there*. F. *Dominique* demanded, whether the being of a thing in *Jansenius* were sufficient to make it deserve to be impugn'd and censur'd? M. *Joysel* answer'd, that it was not; but yet if it were lawful to maintain Propositions because they might have good senses, none should ever be condemn'd, because there is not any so bad but may be well interpreted; and he brought this for example, *That the body of our Lord is not in the Eucharist*, which he said might admit a good sence, because 'tis true that it is not there *Circumscriptive*, that is to say, as other bodies are in their ordinary places according to their natural extension. F. *Dominique* answer'd, that if there had been any Hereticks who had affirm'd it to be there *Circumscriptive*, as there had been others who have said that it is not there really; then, before judging of the Proposition, which affirms the same not to be there, it would be requisite to distinguish it with reference to those two sorts of Heresies. So in the matter propos'd, there having been Hereticks who have affirm'd, that the Commandments of God are not possible even with the assistance of Grace, and others that they are so without it, that is, without that Grace which is necessery to render them possible with the last and next possibility, and which hath no more need of any other assistance for action; it is requisite for right determining this affair, to distinguish the senses according to which the said First Proposition may be extended, before judgement be pass'd upon it.

The same Father told me another passage which fell a few dayes before from M. *Hallier*, and for which he was sufficiently well taken up. This Doctor said, that if *Molina* were rightly consider'd, it would be found that there was not so much to say against him as people believ'd, and that there was much difference between him and the Pelagians and Semi-Pelagians. The answer return'd to him, was, that this Discourse was very strange from a man who pretended to subtilty in these matters, For in the first place he was askt how it was possible that there should be so little to say against *Molina*, considering all that had been done against him in *Spain* and at *Rome* in the Congregations *de auxiliis*? And in the second place he was told, that truly there was much difference between *Molina* and the Semi-Pelagians, because Molina had said much more then they, That the Semipelagians held, that only the beginning of the first disposition to Grace proceeds from the part of man; that as for the rest, they assented readily, that Man is govern'd by the motion and power of the Efficacy of Grace; but *Molina* holds that Man is the *primum mobile* & chief master of his own Salvation from the beginning tothe end.

In the afternoon we went to wait upon Cardinal *Roma*. His *Maistre de chambre* told us, that we might send one of our Attendants to him upon Friday following, and he would signifie to us when we might probably have access to his Eminence. In the mean time he advertis'd us that one of our Antagonists came thither to know *whether the Businesse were likely to go forward*, and that he answered, *That it did not stick at us, that we had performed our parts, but themselves might consider that Cardinal* Roma *was not in a condition at present for affairs.* He added, that if they came again, he would acquaint them with our new diligence.

F. *Epiphanius* came to see us after Supper. The Discourse hapned to be about the false censure of the Faculty dispers'd through the world, and which MM. *Hennegnin, Peregret* and *Cornet* avow'd in the face of the Parliament not to have been subscribed by any of themselves. F. *Epiphanius* told us, *That M.* Lagault *affirmed to him since his comming to* Rome *that it was sign'd by them, and that there had been but one way which hinder'd us from being confirm'd by the Faculty.*

On Wednesday the 4th. I went to *Giesu Maria*, where I saw F. *Pancratio* and another chief Father of that House; they both confess'd to me, that they had taught the *Molinistical* Opinions, and that whilst they taught them they were perswaded in their Judgements that none but these were consentaneous to truth; but the reading of S. *Augustin* which they had happily undertaken, perfectly undeceived them. In our Discourse interven'd a very aged Prelate nam'd *Monsignor Garotti*, who spoke something concerning this matter, but vigorously and as one that understood it well. He told me that all this affair was but a businesse of animosity on the Jesuites part; that he remembred that *Clement VIII.* having highly blam'd the General of the Jesuites for their engaging in defence of *Molina*'s doctrine, the General answer'd the Pope, *Vedremo, Beatissime Padre, come la potremo diffendere, We will see most H. Father how we shall be able to defend it:* That thereupon he writ to all the Fathers of his Society to send to him all the best arguments that they found upon this Subject; and that a Jesuite talking with him (*Monsignor Garotti*) told him that he had of his own head furnish'd his General with ten *Reasons* for such defence.

Perceiving Cardinal *Roma*'s sickness to continue, it came into our minds to impart our *Writings* and their *Summary* to M. *Hallier* and his Collegues, that we might get so far onward, and that they might employ part of their time in perusing them, and prepare themselves to make such answers thereunto as they should think fit. I went to see M. *Cosimo*, Cure of S. *Saviour*, to desire him to direct me to some Officer of Justice of his Acquaintance who were fit to make such signification in due form and order. M. *Cosimo* told me, *That this could not be done, but either by the Secretary of the Congregation by whom our Writings might be communicated to our Adversaries, and theirs to ours, and that by Order of the same* Congregation *when it thought fit, after perusal and examination therein; or else Order of the Dean, in case we could obtain of him to permit us to hasten things, by indorsing them with* Communicetur. *That otherwise he thought it an ill course to do it of our own Heads, unlesse perhaps they would somewhat excuse it as possible to be our custome in France, and as if we understood not that of* Rome: *But it was to avoid such inconveniences that he had advis'd us to retain an Advocate; and since we had means to prevent mistakes in our proceedings, it was best not to bring our selves to such a passe as to have need of making excuses.*

A visit which I made to Cardinal *Palatta* took me up all the afternoon of this day, and in a converse sufficiently long that I had with him; that which I learnt most considerable, was, that M. *Hallier* had visited him and told him, *That we were Jansenists; and that our aime was by shifts and under pretext of some equivocations & interpretations of Propositions, to cause the Church to declare that she had acted wrong in her former condemnations.*

On VVednesday the sixth, I went towards evening to Cardinal *Roma*'s House. His *Maistre de chambre* told me, *That we could not hope to see his Eminence till within two or three dayes more.* I answer'd, *That we would willingly have so much patience, and ask'd him whether there were not some way in the mean time for his Eminence to appoint that our Writings might be communicated to our Adversaries, to the end they might be employed in persuing them till he recover'd his health.* He reply'd, *That he would endeavour to acquaint his Eminence with it*; and we agreed upon the Tuesday ensuing for an answer.

A Discalceated Carmelite inform'd us the same day that M. *Ollier* was the man that sollicited in their Covent at *Paris* for subscriptions against the Propositions, and their Fathers refused to do it.

On Saturday the seventh I acquainted a person, one of the most intelligent and accomplish'd in the Court of *Rome*, with what had pass'd between M. *Albizzi* and us, upon *August* 16. at Cardinal *Roma*'s House. This Person couusell'd me not to lose this occasion of making known to the Pope the animosity and partiality of that Assessor, whereof the said Person gave me further clear and convincing proofs. M. *Othewin* told me that M. *Hallier* being that morning taking the aire uprn the *Mont de la Trinité*, said to the F. Abbot of S. *Antonie* that he (*Hallier*) held us fast, that we should not escape him, that he would cause us to be put in *Cornetto*, which is as much as to say, in *Bedlam*, and some other things of the same staain.

The Ambassador had been sick for some weeks, and so we could not visit him, but (thanks be to God) having by this time recover'd his health, we went this evening to congratulate with him. He fell to ask us about our Businesse how it stood; and told us he had seen some of our Cardinals, amongst others Cardinal *Ghigghi*, who seem'd very pleasant and joyfull; which was an argument that they who usually are deep musers upon the smallest affairs that give them the least trouble, must needs have found out some favourable expedient to get out of it, and which afforded much satisfaction. VVe answered that that could not be, because to get out of it, it was necessary to examine the affair in due manner, which they could not do without trouble. Then we fell into Discourse whether or no we should be heard in the presence

preſence of either ſide. VVhereupon he made ſcruples, which we anſwered; and though he ſeem'd in ſome meaſure ſatisfi'd therewith, yet he told us, that he knew not whether it would be granted to us or no. He told us further, that they had uſed diligences by the mediation of the Nuntio's to get the Opinions of Univerſities, &c. and we anſwered him that that courſe would not conduce much to the clearing of things, unleſſe they did us the juſtice and took the pains to hear us in the preſence one of another. VVe talkt what had paſs'd in the affair of the Iriſh, of the Letters which the Jeſuites had obtain'd of the Emperor, the King of *Poland*, &c. of the *Cornetto* whither M. *Hallier* in companies threatned to ſend us. Here the Ambaſſador told me, that the day before he complain'd to him of a Letter which I had written to M. *Bouvot* Regiſter of our Faculty, and which M. *Bouvot* had ſhew'd to M. *Grandin* our Syndic, in which, he ſaid, I ſent word that there had not been ſeen in many ages ſuch a thing as the Congregation we had obtain'd, and that the Pope ſpeaking of M. *Hallier*, ſaid that this Doctor ſeem'd to his Holyneſſe very preſumptuous. I anſwered the Ambaſſador, that indeed I believ'd I had written to M. *Bouvot*, when the Congregation was declared to us; That I did not remember what words I us'd to him about it, but I ſaw not the leaſt apparence that I ſpoke any thing near what I was charg'd with; becauſe when I writ I endeavour'd to do it as if it had been in preſence of all the world, and as if my Letters were publickly to be ſeen, becauſe it was poſſible they might be ſo. That I had written many indeed which I ſhould be loth to have become publick; but I writ none which I foreſaw not might incurr that danger; upou which conſideration I endeavour'd to write nothing whereof I might be aſham'd and repent me, in caſe they hapned to be ſeen. How-'ever, it would be very acceptable to me if he plear'd to take account of that whereof M. *Hallier* complain'd, becauſe I had written none for a long time, whereof I kept not a Copy by me; and that though I could ſend to M. *Bouvot*, yet I promis'd him to bring him a faithfull Copy, that ſo if I had deſerv'd blame, I might receive it and make ſatisfaction; but if there were found no cauſe of complaint, he might underſtand how groundleſſe thoſe of our Adverſaries were.

On *Sunday* morning *Sept.* 8. I went to ſee the General of the Dominicans about a particular affair of one of the Religious of his Order, concerning which a Friend of mine had written to me out of *France*. F. *Barellier* his French Aſſiſtant interven'd in our Diſcourſe. The General told me, among other things, that *M. Hallier* ſpeaking to him about me, accuſed me of having written againſt the Pope; with which he acquainted me out of kindneſs and under ſecrecy, not to exaſperate me againſt *M. Hallier*, but to cauſe me to bethink my ſelf what might be the meaning of this accuſation, which was of conſequence. Yet I was not much anxious about it, nor have thought much upon it ſince, knowing well that this calumny was like all the reſt which they us'd to deviſe againſt us, extravagant and groundleſſe.

On *Monday* the 9th. towards evening I went to Cardinal *Roma*'s Houſe. His *Maiſtre de chambre* told me, *That he had not ſtirr'd out of Bed of two dayes before; that he was up that day, but was conſtrain'd to betake himſelf to bed again immediately; that if he could recover a little, he would go ſpeedily into the Country to confirm it; that therfore he could not of long time intend our affair, and that we might conſider upon what we thought expedient to do therein in the mean time. That M.* Hallier *and his Collegues had been there the day before, and he had told them the demurr was not on our part.* He intimated to me likewiſe, *that, if it ſeem'd good to us, we might viſit M.* Albizzi. VVhereunto I anſwered forthwith, *That we could not have confidence in M.* Albizzi, *nor treat with him; and that if Cardinal* Roma *pleas'd to write upon our Papers that they ſhould be communicated to the Doctors our Adverſaries, it would ſerve them very much and us too, advance our affairs, and put both ſides into a condition to wait ſome good ſpace of time without impatience the secovery of Cardinal* Roma. He reply'd, *That his Eminence was not in a condition to meddle therewith; that M.* Albizzi *ſhould no longer ordain any thing by his own authority; that it behooved us to have recourſe to the Pope for the knowing of his pleaſure what courſe we ſhould take.* I anſwered, *That it was much better to expect yet for ſome time; That if in caſe Cardinal* Roma *did not ſuddenly recover his health, yet his indiſpoſition might diminiſh and allow him to inſcribe upon our Writings that they might be communicated. Wherefore I intreated him not to tell any perſon that he had ſpoken to me of M.* Albizzi, *but to ſignifie to M.* Hallier *and his Collegues, when they came thither, that I had been there and was oblig'd to have patience as well as themſelves.* VVhich requeſt he granted.

Tueſday the 10th. in the afternoon I viſited Cardinal *Barberin*. Aſſoon as he ſaw me, he ask'd me whether we had delivered our *Writings*; adding that if Cardinal *Roma*'s ſickneſſe continu'd, ſome means muſt be thought upon to ſupply that defect; that much time was ſpent without any thing done, that it was tedious; but however we might hold our ſelves aſſured, that the Queſtions *de Anxiliis* would not be medled with, but only the Propoſitions taken into conſideration. To all which Diſcourſe of the Cardinal, I anſwer'd what I thought fit, and he carried me abroad wth him to take the aire, and return'd me to my Lodging.

I had attempted from *Tueſday* morning to get Cardinal *Roma* ſpoken to by his Auditor for the *Soit communiqué* (*Communicetur*) of our *Writings*, and upon *Wedneſday* morning we went to a very good and pious Eccleſiaſtick, his Eminency's couſin and intimate Friend to obtain the ſame courteſie of him, and get him to perſwade the Cardinal to do it, if poſſible. He promis'd us to effect our deſires, in caſe he found the Cardinal in a condition any wiſe fitting to be ſpoken to; but he told us that he was very ſick, and recommended him to our Prayers. Afterwards we went to the *Auguſtines*, whither we were invited, to hear an Oration of the Divinity-Profeſſor who then began his Lectures. He ſpoke very copiouſly of the eſteem that ought to be made of S. *Auguſtin*'s Doctrine; he urgently recommended to his Auditors the reading of that Father's admirable works; but if they did not read them all, yet that none ſhould omit

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to read the little volum which had been lately printed at *Rome* by persons whom he said he would not name; and yet without naming us he gave us publick thanks for it.

Nevertheless we judg'd it expedient to visit the other four Cardinals deign'd for our Congregation, that we might let them know what assiduous diligence we had us'd in the preparing of our *Writings*, and what had hindred us from presenting the same to them since they were ready. The same afternoon we visited Cardinal *Cechini*, who intimated to us to deliver them to the rest in the mean while till Cardinal *Roma* recover'd. We answer'd that we had forborn so to do out of an intention to deliver them to all at the same time, and that they might have all a fresh remembrance of them when they should assemble in the Congregation to hear us and regulate us according to what they should have seen of us in writing. He reply'd, That for his part he should alwayes willingly concurr with what the rest should ordain in the businesse.

Before our going to Cardinal *Cechini*, we had been at Cardinal *Spada*'s House, where arriv'd at the same time some of the Cardinals in order to a Congregation which was to be held there; for which cause we retreated, having seen but not spoken to Cardinal *Spada*. Hereupon when we returned thither at the end of the Congregation assoon as he saw us, he came to us with a smiling countenance, and told us he was sorry that he could not give us audience that day. We signifi'd to him in a few words what we had to say to him; but we were oblig'd to return thither the next morning upon his invitation.

Before we went to him upon *Thursday* the 12th. I met with the Bishop of *Bethleém*, who out of kindnesse conjur'd me for the honour of God to deliver our *Writings*, adding that delay caus'd it to be suspected that we had evil designs, and inclin'd the people with whom we had to do, to judge and condemn us without hearing. That it was reported that time had been given us, that we had been summoned, and that we had pass'd the term. That all these particulars were registred. I thank'd the Bishop for his affection, and answered him, that we had also kept Memorials both by our Letters and otherwise, of the whole manner wherewith we were treated, and of all that had been said to us. That we had us'd the greatest diligence that could be required of us in preparing our *Writings*. That we had more reason to complain of our being hastned as we had been, than others had to complain of our having delay'd. That we did not in the least fear the most embittered and powerfull persons against us, because they could do us no mschief, but they must do the like to the H. See, since we had no other interests in the whole affair but what were the same with those of the supreme Pontificate. The Bishop assented that the manner of proceeding towards us was exorbitant and strange, but yet it behooved us to condescend to the state in which things were, and endeavour to stop the mouths of the most passionate against us.

When my Collegues and I went to Cardinal *Spada*, we told him that we had ever since a fortnight before repair'd to Cardinal *Roma* to acquaint him that we were ready to appear in the Congregation when it should please him to assemble it; and to bring him our first *Writings*; That we had been deferr'd from day to day since that time by Cardinal *Roma* himself, to whom we had spoken once, and who advis'd us to have a little patience, adding that assoon as he recover'd a little health, he would employ the same in our affair. Cardinal *Spada* answered, that he would make report of what we said to him where it should be needfull; but that those Autuminal Sicknesses were sometimes dangerous, and besides very long: that in case this of Cardinal *Roma*'s should hold on, some order must be consider'd of in reference to our affair. We reply'd, if it lasted, we doubted not of the necessity of taking some other course therein; and we assur'd his Eminence that on our part we would alwaies be found dispos'd to further the businesse with all sort of diligence, so far as the Things which we had to manage would permit.

M. Hallier and his Collegues came to wait upon Cardinal *Spada*, who was to go to *Monte Cavallo*, and being he was ready to go just as we had finisht what we had to say to him, we became oblig'd to accompany him thither. *When* he was enter'd into the Popes presence, we stay'd in the Antichamber during that Congregation. And *Monsignor Sacrista* who entertain'd us there a good while, told us, among others, two remarkable things. First, That *M. Hallier* and his Collegues had long ago deliver'd their *Writings* touching the Propositions to the Cardinals, and since begun to deliver new ones to them which related only to our persons and designs. Secondly, naming some of the Consultors appointed for our Congregation, he told us that F. *Luca Vadingo* would be one of them, and that he was well inform'd of the whole intrigue of the affair, particularly touching the Book of *Jansenius*; that in the beginning when he was first founded, he said, Let us see whether it be contrary to S. *Augustin*, and then condemn it; or if they will not examine it, all that can be done against it is to prohibite it for having transgressed the Prohibitions of writing concerning this matter: That the cause stood thus when it was reported to *Urban VIII.* and that after it was dispatcht by the Pope, some persons had added what is found in his Bull, That *Jansenius* had reviv'd the Propositions condemned by *Pius V.*

When the Congregation was ended we went to Cardinal *Ghiggi*'s Apartment, where we waited for his return; and though it was sufficiently late, yet he prevented us in speaking to us first, and caus'd us to enter into his Chamber. We told him, that our *Writings* were ready. Which word we had no sooner spoken, but *O sia lodato Dio, God be thanked* (said he to us) I think we have heard some mutterings about them. The meaning of which in his mouth, was, that great complaints had been made about them. We answered that it should be manifested that we had not been faulty of any delay. (Indeed 'twas an extraordinary thing that we could get our two pieces ready in so little time; and I think no person ever labour'd at any work with more assiduity and speed day and night than *M. de Valcroissant* and *M. Angran* did to dispatch them; and when they were done, to get

get Copies of them quickly ready for their Eminences; we employed for some dayes together twenty *Amanuenses*, whereof some transcrib'd one Quire and some another.) The Cardinal reply'd that he did not say that we had caused any delay, but that he exhorted us to endeavour to act in such sort that there might be no appearance that we had, nor ground to suspect it: *Ma al meno que questo non appariſca.* He told us also that if Cardinal *Roma*'s sickness should prove long, Cardinal *Spada* would be the person to whom we ought to addresse our selves, as Dean, *à chi biſognarebbe far capo.*

I went in the afternoon with much anxiety to enquire the condition of Cardinal *Roma's* health; Cardinal *Barberin* arriv'd there almost at the same time that I did. We were answer'd that he was a very little better, whereupon Cardinal *Barberin* return'd without seeing him for fear of disturbing him. From thence I went to see the person whom I had entreated to procure that Cardinal *Roma's* Auditor might inscribe the *Communicetur* upon our Papers; for I had understood that that was sufficient to authorise the imparting of them to the Doctors our Adversaries; and he told me that *Signor Franceſco*, (which was the name of his Eminence's Cousin whom I spoke of) had told him that his Auditor could not write the *Communicetur* without first receiving his Master's order; that himself (*Signor Franceſco*) could not speak that day nor the next to Cardinal *Roma* to cause him to give his Auditor such order; but in case his health continu'd in the condition wherein he beheld it, he hop'd that he might do it by Saturday or Sunday following.

Friday the 13th. was the day of the Ambassador's usual audience; and before he went to it, I entreated him that in case the Pope spoke to him about the delay of our Writings whereof complaint had been made, he would tell his Holinesse, that that which hinder'd us for a fortnight, in which we could have deliver'd them, was Cardinal *Roma's* sickness. The Ambassador answer'd me nothing touching our Writings, but askt me immediatly whether I had heard tidings of his health that day; and told me with a most sincere sentiment of esteem and grief, that if that Cardinal should be taken away, the Church would have a signal losse in him. We sent about noon to know what newes of him, and understood that he was very much better then the day before. In the afternoon we went again to Cardinal *Cechini* to give him the same information concerning our Writings that we had given to others; but we were refer'd till that day sevennight to speak with his Eminence.

On Saturday in the afternoon I went to Cardinal *Roma's* house, where I learn't that his health still grew better and better; and in the joy and hope that his *Maiſtre de Chambre* had of it, he told me that M. *Albizzi* coming thither the Thursday before to the Consistorial Congregation which was held there, he had said to him with a free aire; *Queſti Dottori Franceſi vengono ſempre qui, & l' Eminentiſſimo non può attendere à ſto negotio per hora. Fra tanto biſognarebbe far qualche communicatione di ſcritture, &c. Those French Doctors are always comming hither, and his Eminence cannot at preſent intend their affair. It may be requiſite in the mean time to make ſome communication of the Writings of one ſide to the other, to employ them.* But he had no sooner opened his mind to M. *Albizzi*, and done speaking, but M. *Albizzi* told him, *Non ſi vuol diſputare qui di queſta coſa, It is not intended to diſpute that point here.* Which averseness of M. *Albizzi* from what he propos'd to him, kept him from speaking any thing more to him about it.

On *Sunday* the 15th. I accompany'd the Ambassador to the solemnity of the Chappel which was performed that day as the Anniversary of the Popes election; and whilst Cardinal *Barberin* was renewing to him the ceremony *ad multos annos*, there came a very great rumour of Cardinal *Roma's* death. Whereupon believing that God had dispos'd of him, we went in the Afternoon to Cardinal *Spada*, to tell him that when he pleas'd we were ready to appear before the Congregation and to deliver our *Writings*. The Cardinal told us that he would give us an answer on *Wednesday* or *Thursday* at the furthest, and that in the mean time we might visit those other *Meſsieurs*, to the end they might read our *Writings*. I did not believe that by *queſti altri Signori* Cardinal *Spada* meant *Meſsieurs* the other Cardinals of our Congregation, but the Doctors our Adversaries, and that his Eminencie's intention was that we might communicate our *Writings* to them in the mean time. M. the Abbot of *Valcroiſſant* understood it also in this manner; and he and I having reply'd to the Cardinal that that was our Purpose (that so we might be more assur'd what was his, and act without fear of proceeding contrary to his intentions) He told us that that was not his meaning, but when it should be time to communicate them, if the Congregation judg'd it expedient, they should be communicated reciprocally at the same time, to the end there might be neither advantage nor disadvantage on one side or other, *acciò non ſia ne vantaggio ne ſvantaggio.*

On *Monday* the 16th. towards evening I went to see F. *Melchior*, who inform'd me that since some dayes they had been much troubled in their Covent about a Thesis, which was to be maintained there, of which the Doctors our Antagonists and the Jesuites having had notice, endeavoured to hinder the Impression by M. *Albizzi's* means, and made a great stirre about it. That M. *Albizzi* for that purpose sent for the Procurator General of their Order, to whom, assoon as he saw him, he made great reproaches, for that the Professors of the Covent *de la Victoire* taught Jansenisme, the greatest proof whereof alledg'd by him was that they convers'd with us, and for this consideration he threatned them to give them a *Mittimus* to depart out of *Rome*. That all the day preceding, though it were *Sunday*, was employed in goings and commings to and from M. *Albizzi* about the said Thesis. That M. *Albizzi* had a design to have seiz'd all the Copies that were wrought off, but he to whom they belong'd had been more diligent in getting them from the Printer than M. *Albizzi* had been in sending to take them thence. That M. *Albizzi* seeing himself prevented herein, sent to their Covent in the Pope's name to prohibite the Person that had them to part with any of them;

them, and afterwards sent order to their Procurator-General with threatning that he should remain responsible for them. In fine, all this bustle was made against the said Thesis, because it was known to be compos'd conformably to the mind and doctrine of Councils, S. *Augustin* and S. *Thomas*; *ad mentem Conciliorum*, *Sancti Augustini*, & *Sancti Thomæ*, and that it was almost wholly fram'd in their very words. F. *Melchior* told me likewise what diligence they had us'd both in addresses to the Master of the Sacred Palace, who licenced the Impression, and to Cardinal *Ghiggi*, from whose good will and protection they promis'd themselves assistants in this affair: and all that had pass'd therein he related to me more distinctly and particularly than I do here, because I set down only the most remarkable things which I writ thus confusedly when I returned home after their visite.

On *Tuesday* morning being the 17th. we sent up our prayers to God for the eternal rest of the Soul of Cardinal *Roma*, whose death hapned the evening or the night preceding. It was a great loss both to the H. See and the Sacred Colledge: He was a man of known and generally esteem'd integrity throughout the world. He was of very easie accesse, very equitable, and unmoveable by favour or faction. He had a very sedulous care of his Bishoprick of *Tivoli*, and divided himself between the administrations of it and those whereunto he was oblig'd in reference to the Offices he had at *Rome*, with indefatigable pains. His charity and liberality towards the poor and his Church were so large, that they left him no thought of laying up of treasure upon earth either for himself or any of his kindred: and he gave them no part of his Ecclesiastical goods besides one furniture for a Table which he gave to one of his Brothers, as he would have given the same (he said) to any other Stranger, if he had not had that Brother, to the end he might have in the time of repasts some company and conversation. But this is not a place to speak of the particular actions and vertues which render'd him so commendable during the whole course of his life; it shall suffice to adde here in reference to our affair, that he was more intelligent of, and better affected to St. *Augustin*'s doctrine than he ever profess'd to be. But I was inform'd above a year before that he studied it with particular affection; and that he was enlightned in it by the informations which he caus'd to be given him by a very learned Dominican, who had such confidence in me and in the secrecy which he promis'd himself that I would keep for him, and the good use that I would make of the knowledg which he imparted to me of the correspondence which he had in this affair with Cardinal *Roma*, that assoon as he had finisht a *Writing* to give him, he shew'd me a Copy of it, and when they had conferr'd together about it, advertis'd me likewise how his Eminence took and apprehended the matter, and in what sort he accounted himself convinc'd of it. I kept secrecy herein so faithfully, that I never spoke so much as a word of it to my Collegues themselves, who only knew that this Cardinal being very pious and equitable, it was very advantageous to us that he was Dean of our Congregation. But now there is no longer any danger in speaking it. I preserv'd and still keep the Copies of those informations, which Cardinal *Roma* believ'd peculiar to himself; and lookt upon as his own labour, having therein imploy'd that of a man whom he knew very intelligent and impartial, whom he otherwise consider'd as his antient friend, and who undertook the same by his motion, having nothing else in his view but God and the Truth: The Propositions in question were consider'd and handled in these Informations, as we had alwayes consider'd them, capable of several sences very opsite, but as pertaining to the faith of the Church, when they were purg'd from their equivocations, and reduc'd to the sence in which they would be necessary sequels and clear dependances of the Efficacity of Grace. This may be seen in those *Writings* themselves, which I have thought fit to place at the end of the *Collection*, because they deserve to be kept to posterity. It may be judg'd thereby whether the death of this great and pious Cardinal was not a signal losse to the H. See, the Sacred Colledge and indeed to the whole Church, it depriv'd us of a considerable Prop both in the Congregation whereof he was Dean, and in all other dependances of our affair to which he was sincerely affected; and of which he said a hundred times to the Ambassador, as well as of that of the Bishopricks of *Portugal*, that it was a shame they were not ended.

VVherefore his death, which according to the judgement we were able to make of it, was very unseasonable for us, could not but be resented by us with particular sorrow; but having consider'd that our affair was more God's than ours, that he had not remov'd this prop without secret but just reasons of his inscrutable judgements, and that he could, if he pleas'd, deliver it from oppression, and instead of one man whom he took from us, give us a thousand others with as much facility as he could, if he had pleas'd, have sent to our Lord in the time that he was sought to be hurried to death, more than twelve legions of Angels, to secure him from it; we comforted our selves for the losse, and fell again to prosecute our affair with new care, diligence and vigour.

In the afternoon we went to visit Cardinal *Ghiggi*, M. *de Valcroissant* represented to him with what diligence and sincerity we had labour'd to put our selves into a state to appear at the Congregation ever since it was declar'd to us, and after having spoken there to leave some thing *in scriptis* that might be worthy of the subject and the assembly; and on the contrary, in what manner we had been censur'd in the mean time as tergiversators, and those that endeavour'd to decline the clearing of things; but we conceiv'd that hereafter we should not be thus dealt with, when it were once considered who sent us, and what was the weightynesse and importance of the things which we had compris'd in so little time in those two first *Writings* which we brought to him; and which accordingly, after this was spoken, we presented to him. The Cardinal received the same civilly, and with a sentiment of humility desir'd us to pray to God for him, that God would please to open his understanding to comprehend the same aright, adding that, for his part, he would study them very willingly and carefully. He told us also that from

from thenceforward, either the Pope or *C*ardinal *Spada* muſt be addreſſed to, for direction concerning what ſhould be fit to be done in the *C*ongregation. VVe anſwered, that we hop'd his Eminence would have a hand therein too, and take care that all things might be obſerved according to the neceſſary forms. He reply'd, that as for himſelf, his Obligation ſhould be to ſtudy the *Writings* which we had given him, and if in reference to the management and direction of the affair Cardinal *Spada* pleas'd to confer with him, it would be a thing that depended on his civility; *Sarebbe la ſua urbanità.*

Wedneſday morning *Sept.* 18. I viſited the Ambaſſador, and went abroad with him to take the aire. Amongſt divers things which we ſpoke about our affair, the moſt conſiderable was, that he told me ſome had ſpoken at Court of the *Janſeniſts* (or thoſe that were denoted by that name) a people very ill affected to the King's ſervice, even ſo far that ſome of them at *Paris* had left off praying for the King, and pray'd only for the kingdome. That hence it was concluded that they approach'd very near to the *Calviniſts* who were enemies of Kingly Government; that the King and Queen were render'd odious to that Party, by ſaying that they were not favourable to it; and to temper in ſome ſort the extent of theſe falſe and malicious reproaches, (the Ambaſſador told me alſo) that it was ſaid that all the *Janſeniſts* were not of the ſame humour, but that the malicious of the Party made uſe of the reſt, who were good people, to cover their moſt evil deſigns under their reputation, as they carry Images of wax before Proceſſions. I anſwer'd the Ambaſſador, that theſe calumnies deſerv'd that an Anſwer ſhould be given to him, to let him ſee the malignity of thoſe that invented them. Whereupon he told me, That he had charged M. *Hallier* with the threatning that I acquainted him M. *Hallier* made of the *Cornetto* or *Ergaſtulo* againſt us; and that M. *Hallier* ſwore all the Oaths in the world, that he never ſpoke ſo; and nevertheleſs I was as well inform'd as any man could be that he had ſpoke ſo, and indeed it was very true.

We made divers viſites on *Wedneſday* afternoon, *Thurſday* and *Friday* both morning and afternoon, to wait upon the Cardinals *Spada*, *Ginetti*, and *Cechini*, and preſent our *Writings* to them. The firſt of the three whom we found ready for it, was Cardinal *Spada* upon *Saturday* the twenty firſt in the forenoon. M. *de Valcroiſſant* ſet forth to him very well and plainly the ſtate of our affair, and gave him our *Writings*, and the laſt that he ſpoke of being the Summary, the Cardinal began his anſwer there, and told us that he would not look upon it, nor make uſe of it, till after he had perus'd the large Papers. According to the character that had been given of him to me divers times, he was a man likely to take that pains; but however he made us this promiſe, and receiv'd them courteouſly.

When we went to him on *Thurſday* in the afternoon, we found there a ſecret Congregation, at which were *Monſignor* the Patriark *Spada*, a criminal Judge; the *Capo Notaro* of the H. Office and M. *Albizzi*: and when we went on *Friday* to Cardinal *Ginetti*, we found a Congregation of Cardinals aſſembling there; and as we were retiring, there arriv'd one, who advertis'd me that on *Tueſday* following a Congregation of Conſultors were to be held about our affair, and that I muſt take heed, becauſe ſome perſons who were favourable to us, and ought to be there of right, were excluded.

In the afternoon of *Saturday*, amongſt other little buſineſſes I went to carry *Monſignor Sacriſta* our *Writings* of matters of Fact, and the Summaries of both, that he might have ſome kind of *Idea* of that of S. *Auſtin's* authority, a perfect Copy whereof could not then be had for him. He told me one very conſiderable thing, which was, that the Pope in diſcourſe with him a few dayes before ſaid to him, *That the Jeſuites fomented Hereſie.*

On *Sunday September* 22. we went in the morning to Cardinal *Ginetti*: He was reconducting a Perſon to whom he had given audience, and returning came chearfully to us, and ſaid to us, as if to congratulate with us for what he was going to ſpeak, *E ben, ſarà per Martedi la Congregatione*, *Well, the Congregation will be on Tueſday.* I apprehended that we ought to be ſo far from being well-pleas'd at the Congregation's aſſembling before our *Writings* had been ſeen by thoſe of whom it conſiſted, or communicated to our Adverſaries, that on the contrary we had reaſon to be ſorry for it. VVherefore being we had not yet certainly underſtood this news from any perſon, and accounted the Aſſembly which was to be held without our participation and convenient advertiſement of it, as good as nothing; to the end we might more cautiouſly declare our Sentiments to this Cardinal, aſſoon as he had regal'd us with theſe compliments, *E ben ſarà per Martedi la Congregatione*, I anſwered ſeriouſly and coldly in theſe words; *Che Congregatione, Eminentiſſimo? VVhat Congregation is it, my Lord, that your Eminence tells us is to be on Tueſday?* The Cardinal judging by our Anſwer that we had heard nothing of it, and fearing he had gone too far in opening a ſecret to us whereof we were not to be advertis'd, fairly chang'd the Diſcourſe and askt us what brought us thither? VVe told him, It was to preſent our *VVritings* to him, which accordingly we did. As he receiv'd them, he ſaid he would read them moſt diligently, *diligentiſſima mente*; and after he had read them, he ſhould be very glad to hear us concerning them.

Departing thence, after ſome ſmall viſites, I met a certain Perſon in the City who told me that the General of the Dominicans intended to preſent a Memorial to the Pope, to get time to ſend for ſome able perſons of his Order, beſides thoſe he had already, who might repreſent to his Holyneſs the intereſts that his Order had in this affair.

In the afternoon I viſited that General, to ſhew him one of our *VVritings* concerning Matters of Fact and our Summary. He preſently ſent for one of his Order to tranſcribe them. VVe conferr'd together a long time, and all our Diſcourſe was, whether we had taken a right courſe in the buſineſs, and whether it would not be better to deliver VVritings concerning the Propoſitions, then

them, and afterwards sent order to their Procurator-General with threatning that he should remain responsible for them. In fine, all this bustle was made against the said Thesis, because it was known to be compos'd conformably to the mind and doctrine of Councils, S. *Augustin* and S. *Thomas*; *ad mentem Conciliorum, Sancti Augustini, & Sancti Thomæ*, and that it was almost wholly fram'd in their very words. F. *Melchior* told me likewise what diligence they had us'd both in addresses to the Master of the Sacred Palace, who licenced the Impression, and to Cardinal *Ghiggi*, from whose good will and protection they promis'd themselves assistants in this affair: and all that had pass'd therein he related to me more distinctly and particularly than I do here, because I set down only the most remarkable things which I writ thus confusedly when I returned home after their visite.

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VVherefore his death, which according to the judgement we were able to make of it, was very unseasonable for us, could not but be resented by us with particular sorrow; but having consider'd that our affair was more God's than ours, that he had not remov'd this prop without secret but just reasons of his inscrutable judgements, and that he could, if he pleas'd, deliver it from oppression, and instead of one man whom he took from us, give us a thousand others with as much facility as he could, if he had pleas'd, have sent to our Lord in the time that he was sought to be hurried to death, more than twelve legions of Angels, to secure him from it; we comforted our selves for the losse, and fell again to prosecute our affair with new care, diligence and vigour.

In the afternoon we went to visit Cardinal *Ghiggi*, M. *de Valcroissant* represented to him with what diligence and sincerity we had labour'd to put our selves into a state to appear at the Congregation ever since it was declar'd to us, and after having spoken there to leave some thing *in scriptis* that might be worthy of the subject and the assembly; and on the contrary, in what manner we had been censur'd in the mean time as tergiversators, and those that endeavour'd to decline the clearing of things; but we conceiv'd that hereafter we should not be thus dealt with, when it were once considered who sent us, and what was the weightynesse and importance of the things which we had compris'd in so little time in those two first *Writings* which we brought to him; and which accordingly, after this was spoken, we presented to him. The Cardinal received the same civilly, and with a sentiment of humility desir'd us to pray to God for him, that God would please to open his understanding to comprehend the same aright, adding that, for his part, he would study them very willingly and carefully. He told us also that

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from thenceforward, either the Pope or *C*ardinal *Spada* must be addressed to, for direction concerning what should be [illegible] to be done in the *C*ongregation. VVe answered, that we hop'd his Eminence would have a hand therein too, and take care that all things might be observed according to the necessary forms. He reply'd, that as for himself, his Obligation should be to study the *Writings* which we had given him, and if in reference to the management and direction of the affair Cardinal *Spada* pleas'd to confer with him, it would be a thing that depended on his civility; *Sarebbe la sua urbanità.*

Wednesday morning *Sept.* 18. I visited the Ambassador, and went abroad with him to take the aire. Amongst divers things which we spoke about our affair, the most considerable was, that he told me some had spoken at Court of the *Jansenists* (or those that were denoted by that name) a people very ill affected to the King's service, even so far that some of them at *Paris* had left off praying for the King, and pray'd only for the kingdome. That hence it was concluded that they approach'd very near to the *Calvinists* who were enemies of Kingly Government; that the King and Queen were render'd odious to that Party, by saying that they were not favourable to it; and to temper in some sort the extent of these false and malicious reproaches, (the Ambassador told me also) that it was said that all the *Jansenists* were not of the same humour, but that the malicious of the Party made use of the rest, who were good people, to cover their most evil designs under their reputation, as they carry Images of wax before Processions. I answer'd the Ambassador, that these calumnies deserv'd that an Answer should be given to him, to let him see the maligity of those that invented them. Whereupon he told me, That he had charged M. *Hallier* with the threatning that I acquainted him M. *Hallier* made of the *Cornetto* or *Ergastulo* against us; and that M. *Hallier* swore all the Oaths in the world, that he never spoke so; and nevertheless I was as well inform'd as any man could be that he had spoke so, and indeed it was very true.

We made divers visites on *Wednesday* afternoon, *Thursday* and *Friday* both morning and afternoon, to wait upon the Cardinals *Spada*, *Ginetti*, and *Cechini*, and present our *Writings* to them. The first of the three whom we found ready for it, was Cardinal *Spada* upon *Saturday* the twenty first in the forenoon. M. *de Valcroissant* set forth to him very well and plainly the state of our affair, and gave him our *Writings*, and the last that he spoke of being the Summary, the Cardinal began his answer there, and told us that he would not look upon it, nor make use of it, till after he had perus'd the large Papers. According to the character that had been given of him to me divers times, he was a man likely to take that pains; but however he made us this promise, and receiv'd them courteously.

When we went to him on *Thursday* in the afternoon, we found there a secret Congregation, at which were *Monsignor* the Patriark *Spada*, a criminal Judge; the *Capo Notaro* of the H. Office and M. *Albizzi*: and when we went on *Friday* to Cardinal *Ginetti*, we found a Congregation of Cardinals assembling there; and as we were retiring, there arriv'd one, who advertis'd me that on *Tuesday* following a Congregation of Consultors were to be held about our affair, and that I must take heed, because some persons who were favourable to us, and ought to be there of right, were excluded.

In the afternoon of *Saturday*, amongst other little businesses I went to carry *Monsignor Sacrista* our *Writings* of matters of Fact, and the Summaries of both, that he might have some kind of *Idea* of that of S. *Austin's* authority, a perfect Copy whereof could not then be had for him. He told me one very considerable thing, which was, that the Pope in discourse with him a few dayes before said to him, *That the Jesuites fomented Heresie.*

On *Sunday September* 22. we went in the morning to Cardinal *Ginetti*: He was reconducting a Person to whom he had given audience, and returning came chearfully to us, and said to us, as if to congratulate with us for what he was going to speak, *E ben, sarà per Martedi la Congregatione, Well, the Congregation will be on Tuesday.* I apprehended that we ought to be so far from being well-pleas'd at the Congregation's assembling before our *Writings* had been seen by those of whom it consisted, or communicated to our Adversaries, that on the contrary we had reason to be sorry for it. VVherefore being we had not yet certainly understood this news from any person, and accounted the Assembly which was to be held without our participation and convenient advertisement of it, as good as nothing; to the end we might more cautiously declare our Sentiments to this Cardinal, assoon as he had regal'd us with these compliments, *E ben sarà per Martedi la Congregatione*, I answered seriously and coldly in these words; *Che Congregatione, Eminentissimo? VVhat Congregation is it, my Lord, that your Eminence tells us is to be on Tuesday?* The Cardinal judging by our Answer that we had heard nothing of it, and fearing he had gone too far in opening a secret to us whereof we were not to be advertis'd, fairly chang'd the Discourse and askt us what brought us thither? VVe told him, It was to present our *VVritings* to him, which accordingly we d.d. As he receiv'd them, he said he would read them most diligently, *diligentissima mente*, and after he had read them, he should be very glad to hear us concerning them.

Departing thence, after some small visites, I met a certain Person in the City who told me that the General of the Dominicans intended to present a Memorial to the Pope, to get time to send for some able persons of his Order, besides those he had already, who might represent to his Holyness the interests that his Order had in this affair.

In the afternoon I visited that General, to shew him one of our *VVritings* concerning Matters of Fact and our Summary. He presently sent for one of his Order to transcribe them. VVe conferr'd together a long time, and all our Discourse was, whether we had taken a right course in the business, and whether it would not be better to deliver VVritings concerning the Propositions, then

concerning S. *Augustin*'s authority; because he fear'd least whileſt we took this care on one ſide to defend it, they might ruine it on the other by condemning the Propoſitions. I repreſented to him on the contrary that we were oblig'd to take that courſe in conformity to the deſire and letters of our Biſhops, who had written to the Pope, that in order to do ſomething of profit and edification in this cauſe, it was requiſite to reſume the affair from its original and by its principles; *rem à fontibus & ex integro violare*. That however admitting we had taken a wrong courſe in reference to the mode of the Court of *Rome*, and done a ſuperfluous thing in proving the authority of S. *Auguſtin*, whereof no Body doubted; it would then be eaſie to make our Adverſaries acknowledge it, as we requir'd them, and eſtabliſh it as we demanded; that the worſt was it might occaſion poſſibly two months delay in the Congregation, which would not be altogether unprofitable; wherefore if thoſe of the Congregation had any ſenſe of juſtice and equity, and ſo great an eſteem for S. *Auguſtin*, that it were not neceſſary to ſay any thing in behalf of his authority, it being ſo univerſally acknowledg'd and beyond all conteſt, they would have nothing to do but firſt to confirm it as we deſired; and after they had comply'd with our need and infirmity, and we were ready to take the right courſe in which we had fail'd, then to diſmiſs thoroughly the fantaſtick Propoſitions, I ſpoke to him about the Memorial which he was to deliver to the Pope, and about which he had been that day in the Pope's Preſence-chamber to deſire audience. He anſwer'd me that he could not deliver it, not having been introduc'd to audience. That his purpoſe in preſſing to deliver it that day was, to hinder and get deferr'd the Congregation deſign'd upon the Tueſday enſuing; that ſince he could not declare that day, he would wait to preſent it after that ſecret Congregation was paſt.

VVhen I left him and had been a good while entertain'd about our affairs with ſundry very affectionate and able Perſons of his Order, I went to ſee another General of an Order, a very intelligent Perſon who very well underſtood the Jeſuites, and who, ſpeaking of them, ſaid one thing which may amaze thoſe that ſhall read it, *viz. Non è più gran fortuna nel mondo, che di non conoſcerbi, & non eſſerne conoſciuto. There is no greater advantage in the world than not to know them, and not to be known by them.*

On Monday the 23d. we went in the morning before the Conſiſtory, to ſee Cardinal *Ghiggi* (in whoſe equity, good intention and candour we had very great hope) and endeavour to ſet forth to him how unuſual and ſtrange the Congregation intended to aſſemble the next day ſeem'd to us, we not having been advertis'd of it, our VVritings not having been well examin'd, and perhaps not any of the Conſultors who ſhould be call'd to it, having heard any thing of them. His *Maiſtre de ère* referr'd us to 3. in the afternoon. VVe fail'd not to return thither at the time appointed. His Gate was ſhut, no audience to be as'kd or hopt for.

Had we been admitted, we could onely have let him know our diſſatisfaction that the proceedings in this affair were ſo little conformable to the Sute we had made aſwell by the Letter of the Prelates which we deliver'd to the Pope in 1651. and which there was a full years leiſure to conſider, as by our Memorial of the 21. of *January*, ſix Months before it was plainly and nakedly declar'd to us that the Pope had granted to us the Congregation which we had requeſted of him. But for all this we could not have hindred the aſſembling of the Congregation which they reſolv'd to hold on Tueſday morning. It was ſignifi'd on the VVedneſday foregoing to be that day, in the uſual order and according to cuſtome by Tickets faſtned on the Hall-doors of the Cardinals who were of it, (and elſewhere if need require) whereby notice is given of the day, hour, place, and ſubject that is to be treated of. All this had been done, and the Subject was alſo choſen and appointed to be the firſt Propoſition. And that even three dayes before we had deliver'd to Cardinal *Spada* our preambulary writings touching things wholy different from the firſt Propoſition. But the firſt notice we receiv'd of it, was that which Card. *Ginetti* gave us.

Tueſday the 24th. being come, a friend of ours went to Cardinal *Spada*'s Palace, to obſerve what ſhould paſs there and advertiſe us thereof. The hour appointed was 13. a clock, that is, about eight in the morning. Cardinal *Cechini* arriv'd there firſt, about half an hour after ſeven; and before eight all the reſt, of whom the Congregation conſiſted, arriv'd there one after another in this Order. The Procurator General of the Capucines; *Averſa*: The General of the Auguſtins: F. *Palavicini*, a Jeſuite; F. *Campanella* a Carmelite, who had alſo been a Jeſuite before he enter'd into the Order of the Carmelites; *Monſignor Albizzi*, The Maſter of the Sacred Palace: Cardinal *Ginetti*: F. *Delbene*: The Procurator General of S. *Marcel*: The Commiſſary of the H. Office: F. *Modeſte* Procurator of the *Conventual Cordeliers*: Cardinal *Ghiggi*: F. *Luca Vadingo*. The four Cardinals retir'd together in private for ſome time, and M. *Albizzi* with them: and a little after, which was about nine a clock, they caus'd all the other perſons above named to enter. At Dinner time every one returned home. This is all that I leatnt after they were ſeparated; and that they were to aſſemble again in the ſame manner that day ſeven night.

In the afternoon I went to S. *Andrew de Laval*, where I ſpoke with F. *Delbene*, from whom I could learn nothing, ſaving that we had reaſon to be ſatisfi'd with what paſs'd that morning. And as I was ſpeaking to him of the reaſons which hinder'd us from being contented with ſuch proceeding, though perhaps in reality we had cauſe to be ſo, he ſaid we might repreſent the ſame to the Cardinals, if we thought good; but he counſell'd me, if we did it, to do it a little leſs vehemently than I had done to him. F. *Paſcaligo* with whom I conferr'd likewiſe in private, was much concern'd in our Diſcontent, and judg'd the Proceedings with us hard and grievous. Yet he confirm'd to me that we ought to hold our ſelves aſſured of F. *Delbene*, that he was abſolutely for us; and according to what he could judge by his countenance, ſince the Congregation of that morning, he could not but be well pleas'd with what had paſſed therein.

The next day ſome of our friends congratula-

ted

ed us thereupon, and counſell'd us to urge on our Affair in this good conjuncture, by delivering our Informations conformable to the manner in which they had began to proceed. But we excus'd our ſelves from ſo doing, alledging that this ſecret and inviſible management of ſuch a difficult and intricate matter as ours, was too ſubject to foul dealing; and that beſides we were oblig'd to do nothing that might prejudice the intentions of the Biſhops who ſent us, and in whoſe names we had demanded of the Pope a Congregation, in which the Proceedings might be with the greateſt Solemnity, and according to the free, open and fair forms which had from all time been obſerved and practiſed in the Church. But our friends askt us, Whether by ſtanding upon thoſe forms and intentions of the Prelates, we would leave them to make *qualche Spropoſito*, ſome odd Deciſion beſides our purpoſe? And we defended our ſelves from that Panick fear, by alledging, that if they had a mind to do well, we had taken the right way; but if they were diſpoſed to ſuffer themſelves to be carried to any undue and unſearchable Reſolution, the private and ſecret Informations which we ſhould deliver them by the way, would not hinder them from it: That when all was ſaid, we could do nothing that was contrary to the intentions of the Biſhops who ſent us.

The ſame day in the afternoon I found occaſion to take a copy of a new Writing, which I was told was deliver'd by M. *Hallier* and his Collegues to the Conſultors. I was employ'd therein till eight a clock in the evening, together with ſome other perſons who helpt me. We took it to pieces, and copied it out leaf by leaf, every one tranſcribing as much as he could; he that had it being oblig'd to reſtore it; and we fearing never to ſee it again, if we loſt this opportunity of tranſcribing it.

This writing was intitl'd, *Damnatio Propoſitionum quinque ex Janſenii libris excerptarum.* They attributed all the Propoſitions to *Janſenius*, without reciting any paſſage out of him, but only referring to ſome places; nor was any ſenſe or explication ſet down of the three laſt Propoſitions.

But upon the firſt they thus expreſt the ſenſe of *Janſenius*; *Mandata Dei, etiam à juſtis, quando præcepti implendi neceſſitas imminet, obſervari non poſſe, Deo denegante iis adjutorium ſuum, tam illud quod ad præcepti obſervationem ſufficiat, quàm iſtud quo gratiam ejuſmodi emereri poſsint: quod utrumque juſtis denegari docet:* which is falſe, captious, and founded upon the Ambiguity of the word *Sufficient*, as it would have been eaſie to ſhow, if we had had the liberty to defend *Janſenius*.

They impugned this ſenſe by divers paſſages of Scripture, very remote from the matter in queſtion: as, *Jugum meum ſuave eſt, & onus meum leve, ſi vis ad vitam ingredi, ſerva mandata.*

In the Sequel they confuſedly recited the ordinary paſſages of the Bulls of *Baius*, of the Councils of *Orange*, *Trent*, *Colen* and *Sens* (which have been explicated a hundred times) without ſpeaking a word of the Explications that have been made upon them: And eſpecially, they urg'd divers cenſures of the Faculty againſt *Luther* and *Calvin*; which ſhews that they impugned the Propoſitions in the ſenſe of *Luther* and *Calvin*, or gave cauſe to the Pope to conſtrue them, in that ſenſe.

The ſenſe which they put upon the ſecond Propoſition, with reference to *Janſen.* is very remarkable; *Propoſitionis iſtius* (ſaid the writing) *apud Janſenium ſenſus eſt, nullam eſſe Dei gratiam interiorem, cui homo per liberum arbitrium diſſentiat aut diſſentire poſsit in ſtatu naturæ corruptæ, cùm in eo ſtatu nullam admittat gratiam quæ non ſit efficax ad eum effectum ad quem datur; gratiæ autem efficaci nunquam diſſentiatur, aut etiam, ex tertia Propoſitione, diſſentiri poſsit; hinc concludit interiori gratiæ nunquam reſiſti.* Vid. Tom. 3. lib. de Grat. cap. 14, 22, 25, 27, 28. lib. 3. cap. 1, 2, 3.

Thus whilſt the Pope and Cardinals declared to us *viva voce*, that they would not have us ſpeak of *Janſenius*, and that they conſidered the Propoſitions *in abſtracto*; theſe Doctors did not forbear to oppoſe him in their ſecret writings which were not communicated to us. And indeed had they been communicated to us in a legal way, whatever purpoſe we had not to ſpeak of *Janſenius*, we ſhould not have forborn refuting ſo great a falſity, as the charging him with having taught that Effectual Grace cannot be reſiſted, and that Internal Grace is never reſiſted; and accordingly we could not but ſay ſomething again in defence of that Prelate againſt the like Impoſtures, in the Anſwer to the ſixty paſſages of St. *Auguſtin* produced by M. *Hallier*, which we did not deliver to the Pope, till we heard the condemnation was already prepared, and which was not examined at all, as ſhall be ſhewn in due place.

The paſſages cited by M. *Hallier* and his Collegues upon reference to the ſecond Propoſition, are the ſame which are every day in the mouths of the Moliniſts, and which are tranſcribed from the writings of M. *le Moine*.

Touching the third Propoſition, it may be obſerv'd, that though no ſenſe be particularly ſet down of it, yet *Janſenius* is charged to have taught, That man hath no power to reſiſt Effectual Grace, becauſe ſuch Grace does neceſſitate. And therefore he is combated with theſe words of the Council of *Sens* againſt *Luther*, *Non multum diſtat à Manichæo Lutherus: Nam cuncta quæ ab homine fiunt, neceſſario fieri Lutherus credit.*

They continued the ſame order in the other Propoſitions, heaping up paſſages full of Abuſes and Falſities, becauſe they knew that thoſe writings being ſecret, they would not be refell'd by any perſon. Touching the fourth, they cited the falſe Council of *Arles* of the year 476. the Letter of *Lucidas*, the Council of *Cariſi*, and other falſe or Semipelagian pieces.

This was the reaſon why they were ſo afraid to appear in a contradictory conference, well knowing that theſe paſſages which were capable of blinding the eyes of the Cardinals, whom their great imployments kept from being throughly inſtructed in theſe matters, and who take all paſſages for good that are produced before them, could have ſerv'd for nothing but to confound them in caſe they had had Adverſaries to their face to confute them.

Thurſday the 26th. going in the morning to *Monte Cavallo*, I viſited F. *Fani* who was highly diſ-

gusted that the Thesis of F. *Melchior* which was composed almost in the very words of *Augustin*, had been stopt by M. *Albizzi*, who intended to to get it defer'd till Easter, because, he said, they were then at *Rome* upon the examination of St. *Augustines* Doctrine. This reason so highly displeased F. *Fani*, that he told me he would endeavour to acquaint the Pope with it; and *Monsignor Sacrista* was so touched with it, that he exhorted me that we should deliver an expres Memorial to the Pope about it, to let him know how this Assessor treated that great light of the Church under his Papacy. But for that this Insolence was but an accessory to the principal things which we had in our hand, and we might more commodiously represent the same at another time, we did not think fit to make it a particular affair different from our own which wholly employed us, and which by the new Difficulties rais'd against us upon every occasion, gave us more trouble and business then it would have done, had it been managed in that usual and publick way in which Cardinal *Ghigi* had long ago assured us it should be.

F. *Hilarion* and F. *Ubaldino* were both of the number of those which ought by right to have been of the Congregation which was held on Tuesday at Cardinal *Spada's* house, and both very fit persons to pass a Judgement on the Propositions with knowledge of the cause; but both of them had reasons which kept them from being present at those kind of Congregations, F. *Hilarion* held to the Judgement which he had delivered when the false censure of the Faculty was examined before the Pope; and as for F. *Ubaldino* though he would not be present in person at the Congregation, yet he thought fit to send his Vote and Judgement thither in Writing, according to the course and practise of those Divines, when any reason obliges them so to do. He entrusted it with the Commissary of the H. Office, who presented it to the Congregation; but Cardinal *Spada* refus'd, and would not receive it. I went to see that Father on Thursday the 26. in the afternoon, and besides what I have related concerning his Vote; he told me that the greatest part of the Congregation was spent on things remote from what ought to have been debated; that there was no likelyhood that they could come that way to a handsome Decision, and that before they could agree what mischief to do against us, they would employ some time and consultation to resolve upon it.

The same day I met with F. *Alvarez* an eminent Dominican and first Professor of Divinity in the Covent of *la Minerve*, who told me, that our Consultors found themselves much intangled, *si horavano impicciatissimo*. That amongst others, the General of the *Augustines* did not dissemble what haste the time allotted for this affair put him upon, and how troubled he was to see that they were oblig'd to speak in a Congregation of learned and venerable persons, before they had time allotted them to inquire into the things whereupon they were to pass Judgement: That to be able to speak solidly of all the matters which were to be handled there, and were propounded, required the reading of St. *Augustin*, *Jansenius*, our Writings, and those of our Adversaries.

After divers visits which we had made to Cardinal *Cechini* to present our writings to him, at length we were admitted to it on Fryday morning, Sep. 27. But first the Abbot of *Valcroissant* set forth to him very largely in Latin the state of things, and what manner we accounted just and expedient to handle this affair for the right understanding and judging of it. Having heard us fairly, he bid us address to the other Cardinals before the Congregation, which was to be held on Tuesday following, in case the Signature of Grace did not hinder it, because in that of the Thursday foregoing, there had been no speech at all of these perambulatory matters which ought to be first judg'd of before setting upon the Propositions, but the Ax hath been laid directly to the root of the Tree, and they had began with the Propositions. We did not open our selves very much to this Cardinal what esteem we made of those Congregations, but we told him, that this equitable manner of interpreting the things which we had represented to him, caus'd us to believe that when he had seen our writings, he would understand and determine together with us; that to judge aright of this Affair, and in order to the due comprehending of it, it was requisite first to dispatch all those preliminary demands, and then rightly state the Propositions and Questions which were to be decided, and upon which our Adversaries and we were to contend. In fine, he profes's'd, that he took things well, and had they depended on him, he would have given his Judgement for the treating of them in the manner we desir'd. But he was already fallen into the Popes disfavour, as I have related above; and if he had much of the spirit of Justice, yet he had very little Authority: He was present at those private Congregations, whereas there were none but Cardinals; but his disgrace and mis-understanding with the Pope, did not allow him to appear anywhere in the presence of his Holiness, nor so much as to speak amongst his Confreres with the liberty which he could have done, if he had not been in that condition of disfavour.

I learnt in the afternoon, that the General of the *Dominicans* had new cause of complaint about the Congregation, namely, that the F. companion of the Commissary of the H. Office, and the F. companion of the Master of the sacred Palace, who by right ought to be of it, were excluded out of the number of the Consultors.

Saturday the twenty eight, I met with a very learned *Dominican*, who being drawn to speak of the first Proposition, told me that he accounted it very true, and out of all danger of censure, if they did justice unto it; but that they who had a desire to condemn it, would fasten upon the expression and manner of speaking, that so they might have whereupon to ground their condemnation. That nevertheless he believ'd, there was no place to attaque it that way, because the manner of speech was not bad, because it was deriv'd from the Gospel. Which he prov'd by the example of that young man who ask'd our Lord what he should do to inherit eternal life; and our Lord having answered him, That he should sell all that he had, and give it to the poor and follow him; the young man became sad thereat, because he was very rich,

rich. Whereupon our Lord said to his Disciples, That the rich should hardly enter into the kingdome of God; because it was more easie for a Camel to passe through the eye of a Needle (which is yet impossible) than for a rich man to enter into the kingdom of God. Which having mov'd his Disciples who were present to put this Question to our Lord, *Quis ergo poterit salvus esse? who then can be saved?* Our Lord answered them, *Quæ impossibilia sunt apud homines, possibilia sunt apud Deum: That the things which were impossible to men*, left to themselves, *were possible to them with the grace of God.* Behold the very word (said this Dominican) which is in this Proposition, us'd by our Lord in the Gospel, and in an Hypothesis like to that in the Proposition: For the young man, upon occasion of whom he us'd it, was righteous, having kept God's commandements from his youth, and S. *Augustin* saith of him, that *erat juvenis gratiâ & ætate.* And our Lord bidding him sell his goods and give them to the poor, doth not give him an advice, but enjoynes him a thing of commandment; for in the circumstances of that time a man could not follow our Lord without forsaking all. Besides, that our Lord placeth the Impossibility not upon the sale of the Goods but upon Salvation. Now it cannot be said that the Obligation that lyes upon men to save themselves, is only a counsell and not a command. And nevertheless our Lord maketh use of that word, *Quæ impossibilia sunt apud homines.* Why then, said this Dominican, may it not be made use of in reference to the Righteous mention'd in the Proposition, to whom the commandments of God are impossible in this manner when they have not yet all the grace which is needfull for the observing of them; and to whom they become afterwards possible with the help of that Grace when they have receiv'd it, *possibilia sunt apud Deum* (as it is also said in the Gospel) and which is to be presupposed in the Righteous meant in the Proposition, to whom it is said that the commandements are impossible onely *secundum præsentes quas habent vires*, according to the small strength they have during the time, that those commandments are not yet altogether possible to them, with the utmost possibility which needs no other grace to act?

As for the Council of *Trent*, which condemns this manner of speaking (said the Dominican) 'tis in speaking against *Luther*, that it condemns it; against *Luther* (said he) who held that God's commandements were impossible to men, even mov'd and excited by Grace, *etiam sub gratiâ posito*, which is meant of Actual Grace; for otherwise, the Council should have added it in vain: and *Luther* spoke universally of all the Righteous; the indefinite term of the Council being to be resolv'd into an universal. Now there is much difference between saying that God's commandements are impossible to all righteous men, with whatever actual grace they be aided and assisted, (which is that which the Council condemns) and saying that there are commandments of God which are impossible to the Righteous whilst they have not yet the Effectual Grace, whereof they stand in need to render the same possible unto them in such sort, that there be not wanting to them any assistance for acting effectively; which is that which is affirm'd in the first Proposition.

This was the sence of that Dominican, who understood and consider'd it in this manner. The Pope, to whom it was expounded otherwise, and who understood and consider'd it otherwise, hath condemn'd it. I stand to the condemnation which he hath made of it, under which this sence which this Dominican had, is not comprised and involv'd. I do not say, of the Proposition for it is condemn'd; but I say of the Catholick verity, which he consider'd under the terms of that same Proposition: which verity is not condemned with the Proposition.

Monday the 30th. being by occasion in the Covent of the *Augustins*, I visited the Senior professor of Divinity, and in the Discourse we had together, I told him that he should do very well to perswade the General of the *Augustins*, underhand to demand in the private Congregations held at Cardinal *Spada*'s House, that before any thing else, Justice might be done to Saint *Augustin*, whose Doctrine and Authority had been so unworthily affronted; and I told him plainly, That I could not speake to the General of it my self; because I would not take notice of the private Assemblies which were held about our affair, nor give occasion of saying that I made any secret and particular information to the Consultors which were of them.

CHAP. X.

Letters written to us from Paris *during the moneth of* September, *by which we were enjoyn'd not to engage in the Congregation, but upon condition of being heard in presence of our Adversaries. Two or three remarkable things which hapned to the Jesuites during that time.*

'Tis a thing which still amazes me when I consider it, how the joy and hope, which our Bishops and Friends had of the Declaration made to us at the erection of the Congregation, were destroy'd in a little time. Besides what I have spoken thereof above in the end of *August*, he of our Bishops who had the most experience in the Court of *Rome*, and also the greatest correspondence there, caus'd us to be advertis'd, that we should keep our selves strictly upon our Guards, and that it was signifi'd to him from *Rome*, *That the Congregation was not appointed but to put us in a condition of receiving a contradictory judgement against our selves, whereof the design was already resolv'd upon.* And during the whole Moneth of *September*, they who were at *Paris* caus'd the like advisо's to be given us continually.

By

By the Letters of *September* 7. we were given to understand as from them, *That they had been written to from* Rome *that the Congregation was not granted us in order to do us Justice, but to circumvent us, with a design to pass a contradictory Judgement in the cause which we defended; and therefore we ought to have a care of surprises.*

By the Letters of the 13th. *That what I had signifi'd to them by the last which they receiv'd from me did not surprise them. That they had long ago been perswaded that M.* Hallier *and they with whom he acted in consort against us, would use all their endeavours to elude the congregation, and not to appear in it; but they held themselves assured, that so long as they had such Deputies as our selves with the Pope, they ought not to fear that we would depart in any thing from the Order which they had given us for obtaining a Congregation, in which the Parties might be oblig'd to appear solemnly, and to act according to such forms as were Canonical, and necessary for passing such a Judgement as might be receiv'd by all the Faithful with benediction and without contest.* That if nevertheless the people with whom we had to do were obstinate, in declining to appear before the Congregation according to the legal forms, *they enjoyn'd us to have recourse to our Commission, which imported that we should be hear'd publickly in a Congregation where our Adversaries might appear; to hold our selves to that clause, and not to infringe the same in any manner whatsoever. That they were too well perswaded of the justice of the Pope and Cardinals, to believe that after so legal a Declaration they could find any thing to gainsay our proceeding.* That consequently we should remember *that besides this power we had no other.* Wherefore *if there arose any* difficulties to the prejudice of it, *we should have recourse to them, and send them word what was required of us.* That that which oblig'd them further to recommend the same to us again, was, *That the Jesuites and Friends of M.* Hallier *reported at* Paris, *that he would be comming away about the end of* October *to be at* Paris *in the end of* November, *and that he would bring a censure along with him.*

By the Letters of *Sept.* 20. my Lords approv'd the conclusion of our Writing of matters of Fact, and that which we had delivered concerning S. *Augustin's* authority, whereof we had sent them a copy. They were very wel pleas'd that we therby oblig'd our Adversaries to acknowledge that authority, and our Iudges to establish it, because when this should be once done; the remainder of the contest would be easie to dispatch, but they recommended to us above all to take heed that by occasion of our Writings our Adversaries did not endeavour *to make our affair a processe by writing, because it was the only means that could be left them to save themselves.* That M. *Lagault* had written to a Person, a Friend of my Lords, *as triumphing already for the victory whereof he was certain; that it seem'd by his Letter that he was in a manner sure that no hearing would be allow'd us in the manner that we had demanded, and that all that would be granted, would be to hear us in private the most speedily that possibly could be.*

And lastly, By those of the 27th. of the same moneth, *That we should alwaies take heed not to engage in the Congregation otherwise than in presence of our Adversaries;* that the said Lords *had not sent us but upon that condition;* and that we should act in such sort, *that our Adversaries as well as our selves might reduce all that they should say into writing, and that they might be oblig'd to sign the same, according to the custome of Congregations.*

About this time two or three remarkable things pass'd amongst the Jesuites. They caus'd to be maintain'd in their Colledge in the Town of *Grets*, in Germany (*Græcii*) this Proposition, *That it is not a matter of Faith that* Innocent *X. is a true and lawfull Pope,* Innocentium *X. esse legitimè Pontificem, non est de fide.*

They made a great solemnity at *Rome* for the secular year of the foundation or possession which they had of a Colledge establish'd for *Germans* and *Hungarians.* They caus'd an Oration to be pronounc'd by a young *German* Count which one of their Fathers had compos'd; to which they invited all the Cardinals, who accordingly were all present at it, if I be not deceived, except Cardinal *Spada*, who perhaps was detain'd elsewhere by some more grave employment. They caus'd the said Oration to be printed, and it was censur'd a few dayes after by the Master of the Sacred Palace.. I remember amongst divers things in it deserving reprehension, which were in very great number, it was said by a sufficiently silly figure of Rhetorick, that *the Pope favoured Heresie.*

Some Persons having consider'd that it was little edifying to see the Jesuites wander to and fro in their Churches and under their Cloysters, to receive and make visites, &c. in the time that the Divine Offices of the Grand Masses and Vespers were celebrating amongst them, whilst they caus'd the same to be sung by Lay-men commended for it; they caus'd notice to be given thereof to some of those who were of the Congregation *de Riti*, of Ecclesiastical Ceremonies. The General of the Jesuites was advertis'd a little while after, that that Congregation was upon the point to make a Decree, 1. To oblige them to officiate in the double Festivals of the first and second classe with Deacon and Sub-deacon, and other convenient Acolytes at the grand Mass and Vespers with a Priest, *Portecierges*, (Taper-carriers) and *Porte-encens* (Incense-carriers) &c. 2. To hinder them from keeping the Octaves of the Festivals of their *Bien-heureux* (Blessed) who were not canoniz'd. The General and his Assistants having deliberated what to do in this occurrence, resolv'd to prevent the Decree by putting it in execution, thereby to take from the said Congregation the cause of making one, which might be publish'd and become some matter of humiliation to them. Wherefore on the first of *October* when they celebrated the Holyday of their *Bienheureux Borgia*, they officiated at the first and second Vespers, and at the grand Masse with the Ceremonies above mentioned, according to the intention of the Congregation, whereof they had gotten intelligence, and contrary to what they had accustom'd, they kept no Octave of that Festival. Till All-Saints day there hapned no Festival for them of the first and second classe, and during the whole moneth of *October* they did nothing but after the ordinary way. The Pope who was advertis'd of these doings, and who intended to prescribe something further to them, caus'd one to

to tell the General, whom he had not ſeen of a long time, that he muſt repair to his Holineſs. But the General would have been diſpenc'd withall, alledging that he fear'd the Pope would not explicate himſelf more clearly; that he might preſcribe them ſomething further, whereunto it behoov'd them to obey, and that it was better to keep themſelves as they were. Nevertheleſs he could not gainſay it, it behoov'd him to go to the Pope upon the Octave of All-Saints. He repreſented to his Holineſs the alteration which the Congregation *de Riti* had introduc'd in their Society; that nevertheleſs they had ſubmitted to it, and prevented the Decree by obeing it. The Pope anſwer'd him, that he was well pleas'd to underſtand that they had obey'd ſo readily; but that they deceived themſelves in believing that the Congregation intended to oblige them to officiate in that manner only in the Feſtivals of the firſt and ſecond Claſs; that they muſt do it as often as there ſhould be a grand Maſſe and Veſpers. The General reply'd, That his Holineſs oblig'd them to that which was not practis'd in any Houſe of Religion, not even in Collegial Houſes, where they do not officiate in that manner upon ordinary Feſtivals. That he intreated his Holineſſe to conſider that there was none in his Society that was inſtructed in the Ceremonies; that in many Colledges there was not company enough for that and the other Functions. The Pope anſwered that it muſt be done as his Holineſs had ſaid, in all the Houſes of their Society throughout the world; and that if they did it not of themſelves, he would cauſe the Decree to be publiſht. The General reply'd that they would obey, and ſo he withdrew. Accordingly the ſecond Sunday of *November* they officiated in the profeſs'd Houſe of *le Gieſù* with the aboveſaid ceremonies. They celebrated the grand Maſſe with Deacon and Sub-deacon, the *Portecierges* and the *Port'-encenſe*. In the afternoon at Veſpers which were thoſe of S. *Martin* there was a Jeſuite who officiated in his Surplice and Cope; within the Railes there were two *Portecierges* and one *Port-encenſe*, and two other Acolytes in Surplices, all Jeſuites. VVhen they had about this time at their Colledge the Forty Houres, they perform'd the ſame in like manner. They were oblig'd likewiſe to uſe the ſame ſolemnity in the Noviciate when there ſhould be a grand Maſs or Veſpers ſung; but it was not believ'd that they would make much haſt in taking up this uſage out of *Italy*, where they were more diſtant from the Pope's preſence. But let us return to the things which concern us.

CHAP. XI.

New Sollicitations for the Communication of our Writings, and a new Writing of M. Hallier's *which fell into our hands.*

VVE did not go out of our Lodging on Tueſday the firſt of *October*; but we underſtood the next morning that a ſecond Congregation was held at the Houſe of Cardinal *Spada*. That the other Cardinals were ſo late in appearing there, that Cardinal *Spada* being impatient thereat; ſent Laquayes to their Eminences to know whether they would come. That at length Cardinal *Ginetti* and *Ghiggi* appear'd there, but Cardinal *Cechini* did not come at all. That the conſultors enter'd very late, and that the congregation laſted but a very little time.

In the afternoon I viſited the Ambaſſador. He told me that the day before he had ſeen two of the Doctors our Adverſaries, who acquainted him, that the Conferences were begun, that they were not ſent for to them, and that they let them alone. I anſwer'd the Ambaſſador, that theſe were the proceedings which they deſir'd, being acceptable enough to people that had no mind to appear publickly before the Congregation. The Ambaſſador reply'd, that nevertheleſs they declar'd that they were ready ſo to do: I anſwer'd, That they were ready indeed, as thoſe who to play the Bravoes, make ſhew of willingneſs to fight a Duel, but underhand, for fear of becoming engag'd to fight, get guards ſet upon themſelves. The Ambaſſador ſaid, that he had always told me, that it would be a hard thing to get them at *Rome* to reſolve upon giving us a publick hearing. I anſwer'd, that we were not yet at the end of the Affair; that we ſhould be too blame, if we complain'd ſo ſoon that they would not hear us; that we ſtill hop'd they would do according to the promiſe made to us at the declaring of the Eſtabliſhment of the Congregation which we had demanded. That theſe firſt conferences which the Conſultors had together, were perhaps on purpoſe to venilitate the Propoſitions among themſelves, thereby to reduce them to clear and diſtinct ſenſes; which was the firſt thing that we had repreſented to the Pope as neceſſary to be done in order to proceed profitably and ſincerely in the whole Examen and deciſion of this Affair. The Ambaſſador went to ſee the Cardinals *Capponi* and *Urſini*: I accompanied him in thoſe two Viſits, and in the Diſcourſe that I had with him by the way, I entreated him to take ſome occaſion to get M. *Hallier* and M. *de Valcroiſſant* to enter into a conference together about ſome point of the matter in queſtion, and that it might be in his preſence, or of two or three of his friends with him, that ſo it might be try'd in what maner both the one and the other would ſcan and diſcuſs of things; and that both ſides of us might be put a little in breath by that Eſſay. The Ambaſſador anſwer'd me, that it was not fit for him to thruſt himſelf ſo far into the diſcuſſion of theſe matters: I reply'd, that it would not be to decide them; but no more then as when the King cauſes the Regiment of Guards to be exerciſed, where every one does what he would do in a battle, yet without any being victorious or vanquiſhed, or ſo much as any fighting offer'd on one ſide or other.

The *Cureé* of S. Saviour had been gratifi'd by the Pope with the Office of Sub-bibliothecary of the *Vatican*, which is a conſiderable quality as well in regard of the eſteem which is thereby made of the capacity of the perſon to whom it is given, as in regard of the appurtenances annex'd to it, and for that it puts a man into the rank of the Prelacy, which obliges him to go in a Coach, and cloth'd

cloth'd with violet, *di pavonazzo*. 'Twas Cardinal *Ghiggi*, his Countryman and antient friend, who induc'd the Pope to acknowledge the merit and labour of this *Curié* by conferring the said Dignity upon him. He was ours as cordially as any man could be anothers; and assoon as he had in his hands the badges of his Magistracy, which were the keys of the *Vatican*, and the Achives and Presses where the Books are; he came to offer us the use of them, not only at the ordinary times when such as have permission may resort thither, but also at all hours that we pleas'd, day and night. He told me on Thursday, *October* 3. that the good Master of the sacred Palace, who knew not what intimate correspondence we had with him, intreated him out of kindness to us, to accommodate us with such books of the said Library as we should need.

If I did not fear to fall into too frequent and tedious Repetitions of the same thing, I would here set down another Couference that I had with F. *Mulard* in presence of *Sig. Domenico Ferranti* and *F. Fani*, in which he told more things concerning his Deputation the foregoing year, and of that wherewith he affirmed himself encharged this year from the King about the same Affair, and of M. *Hallier's* letters to the Cardinals and M. *Albizzi*, then I have yet related. But to leave it all, and speak no more of it, I will only add two new particulars more here, not hitherto mentioned. First, That in the beginning M. *Joysel* was not to have been one in the voyage wherein M. *Hallier* was engag'd; That the Letters of Recommendation from the Court in behalf of these Doctors, spoke only of M. *Hallier* and *M. Lagualt*; that *M. Joysel* attetwards entreated them to take him into their company. And secondly, that the year before when his General charg'd him upon his obedience to return into *France*, he did it partly because of the Complaints which the General of the *Dominicans* made against him to his General, when he saw him solicit this Affair against us.

In the Afternoon we went to the Cardinals of our Congregation, to put them in mind, that it was a fortnight since we had presented our writings to them; that we conceiv'd, that they might have since perus'd them, & that in our judgements it was expedient, that they would please to communicate them to the Doctors against whom they were made, to the end they might be ready to answer thereunto when their Eminences should think fit that we appear'd with them in the Congregation. And lest they might forget this request after our departure from them; we made a short *Memorial* of it, of which we transcrib'd and sign'd as many Copies as were requisite, to present the same to each of them. The *Memorial* was thus inscrib'd on the outside:

Eminentissimis ac Reverendissimis Dominis, Dominis Cardinalibus congregationis institutæ pro negotio quinq; Propositionum.

And within side thus:

Eminentissimi Reverendissimiq; Domini Cardinales;
Eminentiis vestris humillimè supplicamus uti jubeant Adversariis nostris communicari duo scripta, eorumque summarium ante quindecim dies ibi limus Eminentiis vestris: Quas Deus, &c.

This, *&c.* is the ordinary stile and form wherewith *Memorials* are concluded, comprehending all the words of respect, affection and good wishes; that they may be added by extending more at length.

After the, *&c.* the *Memorial* was thus sign'd.

Natalis de la Lane Doctor Theologus Facultatis Parisiensis, *Abbas beatæ Mariæ de Valle Crescente.*

Ludovicus de Saint-Amour sacræ facultatis Parisiensis *Doctor ac Socius Sorbonicus.*

Ludovicus Angran ejusdem sacræ Facultatis Parisiensis *licentiatus, ac insignis Ecclesiæ Trecensis Canonicus.*

We went first to Cardinal *Spada*, whom we found not at home, and thence to Cardinal *Ginetti*, with whom we spoke. VVe had little time to speak with him, when we presented our writings to him, and therefore upon this occasion we gave him an ample account of what was contained therein; after which he answer'd us in Latin, as *M. de Valcroissant* had spoken to him, and said nothing about the Communication which we requested, but gave us some genral terms of Assurance, that nothing would be done in this Affair, without first considering the whole exactly. Next we went to Cardinal *Ghiggi*, who retured not till night from taking the air with the Pope: VVhen we had acquainted him with the subject of our coming to him, he answer'd us, that he knew not whether that course would be judg'd expedient, that this business would not proceed so fast, that it would go forward with leaden feet, that nothing would be done therein but very leisurly *molto posatamente*. After which, touching the word *Adversaries*, he said, that he did not like the using of it between us, because he believed that both sides sought the Truth: we reply'd, that he did not like the using of it between us, because he believ'd that both sides sought the truth: We reply'd, that did we know a gentler word whereby to denote the people with whom we were in contest, we would willingly use it; and as for the scruple that he made about the Communication of our writings, it surpris'd us extremely; because Cardinal *Roma* had promised the same to us in the Popes name, after we had been a whole year in suing for it. Cardinal *Ghiggi* answer'd, that he knew not what Cardinal *Roma* might have said or done: but however it should be taken into consideration what course would be expedient. He had some conceit, that this Request and *Memorial* were address'd to himself alone; but we told him that we should present the same also to the other three Cardinals; whereupon he answer'd us, that they would confer about it together; and after they had done so, perhaps it would be found requisite to consult his Holiness.

Saturday the fifth, we went in the forenoon to Cardinal *Spadas* house to present our Memorial to him, but not finding him there, we went to that of Cardinal *Cechini*, to whom we presented it, having first acquainted him with the cause why it was made. Cardinal *Cechini* answer'd, that he had

had not as yet perus'd all our Writings, that they were much longer then those of our Adversaries, and the days already very short, and that his eyes no more allowed him to read any thing by a Candle. But that he gave us one Advice, namely to beware in the other instructions or informations that we should have yet to make, of falling upon the matters of Grace which had been heretofore controverted between the *Dominicans* and the *Jesuites*; because according to what he had heard, he believ'd it was not the Popes intention that the same should be medled with in any sort, considering that after the long conferences and disputations about them under *Clement* VIII. and *Paul* V. all the Regulation that could be effected therein, was, that *Paul* V. imposed perpetual silence to both parties upon that Subject. We answered, that we beseecht his Eminence to give us leave to assure him, that the silence imposed to the Parties by *Paul* V. was not to be perpetual, but only a Provisional Order to hinder the parties from preventing his Judgement, and taxing one another of Heresie, till such time as the posture of things permitted him to publish his Decision, which was already made in favour of the Dominicans against the Jesuites, and whereof there was a Bull drawn up, as appears by sundry undenyable Records at *Rome*. That since that time, the Jesuites instead of making right use of that Silence which was injoyn'd principally in their favour (for a Condemnation was the thing first intended) and returning by degrees to the doctrine of the Church, which they were convinc'd to have deserted, on the contrary they have alwaies receded further and further from it, and have at length so spread their erroneous imaginations everywhere in the Church, that they dar'd now a dayes to cry them up as the doctrine of the Church, and thereby gave an occasion to Hereticks to reproach the Church of forsaking Tradition, and the dictates of the Scripture in these matters. That it was time to remedy this Disorder, and for the H. See and the Church to make known to all the world what was their common Doctrine and Belief as to these points. That it was the duty and interest of the one and the other, no more to keep under a Bushell by a longer silence the Light which ought to be set upon a Candlestick, or upon a Hill to give light to the whole world, and teach every one the true way of his salvation. That this mystery of Grace was one of the principal points of the Churche's Faith, the knowledge whereof was most profitable to the Faithfull, to keep them in the acknowledgement of what they owe to God, and in the Christian humility which is so necessary to them. That for this reason the great Apostle of the Gentiles writing to the Romans to expound the same to them, tells them that he would not have them ignorant of it, least they might leave some entrance for vanity into their minds: *Nolo enim vos fratres ignorare mysterium hoc, ut non sitis vobis ipsis sapientes.* That hence S. *Fulgentius* had taught us that the blessed Apostle intended not to have that Doctrine kept in silence which he had left in writing: *Beatus Apostolus noluit sileri quod voluit scribi.* That S. *Augustin* had observ'd that it was in his Epistle to the Romans principally that this Apostle had unfolded this Mystery, to the end that the knowledge thereof being convey'd to that Great City whose Dominion extended over all the Nations of the World, the same might from thence be diffus'd through the whole earth, as flowing from the Head to all the Members: *De cujus prædicatione maximè ad Romanos Apostolica Epistola loquitur, ut inde se prædicatio ejus velut à capite orbis toto orbe diffunderet.* That it would be a very strange thing for those wholesom waters which ought to flow from that Source into all Christendom, deriving a happy fecundity upon it, to be stopt up and retain'd in that Source by a continual silence, which must needs cause everywhere a sad drought and sterility; That one day God, who said to his Apostles, Go, preach the truths of my Gospel throughout the world, might reproach their Successors for having kept those Truths captive and extinguisht them in the very center of their safest Sanctuarie, as they would be, if instead of protecting them against the assaults of their enemies, the H. See condemn'd them to a perpetual silence. Wherefore there is no apparence to say that such silence was impos'd; or if it was, there would be a necessity and evident obligation to break it. As for that which Cardinal *Cechini* said to us of not entring into the matter *de Auxiliis*, we answered, That we would not meddle with the same further than the things to be examin'd should engage us; But we could not dissemble to his Eminence, that if they would not have those matters enter'd into, then neither could any examen or discussion of the Propositions be taken in hand, because we maintaining the same only by reason of the connexion which they had with Effectual Grace, whereof they were consequences and necessary dependances, when reduc'd to the sence in which we intended to defend them, and so nothing could be establisht, judg'd or prononnc'd upon them one way or other, but the whole matter must at the same time be decided one way or other likewise. That there was so great a concatenation between all the Maxims that could be advanc'd on one side or other in this matter, that one single point being once granted on either part, it was easie to reduce all the rest thereunto by necessary and evident consequences; *Non habet aliud summa quàm p rtio*; That it had been the artifice of the Jesuites and their Confederates in this last affair to hide the Catholick truths of this mystery of Grace under the ambiguous terms whereof the Propositions were compos'd, thereby to involve some one of those truths under the condemnation which they might obtain of the Propositions, extend the condemnation of a Proposition to that truth, conclude evidently from the condemnation of this the condemnation of all the rest, and from their condemnation pretend afterwards that their sentiments which are diametrically opposite thereunto, were authoriz'd and establisht for Orthodox by the H. See. That nothing but the evidence and importance of the Mischiefs likely to ensue from such a surprize as they would have put upon the H. See, had mov'd the Prelates by whom we were deputed, to send us hither to give notice thereof. That it belonged to the Pope and their Eminences, upon whom his Holiness rely'd, to take heed thereto; and that if we had some small interest therein, though our

affection to the H. See, and the part which that affection caus'd us to take in an affair which so highly concern'd it, the Pope and their Eminences were far more highly engag'd and interested therein than we. The Cardinal heard this discourse with great attention; he seem'd to us affected with it; and whereas he had been hitherto little accustomed to such language, the Sentiment which he expresst to us upon it made us conceive that he was one of those that consider'd the consequence of the things which we represented to him, and would to his power doe us justice therein.

On Sunday the 6th. we went again to Cardinal *Spada's* house, to whom we deliver'd our little Memorial, and told him that we had addrest the same to all the Cardinals of the Congregation, because when we requested him the first time that he would please to ordain the communication of our Writings, he had answered us that it was requisite to make the same request to the others, and they would all together take order therein. Whereunto he returned that he would make report thereof, and it should be consider'd what was expedient.

The same day I visited *Monsignor Sacrista* who told me that the Jesuites were resolv'd to defend their Panegyrick of the Colledge of *Hungary* against the Decree of the Master of the Sacred Palace; and that they said that as to what they advanc'd therein, *viz.* that the Pope favoured Heresie, it was a figure of Rhetorick, whereby they put *abstractum pro concreto*; and that generally in *Rome* the common sentiment was that the Pope knew them well, and that he had them not in *gran concetto*, that he made no great account of them, that he lov'd them not overmuch.

Monday the 7th. F. *Mulard* was again upon the point to return into *France*; and he acquainted me with sundry small news; amongst the rest, That the year foregoing he had presented to the Pope and the Cardinals *Roma* and *Spada*, the *Writing* above mention'd, intitl'd, *An sit sopienda, &c.* That F. *Annat* was Author of that intitl'd, *Jansenius à Thomistis damnatus.* And upon my saying that it was a great shame that M. *Hallier* was so miserably become the *Colporteur* (the Pamphlet-venter) of the Jesuites, in that he receiv'd of them the *Writings* which they put into his hands, without so much as examining them, and went about to present them to the Cardinals, he took upon him to defend his good Cousin from this reproach, telling me that he had made another since. And when I press'd him to tell me what it was, he answered me that it was only a collection of passages out of S. *Angustin* (I believ'd he receiv'd the same from the Jesuites as well as the rest) but F. *Mulard* added, that M. *Joysel* and M. *Laganlt* had also undertaken to compose something upon this Subject, but that what they had written was worth nothing at all. Lastly, He told me that F. *Annat* was likewise about to return into *France*, and that those three Doctors us'd all their endeavours to perswade him not to depart from *Rome* so long as themselves were there.

We did not go out of our Lodging on the forenoon of Tuesday the 8th. But in the afternoon I visited F. *Ubaldino* who congratulated me for the good success of our Cause in our Congregation, and for that the whole Assembly had agreed to all that we had demanded in behalf of S. *Augustin*. I remonstrated to him that it was not enough that they agreed thereunto by word, but it was requisite that they declar'd the same in writing, and oblig'd our Adversaries to do the like. He acknowledg'd it, and further confess'd to me that the way they had hitherto held in the Congregation both in reference to that point and to the Propositions, was not that which ought to be taken. He told me also, that one of our Adversarie Doctors had been to visit him; he could not tell me his name; but according as he described him, I believe it was M. *Lagault*. He told me that this Doctor said to him, that if these matters were not speedily defined, and if the root and course of these Heresies were not cut off, all would be lost in *France*, and that at length there would be no remedy left. That they did not at all contend against S. *Augustin*; That they would not meddle with the matter *de Auxiliis*: That they acknowledg'd and confess'd Effectual and Special Grace particular, which was not given to all the Righteous in general, without which there was no perseverance, and with which all such as received it could and did really persevere, which had been acknowledg'd and defin'd by the Council of *Trent*, as F. *Ubaldino* constrain'd him to grant. After which the same Father told me, that he urged the Doctor further, and made this argument to him: You acknowledge then that that Grace causeth Holy Action, *sanctam operationem*; which M. *Lagault* granted. Now, said the Father to him, *Omnis actio præsupponit posse; ab actu ad posse valet consequentia.* If then such Grace gives the Action, it gives also the power proportionate and correspondent to such Action. Therefore who so hath not such Grace, hath neither such action or such power. Now to him that hath not this power, though God's commandements be possible to him with another possibility, yet they are impossible to him with this. To which the Doctor could not answer, but fell to cry up M. *Hallier's* great labours in behalf of the H. See, for which he deserved to be rewarded. He was so copious in this Declaration, that F. *Ubaldino* told me, he could not but have great expectations. Towards evening I visited *Monsignor Sacrista* who told me that there was held that day another Congregation at Cardinal *Spada's* house, although there had been a signature of Grace upon the same day.

We had made some transcripts of the Summary of our Writings, to justifie to some of our friends that we had not taken pleasure to slink back during the time which we had employ'd in composing them, and to give them an Idea of what we pretended therein. I had lent one of them to M. *Bouvier*, who came to restore it on Wednesday the 9th. and who told me that the face of our affair was changed since a fortnight; that the wind sate in a good corner for us; that the common Bruit was that the Jesuites would be mortified, and that the Pope would count our affair among the great occasions of displeasure which they had given his Holiness.

In the afternoon I met M. *Delbene*, to whom I said

ſaid pleaſantly that I ſhould willingly ask him tydings of what paſſed in the Congregations which I underſtood were held at Cardinal *Spada*'s houſe; but I conſider'd the Obligation which I knew he had to keep ſecrecy. He profeſs'd that he was ſorry for the reſtraint that was upon him, but as he left me, he ſaid pleaſantly too, *Viva Sant' Agoſtino.*

On Thurſday the 10th. I went to accompany Cardinal *Barberin* to *Monte Cavallo.* He told me that it was a long time ſince he had ſeen me, and askt me whether I had heard of the little Book of *Gravina* which F. *Nolano* had caus'd to be printed, in which the authority of S. *Auguſtin*'s doctrine was pleaded for; adding that it ſeem'd to him very ſuperfluous, becauſe all the world was oblig'd to reverence it; *perche noi ſiamo tutti obligati a riverire ſant' Agoſtino.* I cannot tell whether or no by this Diſcourſe he meant to intimate that the Writing which we had preſented was not neceſſary. I ſaw Cardinal *Spada* arrive, in whoſe train was M. *Hallier* and his Collegues. *Monſignor Sacriſta* told me in the Pope's Anti-chamber that one of the Conſultors had ſignifi'd to him that it was fit we preſented a Memorial to the Pope to get M. *Albizzi* out of the Aſſemblies; becauſe, ſaid he, *Grida l' uno, minaccia & burba l' altro: He calls out upon one, he threatens and mocks another, he gains others by hopes, &c.*

In the afternoon by chance I met with two Pieces of Writings which M. *Hallier* and his Collegues had preſented *September* 29. in the hands of one of the Conſultors; one of which was upon the firſt Propoſition, and the other upon the ſecond. Out of the great confidence he had in me he lent them to me, and we forthwith fell to tranſcribe them very diligently, that we might ſpeedily return them into the hands of him who had the goodneſs to lend them to me.

Finding by theſe Papers that there were three others upon each of the other Propoſitions, in the daies following I us'd ſome care to procure them; and underſtanding, as I was going about it that M. *Hallier* had made the ſame complaint to Cardinal *Ghiggi* of the Letter which I had written to M. *Bouvot*, that he had formerly made to the Ambaſſador, I viſited that Cardinal upon Friday the 11th. in the afternoon. He declar'd that complaints of that nature made no great impreſſion upon his mind; nevertheleſs I ſhow'd him a Copy of a Letter which I had written, and offer'd to leave it with him, that he might ſee how unjuſt and ridiculous M. *Hallier*'s complaints were. But he was contented that I read to him what I would of it, and what I conceived moſt neceſſary to undeceive him. And indeed he was ſatisfied therewith.

I proceeded otherwiſe with the Ambaſſador when I carried him a copy of the ſaid Letter, preſently after I had promis'd it to him: For I left it with him, to the end that if he thought good he might give it M. *Hallier* to ſend to M. *Grandin*, and compare it with the Original which I had written to M. *Bouvot*. The Ambaſſador willingly took it, after he had read it, to make the ſaid offer to *M. Hallier*, telling me, that there was no ground of complaint in it, and I might without any fear ſend it open into all Countryes in the World.

When I went to Cardinal *Ghiggi*, I repair'd to the Capucines to ſee F. *Briſſe*. *M. Lagault* arriv'd there at the ſame time that I did, and attending till F. *Briſſe* came down we diſcours'd together. He ſaid that *M. Cornet* had reaſon to propound the Equivocal Propoſitions to the Faculty, becauſe they were every day endeavoured to be put into Theſes; but ſhould there have been any cauſe of blaming him for it, yet he had been clear'd by four and twenty Biſhops who ſent them to *Rome* to demand their condemnation. He ſaid alſo, that were the queſtion no more but concerning *Molina*, we ſhould ſoon agree, and they would forſake their partie. That indeed *Molina* had placed the Efficacy of Grace in dependance on the Will, that therein he was wrong, that he had deſerted S. *Auguſtin*; but ſhould things be reduc'd to that Queſtion, they ſhould not be much concern'd, but leave us to act as we pleaſed: All this he ſaid, whilſt we were expecting F. *Briſſe*. Whereunto I anſwered, when F. *Briſſe* was come to us, asking him about what then was the queſtion in thoſe Propoſitions, if not about the point of Effectual Grace which *Molina* had impugned; after ſo many Declarations made by us that we did not ſtand for them, but by reaſon of the ſenſes according to which they might be reduced, and had an indiſſoluble connection with that kind of Grace: He reply'd, That the Propoſitions were a diſtinct matter from it, as the Popes Declaration to them and alſo to us manifeſted; namely, That his Holineſs would not have any medling with the things which had been handled under *Clement* VIII. and *Paul* V. I would gladly have replyed ſomething to him, but after this he left me in diſpleaſure, telling me that we had good Judges, and ſhould know ſhortly what would be the iſſue. He ſpoke in ſuch manner as if he had been fully aſſur'd of the victory, and left me no room to reply to him; ſo that when he was gone, I was contented with minding F. *Briſſe* to take notice what he had heard.

Saturday the 12th. among other perſons whom I viſited in queſt of the three Writings abovementioned, I ſpoke to the companion of the Commiſſary of the H. Office; by whom I learnt that a few dayes before *M. Hallier* and his Collegues had viſited the Commiſſary, and that during the viſite the Commiſſary ſent to him for a Writing which he had lent him, to return the ſame to them. It was thus intitl'd, *Janſenius à Thomiſtis gratiæ per ſeipſam efficacis defenſoribus damnatus:* It was ſince printed, as I ſhall obſerve hereafter under the name of F. *Annat*, though *M. Hallier* preſented it to the Conſultors inſtead of Inſtructions which he was to preſent to them. It was founded upon nothing but perpetual equivocations of *Grace Sufficient* and *Next Power*, and upon the Chimera of Neceſſitating Grace which they attributed to *Janſenius*. What it contain'd moſt conſiderable, was refuted by the Dominicans in an Anſwer which they made to another of *M. Hallier*'s writings, wherein he repeated the ſame things, and whereof I ſhall ſpeak in its proper place.

The ſame day I met with an Eccleſiaſtick who was Agent at *Rome* for the Archbiſhop of *Malines*, and I gave him notice that *Janſenius* was di-

rectly and openly assaulted in all those Writings which we had discover'd, to the end he might advertise the Divines in *Flanders* thereof, and they might see what they had to do for the particular defence of that Prelate's Book, since we could not interest our selves therein, nor speak of it in any sort.

On Sunday the 13th. I visited the General of the *Augustines*. He spoke of some Writings which had been shew'd him from our Adversaries. F. *Mulard* had shew'd him one which he came to demand again three dayes after, out of which he had extracted as much as he could whilst it was in his hands. It was, as he told me, a pretty thick Book bound in parchment, intitl'd, *Liber quinq; Propositionum quas octuaginta Galliæ Episcopi Romano Pontifici ad Censuram obtulere.* He said, that when F. *Mulard* came to fetch it from him, he told him that he was going to get it printed. I say nothing of it here, because I doubt not but it was the same which was since printed at *Paris* by the *Cramoisis* with the King's priviledge, dated *January* 26. 1653. and with this title, *Informatio de Quinq; Propositionibus quas Episcopi Galliæ Romano Pontifici ad Censuram obtulere.*

This General shew'd me two other Writings which he said were given him by M. *Hallier* himself; they were the same mention'd above to have been shewn me by one of the Consultors, to whom also they were given by the same M. *Hallier*, September 29. The first was against the first Proposition, and the other against the second; and neither of them was any thing else but a heap of sundry passages out of St. *Augustine*, which the compilers pretended to be against the Propositions. I shall hereafter give an account of the first of those Writings when I come to speak of the Confutation of them which we presented to the Pope in a grand audience, which his Holinesse gave us on the 19th. of *May*, in the year 1653, and by what I shall say of that, the Reader will be able to judge of the second. But in the mean time I shall observe one particularity here which I told this General, assoon as he had inform'd me that M. *Hallier* in person gave them to him, upon which I cannot speak so minutely in what I shall have to say hereafter thereupon in general.

Amongst sixty Passages which were stuff'd in the former of those Writings against the first Proposition, there was one which was taken out of *Pelagius's* Confession of Faith sent by that Heretick to Pope *Innocent* the First, but receiv'd only by *Zozimus* his Successor; and this passage was cited as out of a work of St. *Augustin's*, namely the 191 Sermon *de Tempore*.

It was a fault either of ignorance or malice, into which the Jesuite *Ripalda*, M. *Morel* and M. *le Moine* fell one after another; and they had been blam'd for it in the excellent Tracts printed against them, in which they had been so clearly convicted thereof, that though it had been excusable in M. *Hallier*, to have been the first that cited that work as St. *Augustin's*, yet it was no longer excusable after the publick confusion, which those three other Divines above named had receiv'd for it. Nor did he cite it with such confidence, but that he declar'd that he would agree that St. *Augustine* was was not the Author of that Piece, but *Pelagius*. Notwithstanding which, he maintain'd that he had right to cite it, upon the reasons which he alledg'd for his so doing, which not only were false, but shew'd most palpable and strange foul dealing in him.

He said in that Writing that he might cite that piece, because though it were *Pelagius's* Confession of Faith, yet it was certain that the said Confession was receiv'd and approv'd for Catholick by *Zozimus*, and that two Bishops of *France* nam'd *Heros* and *Lazarus*, who had accus'd *Pelagius* as an Heretick, were found and declar'd by that Pope Calumniators, as appear'd by the Letters of the same Pope to the Bishops of *Africa*; *Sed cui placebit hunc sermonem sancto Augustino abdicare ut Pelagio attribuat, nobis gratum faciet, si modo addat quod è re est, confessionem istam Pelagii a Zozimo Pontifice probatam fuisse, à clero Romano cum gaudio susceptam. Judicatum ex earum lectione litterarum absolutæ fidei Pelagium fuisse, Herotem & Lazarum delatores Pelagii tanquam calumniatores habitos fuisse, ut constat ex Epistolis Zozimi ad Episcopos Africæ.* See where M. *Hallier* fixes as to this point; see his language in the year 1652. See with what boldnesse he dares speak in a Writing which he presents to the Ministers of the H. See, in a businesse wherein the Catholick Faith is concern'd; affirming a thing for true which himself knew long ago to be altogether illusory and full of falsity and lying.

For in truth, this confession of *Pelagius* was receiv'd and approv'd by *Zozimus* for Catholick, and those French Bishops were decry'd and defam'd as calumniators by the Letters which that Pope writ upon this subject to the Bishops of *Africa*. But those Bishops of *Africa* having by their answer given the Pope to understand, that he had been surpris'd by the ambiguity of the words of that Heretick's confession of Faith, and by the apparence of his submission to the H. See, the same Pope afterwards revoked the Approbation which he gave to the said Confession of Faith; and those Bishops whom he had decry'd as Calumniators, were acknowledg'd for very holy and zealous Bishops. Ought M. *Hallier* to produce before the H. See a Piece as approv'd by a Pope, which he knew very well the same Pope afterwards disapprov'd by revoking his Approbation? Ought M. *Hallier* to defame those two Bishops once again in this Writing, after himself had justify'd them sundry times in his printed works as well as the Card. *Baronius* and *Bellarmine*? And how could he resolve to speak of them again in secret as Calumniators in the year 1652. after himself had been in the yeares 1632. and 1644. a publick witness of their innocence and merit?

He was so in the year 1632. in a Book which he dedicated to Pope *Urban* VIII. intitl'd *Defensio Ecclesiasticæ Hierarchiæ*, in the Preface whereof being to show, that Bishops have oftentimes censur'd Errors which sprung up far from their Dioceses, he proves the same chiefly by the examples of those of *France*, and descending to the two in question, behold how he speaks of them in that Advertisement to the Reader p. 34. *Quid quod* (saith he) *Lazari & Heretis Episcoporum Galliæ delationibus Cœlestius & Pelagius Heretici, qui Africam præsertim suis erroribus infecerant, Galliam*

liam vix ac ne vix quidem attigerant, toti orbi propalati fuerunt? Quos tamen cum falsis accusationibus apud Sanctam Sedem Celestius accusasset, accusatus ipse, ut Catholicus, ILLI VERO INJUSTE à ZOZIMO PAPA INFAMATI SUNT UT INIQUI ACCUSATORES, QUAMVIS HEROTIS NOMEN UT SANCTISSIMI VIRI Prosper Aquitanicus summis laudibus extulerit, & Utriusque de Pelagio & Celestio fugiendis missas litteras Carthaginensis Concilii sub Innocentio Primo Patres approbarint. ZOZIMUS VERO SENTENTIAM POSTEA SUAM DE CELESTIO ET PELAGIO REVOCARIT, &c.

And in the year 1643. the Jesuites exasperated at the zeal which M. *Hallier* testify'd in behalf of the interests of the University, whose Priviledges those Fathers endeavor'd to invade, having publish'd a Book under the borrow'd name of the *Abbot of Boysic*, in which they aspers'd M. *Hallier's* person with calumnies, and proclaim'd him *an heretick, a calumniator, and one of the greatest enemies of Religious Life*; they maintain'd that he was likewise an enemy to the H. See it self, and prov'd this last charge, amongst others, by the passage which I have newly transcribed out of his Advertisement to the Reader. M. *Hallier*, to answer to the Accusations of those Fathers, in the year 1644. publish't a Book intit'd *A Defence of the doctrine of M.* Fransois Hallier *Doctor and King's Professor in* Sorbonne *By himself.* And in the 36 page of that Book he answers to the abovesaid Accusation in these words: *The Accusation*, saith he, *wherewith you charge me, when you blame me for taxing* Pope ZOZIMUS, as if he had unjustly defam'd two Bishops, HEROS and LAZARUS, *falls upon a person as eminent for his learning as for the Purple wherewith his merits were sometimes acknowledg'd; I mean the great Cardinal* Baronius, *who saith the same expresly in his* 5th. Tome *upon the year of* Jesus Christ 517. *It would be ridiculous in you to pretend that that illustrious Cardinal could be injurious to the person of Popes and the honour of the H. See, which he hath so worthily upheld. Do not finde fault then that* I write boldly, that which he hath Affirm'd, *and that without losing any thing of the respect which I shall alwayes inviolably render to the Soveragin Pontiffs, I relate one Act which* cannot be dishonourable to Pope ZOZIMUS, who, it is known, was surpriz'd in that Affair.

I might further add here, that if the approbation which *Zozimus* through surprize gave to that Confession of Faith of *Pelagius*, authoriz'd all that it contain'd, the same Pope having likewise by the same surprize approv'd the request which *Celestius* presented to him, containing a Doubt contrary to the Faith in the matter of Original sin, it would be lawful to bring in doubt the Catholick Faith concerning Original sin, by alledging that *Zozimus* approv'd the request of *Celestius*, in which he expresly declar'd that he doubted of it, as may be seen by that which Saint *Augustine* saith thereof, *lib.* 2. ad *Bonifac.* cap. 3.

I spoke part of this to the General of the *Augustines*, and observ'd to him many other falsities and extravagances in the other reflections of M. *Hallier* and his Collegues upon that single passage: This good General could scarce believe and comprehend how it was possible, that persons of knowledge and probity should suffer themselves to be led into such enormities; but he acknowledg'd yet more by this example, how greatly the Conference demanded by us *viva voce*, and by writing with people that us'd such practices, would be on the one side advantageous to all the Consultors and Cardinals and to the Pope himself, since it would save them much trouble, which was requisite otherwise to be taken before they could discover in the Writings of our Adversaries the like blemishes, which flew into our eyes assoon as we cast sight upon them (so present and familiar were these matters to us) and which they might all easily acknowledge after we had discover'd them; and on the other side, how decisive the same Conference would be between our Adversaries and us, since it would give us the advantage to reduce them publickly before all the Congregation, and in presence of his Holiness to confusion and silence.

Nevertheless I must adde something here in defence of M. *Hallier*, since I professe to set down as well what I finde favorable as disadvantageous to our Adversaries, and likewise to our selves, having no other design but exactly to report the truth of all passages I met with, both on their part and ours, in the course of this affair. Now all that can be said to diminish the wonder of seeing him fallen into such shameful contradictions, is, that in all likelyhood he took these Writings perfectly prepar'd and transcrib'd as he deliver'd them to the Consultors from the hands of the Jesuites, and that he distributed the same to them without so much as once reading them beforehand. Which yet must be confess'd is a very pitiful Defence, and altogether unworthy of a Doctor upon whom so many Bishops rely'd in so important an Affair.

Tuesday morning *October* 15. I walkt abroad with F. *Petit*, who inform'd me that F. *Annat* was gone for *France* five or six dayes before; and that M. *Albizzi*, as well as our Doctors had done their utmost to retain that Writer at *Rome*, whose Artifices and Disguisements were so proper for the covering of Truth with darkness, and its Defenders with calumnies.

In the afternoon I understood that there had been no Congregation that day at Cardinal *Spada's* house, and that the Consultors were countermanded when they were just ready to go thither. Various were the conjectures what might be the cause of this countermand. Some conceiv'd it to be some unforeseen impediment arriv'd to Cardinal *Ghiggi* from the Pope; but I did not believe so, because the Tuesday before Cardinal *Ginetti* could not be there by reason of the Signature of Grace, at which he assisted, and yet the Congregation of Cardinal *Spada* was held in his absence; and it would have been no harder to set the Consultors to dispute in Cardinal *Ghiggi's* absence then in that of Cardinal *Ginetti*; since Cardinal *Cechini* was come to Cardinal *Spada's* house and F. *Palavicini* too, before the newes of the countermand was sent abroad; and Cardinal *Ginetti* had no businesse to hinder him from being there if he had not been countermanded.

F. *Malgoires* came to see us on Wednesday evening, and amongst other things he told us, that the

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Doctors our Adversaries profes's'd themselves well pleas'd with the course which the Congregation held. That having had some conference with M. *Hallier* a day or two before, he had reduc'd him that he could not answer touching the parity which he propounded to him of the decision of the Council of *Trent*, which defines, that the Righteous cannot without special assistance persevere to the end, that is to say, keep God's Commandments to the end of his life with the ordinary perseverance of the same Righteous person in the fidelity and practice of the same commandments, and that M. *Hallier* having granted that the Commandments of God were in some sort impossible to the just, who wants that special assistance which is not common to all the just, and is yet so necessary to this for the keeping them to the end, that according to the definition of the Council, he cannot do it without such assistance, he could not tell him any reason why the same Commandmenrs might not also be said impossible in some sort to the same just person, when in the course of his life he likewise wants that particular assistance which is necessary for keeping them, and without which it is as true according to the Council that he cannot do it, then as this is when he is arriv'd at the end of his life and he failes therein.

Saturday the 19th. having visited the Cardinal S. *Clement*, he told me there had been some speech a few dayes before about adding Consultors to our Congregation, and that the Procurator General of the *Carmelites della scala* having been mention'd, it was answer'd that he was not right, and that he was a Jansenist; and another being nominated, that neither was he right, because he frequented us too much; that is, as this Cardinal said to me, their intention in this Congregation was, that after the Consultors had all spoken their suffrages, they would report to the Pope that they all condemned the Propositions unanimously *unâ voce*. That if it came before him, he would not fail to speake there, as he conceiv'd himself oblig'd to do, with vehemence and freedome, as he had done formerly in cases that requir'd it, and whereas he was present. That if God dispos'd of the affair otherwise, and the thing should be pass'd without his intervention, he would humble himself before the height of his judgements.

Sunday the 20th. in the afternoon I receiv'd a Visite from an unknown person, who was extremely important with me to give him some information touching our affair, because he was ready to go into the Country, and in the course of his Journey, he was to see divers Cardinals who would ask him newes of it: I suspected that he came to get me to speak something, and afterwards report what I had said where he pleas'd; wherefore I excus'd my self from telling him any thing (how important soever he was) alledging that the affair was too vast and ample, to tell him any thing of it in a little time. He tempted me as much as he could, to cause me to fall into a Narration insensibly; but all he drew from me, was, that the only meanes that I knew, to satisfie his curiosity and that of the Cardinals, to whom he desir'd to give intelligence, was that he endeavor'd to get from one of the four Cardinals deputed for our Congregation, the copy of the Writings which we had presented to them, and to buy at the Booksellers the small works of St. *Augustine* newly printed.

The General of the *Augustines*, whom I visited about some other affair the next morning being the twenty first, told me that by his care in reading that H. Father, he was furnish'd from the Fountain which answers to all the Objections propounded against his Doctrine, which was the same that we defended.

Tuesday the 22. towards evening I went to see F. *Ubaldino*, who told me that the Messenger of the H. Office came the day before to advertise him that there would be no Congregation that day at Cardinal *Spada's* house; at which he had wonder'd, having not yet been there, if he had not lookt upon it as a mistake of the Messengers, who being sent about in general to all, made no difference of those upon whom there lay some exception.

Wednesday in the afternoon we visited Cardinal *Spada*, who was very ready to receive us. The Abbot of *Valcroissant* told him that we came to his Eminence, to understand whether our Writings had been communicated; and if they were not, to beseech him that they might be speedily. As also to advertise him, that we had already prepar'd others for the proof of the first Proposition; and that we demonstrated so evidently that it was agreeable to the Catholick Faith in the sense wherein we consider'd it by the connexion it had with the Effectualnesse of Grace, that it was impossible to shake it, it was so clearly and solidly founded upon indubitable principles. The Cardinal answer'd us, that the Congregations begun to be held touching the Propositions, had been interrupted the two foregoing weeks by some Occurrences, but they would begin again the Tuesday following, and be so no more. And upon what we represented to him (speaking about the first Proposition) of the sense in which we maintain'd it, and of the necessity of distinguishing the divers senses which the Propositions might admit, thereby to avoid involving Catholick truths with errors in one Censure, he answer'd *us*, that they would consider the Propositions precisely as they were in themselves, without having regard to the sense either of one side or other; using these words which he accompani'd with a gesture of his hand in the ayr; *Le ponderiamo in abstracto*. Whereunto we reply'd, that if the businesse were only to consider the Propositions *in abstracto*, we would not have moved a step about it, nor taken the least interest therein, but we had regard only to the fundamental Doctrine which was in contest upon occasion of those Propositions, and which would be manifested by the distinction of senses and the clearing of the whole matter.

As for the communication of Writings whereupon we insisted, he told us that in the last Congregation something had been spoken which had reference thereunto; but it was not judg'd expedient to make such communication. That indeed it was resolv'd to take into consideration all that we should write and speak *vivâ voce*, let it be as much as we would. That we might deliver as many Writings as we pleas'd, one, two, four, six, ten, *mettete giù* (that was his word) *lay them down*, intire Volumes. That we might demand to speak

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as much as we would, that they would hear us, that all ſhould be receiv'd, that all ſhould be conſider'd and weigh'd with care; but as for communication of Writings, it was not thought meet. That ſhould the Doctors of *Flanders* have come, they ſhould have been treated in that very faſhion, that we ſhould be ſo too. That we had ſu'd for the Congregation before the coming of M. *Hallier* and his Collegues. That though they ſhould not have come, yet it would have been eſtabliſh't, and we ſhould nevertheleſſe have been heard in it. That the ſame courſe ſhould be as if they were not there. M. *de Valcroiſſant* began to reply to him, ſaying, that the communication of our Writings would be more profitable, becauſe when it was ſeen what either ſide had to alledge, things might be more handſomely clear'd, and what ſhould be found untrue therein might be more ſolidly refuted. Here Cardinal *Spada* interpos'd, and ſaid we were not ignorant of what our Adverſaries could ſay. That we knew ſo well what could be alledg'd on either ſide touching theſe matters, that there had been ſo many Writings made *pro* and *con*, printed and otherwiſe, that the communication of Writings was not neceſſary; that moreover they had taken this courſe *al tempo d' Urbano*, under the Pontificate of Pope *Urban* VIII; that we were now under that of *Innocent*, and that they were not in a condition which allow'd any other way. He had ſcarce done ſpeaking, but he put his hand to his Cap, and roſe up to end the Conference, and take away all place of Reply. So we were oblig'd to ariſe likewiſe, without ſpeaking any thing further, and retire.

When we came from Cardinal *Spada*, we ſeparate our ſelves, and I went to make a particular Viſite to a Cardinal, who confirm'd to me Cardinal St. *Clement's* opinion, that the prime deſign of thoſe who aſſembled the Conſultors of the Congregation, was, after that they had made them diſpute ſufficiently, to tell the Pope that they all agreed upon the condemnation of the Propoſitions; but he added, that God caus'd things ſometimes to ſucceed otherwiſe then men propounded to themſelves, and that ſometimes there needed but a little Remora to ſtop the greateſt Machines. As for the late paſſages at Cardinal *Spada's* houſe, wherewith I acquainted him, he told me that it was his opinion, that in caſe they continu'd to deny us a thing ſo juſt, ordinary and eaſie, it would be fit that we preſented a Memorial to the Pope to give him notice of it, and to tell him, that we came to *Rome* to defend the Catholick Faith againſt one of the moſt malicious enterprizes that ever was contriv'd to its prejudice. That we hop'd that what we had to repreſent touching this affair, would be examin'd according to the ordinary formes of juſtice, both Eccleſiaſtical and Civil. That ſeeing that to the prejudice of the aſſurance which had been given us from his Holineſſe at the advertiſing us of the Congregation, things were handled there in a manner quite contrary, which could nothing but continually diſturb our minds, and keep matters in the confuſion and obſcurity whereinto the malice of the Authors of this enterprize had caſt them, we beſeech the Pope to give us leave to return home with his Apoſtolical Benediction; and that we hop'd he would be mindful of the Advertiſement which we had given him, and not ſuffer him ſelf to be circumvented by the Ambuſhes which we had told him were prepar'd for him. I anſwer'd this Cardinal that this reſolution was bold, that nevertheleſſe it might become neceſſary; but I fear'd it would bring things to that paſſe which our Adverſaries moſt deſir'd; becauſe one of their two great troubles, was, to ſee us upon the place openly labouring to manifeſt the truth, and directing meanes to ſundry perſons for the underſtanding of it, who would not think upon it without us. The Cardinal reply'd, that I need not fear that the Pope and his Miniſters would take us at our word, if they had the leaſt common ſenſe, S. *hanno qualche intendi mento*; that on the contrary they would fear our departure from *Rome* with ſo great and juſt cauſes of diſſatisfaction, which after our departure would not be unknown to any body, and do ſo great prejudice to the reputation of the H. See, when ſo manifeſt a denial of juſtice by it were ſpread abroad. They will for certain be affraid, ſaid he, leſt you ſhould depart, and this will oblige them to give you content. Nevertheleſſe he added, that things were not yet ſo urgent as to drive us to this courſe. I anſwer'd, that they were not; but yet the Diſcourſe of Cardinal *Spada* which put us off ſo far, and caſt us upon ſo many troubleſome difficulties with hope of ſo little fruit, made me ſuſpect that perhaps we ſhould do him a pleaſure to act in that manner, and that he deſir'd to make us fear the paines and tedioufneſſe which we ſhould undergo in the ſequel of a Proceeding ſo unlikely to promote our affair by all our labours, to drive us to that paſſe as to reſolve to prevent thoſe troubles by departing, and leave the Pope and their Eminences in quiet. The Cardinal and I ended this Diſcourſe, both of us ſaying, that time would render us more knowing in the things that ſhould paſs, and in thoſe which we ſhould be oblig'd to do. In the mean time, after much reflecting upon the neceſſities which might one day impell us to have recourſe to that unacceptable Remedy, I writ into *France* by the Courier which ſet forth on Monday following, to the end the ſtate of things with all neceſſary circumſtances might be communicated to my LL. the Biſhops who had ſent us; and that if it ſhould prove requiſite to come to that extremity, we might not do it without their privity and order. But I know not whether in the particular relation which I made of this Viſite, I did not forget one thing which I am ſure the ſame Cardinal ſaid to me, either in this Viſite or in another, complaining to him of the great credit of the Jeſuites and their partiſans, who depriv'd us of the meanes of obtaining the leaſt things of juſtice; he anſwer'd me, that this was not to be wonder'd at, nor ought it to hinder us from doing what lay in our power for defence of the Truth. That we might call to mind the prodigious power which the *Arians* once had; that they govern'd the Emperors, that they aſſembled Councils; that they domineer'd therein; and that they drove moſt of the Catholick Biſhops from their Sees; And yet, ſaid he to me, what is become of all this? They were a long time the ſtrongeſt, and Maſters of all, and nevertheleſſe all this is vaniſh't; even their Writings are periſh'd, and there are no more footſteps of them but in the Books of the Orthodox. Sooner or later the caſe will

will be the same with all those that oppose the true grace of Jesus Christ; that therefore we ought not to be discourag'd, but do our duty, continue our endeavours, pray fervently to God, and patiently wait till it please him to shew that mercy to his Church.

Thursday the 24th, F. *Reginald*, the famous Dominican above-mention'd, arriv'd at *Rome*, to engage with the Religious of his Order in defence of the cause which was common to them with us.

Friday the 25th, the day of the Ambassadors Audience, when I went to his house, I found M. *Hallier* and his Collegues, M. *de Valcroissant*, and M. *Angran*, discoursing together, in presence of the Bishop of *Bethleem*, and two other Prelates; I drew neer, and all that I heard was, that M. *Hallier*, to purge himself no doubt from the blame charged upon him of hindering, not only the conference, but also the communication of writings, said, that he had two things to declare in reference thereunto. 1. That he maintain'd that the matters in contest were already defin'd, and that this was the first thing to be lookt after: And 2. That if they were not, it was requisite in the second place to consider whether it were expedient to define them; yet to all this neither the communication of writings, nor the conference did hurt; but the Ambassador appear'd ready to go forth, and this discourse pass'd no further. While the Ambassador was with the Pope, I went to see the new *Nuncio* design'd for *France*: I had no time after the first words of civility, but to give him one of our little Volumes of St. *Augustin*, for his entertainment sometimes in reading it during his journey, and to tell him, that who so had well read that book, knew wherein all the present Disputes in the Church consisted; and who so had not read it, could not know them, how intelligent and able soever he might be in other things.

I spent all Saturday the 26th with F. *Reginald*, in carrying him to Saint *Peter*'s, and the other Churches and places in *Rome*, whither he was dispos'd to go after his arrival.

Sunday the 27th we went again to Cardinal *Spada*'s house, where after we had pass'd the time in his Gallery, from nine a clock till between eleven and twelve, he came to receive us in the chamber which is before that Gallery: M. *de Valcroissant* told him, that the last day we were with his Eminence, we had not time to acquaint him with some Reasons which we intended to represent to him for the communication of our writings: That we had great cause to wonder that we were still constrain'd to sollicit it after so Authentical a Declaration as Card. *Rema* had made to us in the Popes name, that his Holiness, without any restriction, granted us the Congregation which we had demanded, and in which we had expresly demanded that our writings might be reciprocally communicated. But to shew this Cardinal the particular reasons of our making that demand, and prosecuting the execution of it, the Abbot *de Valcroissant* told him, that our Adversaries in this cause were so accustom'd to produce calumnies and false suppositions, both in matters of Fact, and of Opinion, that it was absolutely necessary for us to see what they alledg'd, that so we might satisfie and wipe it off: That the matter in question was extremely vast, and yet very closely link'd together: That though many writings and printed works had been compos'd about it, yet it was very difficult to find what to adhere to: That it had been extremely imbroil'd by our Adversaries; That an answer given by conjecture, was not so likely to satisfie, as one given and apply'd plainly, when the question is stated. That our Adversaries either assented to the mutual communication of Writings, or not; if they did, there was no reason to deny it; if not, it was a sign that they distrusted their own cause, and a reason which render'd such communication more necessary; and that indeed they saw in their consciences, that they could neither answer to what we alledg'd against them, nor make good what they alledg'd against us: That all these Reasons evinc'd, that the communication of Writings was more necessary in this important affair, then in all others wherein it was daily practis'd: That it was a way without comparison more compendious, clear and certain, to make all the world comprehend the truth of things, then not to do it; and that we hop'd that when their Eminences had consider'd what we urg'd to him, and which we beseech'd him to represent to his Holiness, if he judg'd it meet, for the obtaining of the communication of Writings, they would conceive it as equitable and necessary as our selves. The Cardinal answer'd, that this did not depend on him alone; that we might move the other deputed Cardinals about it, and he nam'd *Ghiggi*, *Gimetti*, and *Cechini*. That as for what he had said to us the last day, it was grounded only upon the practice which had been observ'd since these questions began. That *Pius* V. under whom they were first debated, heard no Parties, nor caus'd any Writings to be communicated in order to the framing of his Decisions: That *Gregory* XIII. who follow'd him, did not follow this way: That *Urban* VIII. took the same course as those two Popes; that at present we were under *Innocent* X. that it did not appear why it was necessary to run into those intricacies *(in questre faccende)* *però*; that nevertheless we might speak to the three Cardinals above-nam'd, as also to Cardinal *Pamphilio*, whom the Pope was pleas'd to have come to those Congregations, that at least he would be there on Tuesday following: That we might likewise speak to the consultors; that he believ'd we knew who they were. As for the Doctors our Adversaries, they had presented Writings three moneths ago, and profess'd that whether there were any communication of them or not, they should be contented: That all they demanded was, that they might be treated as we were, and that our writings might be communicated to them, if theirs were to us: That since so long time that they were compos'd, it was not possible but either side must have seen the others writings, and that they were by this time in *France* too: That, in fine, we might visit the persons whom he had nam'd. Much might have been reply'd to Cardinal *Spada*, and he left us time to do it, though it was very late; but we did it not, conceiving we had obtain'd enough of him, that he permitted us to renew our sollicitations to the others.

Tuesday the 29th in the morning, I met the F. General of the *Capucins*, who stopt me, though I was in a Coach, to ask me what news of our Congregation; I spoke very coldly thereof to him, as one that had no news of them, nor was the least concern'd

concern'd for any: He told me, that that which was to be held that morning, was deferr'd to the next day in the afternoon, of which I learnt the reason the same day in the Antichambre of *Cardinal Ghiggi*, whom we visited; and it was, for that there was that morning an examination of Bishops.

We told Cardinal *Ghiggi* that we came to put him in mind of the little Memorial which we left with him about the communication of writings: He askt us, whether we had presented the same to the other Cardinals? We answer'd, that we had; but did not tell him that we had yet once been with Cardinal *Spada* about it. Cardinal *Ghiggi* told us, that the Congregation had been interrupted since the presenting of our Memorial, by reason it was the time of being in the country, and taking a little fresh ayr after the great heats of Summer, that therefore it had not yet been spoken of; but the Congregation would begin again the next day, and then perhaps it would be mention'd: The Abbot of *Valcroissant* answer'd, that we had many strong reasons which evinc'd the necessity of such communication; and he intended to repeat the same which he had alledg'd to *Cardinal Spada*; but he scarce toucht upon those concerning the calumnies and false suppositions of our Adversaries, as well in reference to Facts as Opinions; but *Cardinal Ghiggi* reply'd, That as for all those calumnies and falsities, no regard would be had of them; that the chief and only business would be to give a succinct and clear account of the reasons of what we held; that it was not yet resolved, whether or no to make of this affair a Process, *una lite*; that if a day were set, to enter into so publick discussions of it between parties, it would cause much noise and bustle: That as we were already three and three out of *France*, there might come three others out of *Spain*, three from *Flanders*, three from another place, &c. The Abbot of *Valcroissant* answer'd, that all which his Eminence said, did not hinder but that the reciprocal communication of our writings was necessary; since if, for example, we should not see the writings of our Adversaries, we could not defend our selves from what falsities and calumnies they might alledge therein, both against our persons and the truth, nor represent the same to their Eminences. The Cardinal askt us, whether we certainly knew that they had presented any writings; & added, that perhaps they had not yet presented any. But however (said he, ending as he began) we have not yet spoken of your Memorial; perhaps we will speak of it to morrow, and you shall understand our resolution. It was a thing not unpleasant to be observ'd, that he inform'd us that they had not yet spoken of it; and Cardinal *Spada* told us, as a thing already determin'd amongst them, that there would be no such communication.

The two last days of this moneth I learn'd nothing at *Rome*, but the very great correspondences and confederacies which Cardinal *Spada* had with Cardinal *Barberin*, whereof I was told in two converses which I had about that matter with a Banquier of very great Note, intelligence and freedome.

CHAP. XII.

Of the Letters which were writ to us from Paris, *during the Moneth of* October, *touching the manner of proceeding in the Congregation.*

ABout this time all places were full of news concerning what was doing at *Rome*, and what the Iesuites with M. *Hallier* and his Collegues expected and boasted was in hand to their advantage, for the consummation of their Enterprise against the Propositions, without their being oblig'd ever to appear before the Congregation in our presence; and these news daily more and more astonish'd our friends, and the Bishops who sent us. Whereupon, almost all the Letters written to us during the whole moneth of *October*, were nothing but a continual renewing of former injunctions not to recede from the conditions wherewith the Bishops had given us charge to demand a Congregation of the Pope, and wherewith the Pope had caus'd the same to be promis'd to us by the late Cardinal *Roma*, without any modification or restriction. The difficulty about communication of writings, was not yet known in *France*; on the contrary, we were enjoyn'd not to suffer our selves to be circumvented in such sort that our affair might be made a simple Process in writing; but we were oblig'd never to separate the communication of our writings from the obligation which should be laid upon our Adversaries to be heard in our presence, and we in theirs, *vivâ voce*, in the Congregation, touching all that by either side should be presented in writing; as also to have a care, that all which they and we should speak there, might be written down. Moreover, we were prescrib'd not to present any writing after those which we had deliver'd already; but according to the forms us'd under *Clement* VIII. and *Paul* V. till after we had declar'd *vivâ voce*, what we were to leave there in writing, and till we were assur'd that the consequence thereof would be the communication of the same to our Adversaries.

It would be tedious to relate all the Letters here which were written to us during this moneth about this matter; but it will not be impertinent to insert two or three, which will teach the Reader some other particularities concerning this affair, which might otherwise remain unknown to him: The first was dated *October* 8. from *Chalons* in *Champagne*, and was thus directed, *A Messieurs, Messieurs de la Lane, de Saint Amour, & Angran, Docteurs de la Faculte, & nos Deputez a Rome.* The contents follow:

Messieurs,

ALL good men rejoyce with us for the blessing which God hath given to your sollicitations and cares; which joy was particularly grounded upon the assurance given you, that the establisht Congregation would proceed according to the forms practis'd from

all time in the Church, *and in a like case under* Clement *VIII. and* Paul *V. and without which it seems not possible for the truth to be perfectly clear'd. I know that M.* Hallier *hath written to* Paris, *that he would hinder your being heard; yet I cannot doubt but Providence, which hath taken so particular care of this affair, will dissipate all his intrigues; that the H. Father will do us Justice; that he will grant what he hath had the goodness to promise, and that he will take the same course in this cause that his Predecessors did, since it is so worthy of the honour of the H. See, and so necessary for the re-establishment of peace in the* Church: *Wherefore all my LL. the Prelates, for whom you act, conjure you to remain firm, that is, never to speak but in presence, and to deliver no writings, saving in the forms observ'd in the Congregations* de Auxiliis, *under the Popes above-mention'd. They relye upon your accustom'd prudence and courage, and I remain ever,*

MESSIEURS,

Your most humble and most affectionate Servant,

F. E. & C. de Chaalons.

He who us'd to write to us in the name of all my said Lords, when they did not do it themselves, in his letter of October 11th. set down this clause:

My Lords were glad of the Resolution which you have taken to speak high: They desire you not to relax in any thing; for it is highly important to the cause which you desir'd. They are very certain M. Hallier *will use all means to obstruct an exact discussion of it. He is a man that intends no conference, whatever shew he makes. He conceives the Dispute would not be advantageous to him, because he hath confess'd to many persons, that he never read* St. Augustin.

Write as little as you can in explication of the Five Propositions: for you ought to fear that M. Hallier *will perplex the Affair in proceedings by Writing.*

And in a Letter of the 18. from the same person, there was this clause touching the same matter.

The Molinists *in these parts hold for certain, that you will not be admitted to speak in presence of your Adversaries before the congregation; alledging, that the Question is only about Five Propositions, which may easily be judg'd by all those that have never so little understanding and any tincture of Divinity. They boast, that in the first congregation held at* Cardinal Spada's *house, the first Proposition was determined. My Lords have confidence in God, and hope he will destroy all their designs who go about to dishonour his Truth: Above all, they recommend to you, to be stedfast and undaunted in extremities.*

I received one dated the same day from a Doctor, my particular friend, who liv'd in *Sorbonne*, and always writ to me in Latin. He comforted me for the news of Cardinal *Roma*'s death, and profess'd the more sorrow for it, because instead of a most equitable Dean of our Congregation whom we had lost, there remain'd another very partial and highly animated against us: His Letter was in these terms.

A diebus aliquot resciveramus mortem Eminentissimi Cardinalis Roma, *cum litteras has accepimus. Certè non potuimus non lugere viri optimi & amantissimi aquitatis inopinatum exitum; doloreq; noster eo major extitit quod tibi causæque vestræ adversarium esse accepimus* Cardinalem Spada. *Scriptum enim mihi est è* Flandria *non potuisse cum ipso convenire* D. Sinnich, *ita durum se ipsi præbuit. Jactare vulgo se habere argumentum, cui* Jansenista (*sic enim loquitur*) *nullus respondeat. Idq; dixisse olim P.* Courvaisier *minimo Burgundo. Addidisse etiam, se etiamsi Cardinales cæteri in doctrinam illam consentirent, aut certè mitiùs habere vellent, solum se adversus omnes pugnaturum: Hæc te monendum censui.*

I find, after this, one from *M. de Sainte Beuve* of the 25th. of this month, which deserves more then any other to be here inserted at length, as well for that he speakes touching the same necessity of being heard in presence, as because a more illustrious Testimony cannot be brought how he and I were always affected to the H. See, and how we always consider'd the Propositions which were at length condemned by it. The Letter was particular to my self, and contained that which follows:

SIR,

WE are here troubled at the News, that the congregation is begun since Cardinal Roma's *death, in which* Cardinal Spada *is President, a Jesuite is a* Consultor, *and M.* Albizzi *Secretary, and that it is held without your being called to it. Though we could not imagine things to be so as is boasted in these parts, and that it seems your Letters assure us of the contrary, since by your last you signifie, that you were solliciting their Eminences to ordain the communication of your Writings to our Adversaries, and that it would please them to set the day of the first congregation; yet I cannot dissemble to you, that the manner after which they talke here, makes us fear, that there is something of Truth in their Discourse, and that perhaps our Adversaries are plotting something according to their usual slights and artifices. This is it which troubles us, and whereof we entreat you to give us some light. And in the first place, I am to signifie to you, that you must urge the carrying on of things in order, and that they be not done in secret. The Prelates who sent you, did not put you upon that journey to demand a secret Assembly of his Holiness, but a publick and solemn congregation, like that* de Auxiliis, *in which the parties might be heard in presence one of the other, both* viva voce, *and by Writing. The Pope granted the same to you, as being a thing very just, and which cannot displease any but those who hold a Doctrine of Darkness: Wherefore prosecute the Execution of his Holinesses Order. But now Sir, Was there ever any thing more remote from Equity, then to make our Enemies Judges? for is it not in some manner so, while a Jesuite is a* Consultor? *Who knows not that they are our right Adversaries? As for M.* Albizzi, *there is as little reason that he should be Secretary, since it is notorious, that he hath had inimate communication with M.* Hallier *about the Affair in question before the said Sieur* Hallier *went out of* France. *When the Faculty was assembled to*

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be surpris'd by the Nuncio's *means, who sent to demand, whether it had deputed you to his Holiness about this Affair, M.* Hallier, *whom I accus'd of having sent F.* Mulard *the* Cordelier *in quality of the Faculties Deputy, and encharg'd him with Letters subscrib'd by himself as Syndic, which Letters* Mulard *carried open to F.* Dinet *to be sealed by him; M.* Hallier (*I say*) *confess'd before the whole Faculty, that he had written to* Rome *to M.* Albizzi; *but he added, that it was only in answer to a Letter from him touching the present controversies. All the Faculty can testifie, whether M.* Hallier *had the confidence to deny it. So that to have M.* Albizzi *for Secretary, is to have a person whom we have had all reason to suspect ever since M.* Halliers *Declaration before the Faculty.*

'Moreover, Sir, every one knows that in *Flanders* it is loudly complain'd of in Books that *M. Albizzi* inserted something into the Bull touching *M. de Ipre*, which was not in the sense of the late Pope of happy memory. This alone ought to hinder him of being suffer'd to exercise the Office of Secretary, without complaint and remonstrance to his Holiness against it. Perhaps they will say, That a Secretary is neither Judge nor Consultor; 'tis true; but then it cannot be deny'd, that he hath very great power in a congregation. And besides, though he could do no great matter, yet it is not suitable to order, at *Rome* especially, where all things are done so exquisitly, that the very adversaries of the Church are constrain'd to acknowledge the prudence of the proceedings, wherewith things are carried there. But if Sir, they will not do you justice in these points, I conceive it will be more expedient to produce nothing, then to submit to such a congregation as that which is contrary to the intention of his Holiness. And in this case leave them to ordain what they think good, we shall very well know how to acquit our selves in all things. Let them perplex and intangle the whole matter as much as they will, yet it must be reduc'd to three points. 1. VVho are the Authors of those Propositions. 2. VVhether it be true, that they consist of equivocal terms, which is the cause that they have sundry bad senses. And 3. VVhether they be condemnable according to the sense of the necessity of Grace Effectual *ad singulos actus*, which is the only sense in which we have maintained them hitherto, and pretend to maintain them for the future. Now being we know that they cannot be condemned in this sense, hence it is that we have no reason to apprehend any thing. If they will make a Gallimawfry of them, it will be easie to let all *Europe* see both the goodness of our cause, and the bad proceedings taken to disparage a Doctrine which they durst not openly condemn. Those persons will twice think what they shall do; and I can scarce believe that they will contribute to the oppression of Truth, and of the persons who defend. The Doctors of the Faculty of *Paris* ought to be more considered then to be sleighted; and it is not needfull to alienate the minds of those who have all possible devotion for the H. See, which will be done undoubtedly, in case they do not do them justice in an Affair which speaks for it self. 'I have often said it to *M. Duvel*, and I know not whether he hath told it to the Nuncio, There are many persons very little affectionated towards the Holy See, who wish, that justice be not observed towards us, hoping thereby to draw us to their party. For my part, I hope God will not so abandon me; but I know not whether this will not much diminish the high esteem which ought to be had for what proceeds from so venerable a Throne; But this, Sir, is enough touching that point.

'I cannot end this Letter without letting you know, that *M. de Marca* nominated to the Archbishoprick of *Tholouse*, being in court last week, said to *M. Nein de Beau.* Malter of the Requests, and to *M. Queras* our Confrere, that when he consented to the setting of his name to the Letter sent to his Holiness, he did it only at the entreaty of F. *Petave* and *M. Hallier*, who writ to him about it; and that it was never his intention to demand of the Pope a condemnation of the Propositions, but only that it would please his Holiness to pronounce upon the present controversies. And when the abovenamed persons reply'd to him, that the Letter subscrib'd with his name, demanded of the Pope the condemnation of the Five Propositions, he was amazed at it, and desired to see a copy of the Letter, which was promised him. And accordingly one being found in the hands of *M. Loviſtre Curée* of *Mantes*, where the court then was, *M. de la Militire* tooke upon him to transcribe and present it to him. You see, Sir, how the Prelates have been inveigled, and how the Pope is imposed upon, when it is represented to him, that all the Prelates whose names are at the bottom of that Letter, demand of him the condemnation of the Five Propositions, as being the causes of all the stir and contentions. Moreover, these two Gentlemen have had the honour to confer with him about the senses of the Propositions, and he acknowledg'd, that ours was not condemnable, and he said only, that his opinion was, that whosoever hath Faith, hath all that is necessary from God to pray actually; and he advanc'd this Doctrine, founded, he said, upon that word of S. *Augustin, Fides impetrat*: You may judge by this, what sentiment the *Thomists* have upon this point.

'The Book of F. *Martinon* came forth here some days ago: 'Tis a Transcription of all that hath been written against us by our Adversaries; but not a confutation of all that we have opposed to their sentiments. It hath abundance of evil and unjustifiable Propositions: It bears a Warlike title: It may easily be rendred a pitiful piece in one printed Quire, or a work like to *Vulpes capta.*

'We are given to hope for one from M. *Annat* shortly; we expect it with joy, not doubting but that it will be of use for the manifesting of the Truth; I am, Sir, *&c.*

The beginning of this Letter shews the truth of what I said to Cardinal *Ghiggi* in the audience he gave me on *July* 23. that I was not hasty to send word into *France* of such things as might cause dissatisfaction there, so long as necessity and our obligation of informing our friends and our Bishops of what pass'd at *Rome*, permitted me to defer, or wholly dissemble them. VVhen I

writ touching this matter to M. *de Sainte Beuve* the last day of September, I said nothing of the delay of communicating our writings, nor of the dubiousness signified to us, whether it would be granted or no; nor of the Memorial which we had resolv'd to present as a more express demand thereof, which might knock at the door of justice of the Cardinals chosen by the Pope to render the same to us; and which might leave to posterity more express monuments of the prosecutions and unheard-of difficulties whereunto we were reduc'd, in case we should one day be oblig'd to acquaint the world with such irregular proceedings. I thought it sufficient to tell him only, that we were solliciting their Eminences to ordain the Communication of our writings to our Adversaries, and to let them know, that we were ready to appear at the Congregation when it should please them to assemble it. And I us'd this reservedness out of hope that we should obtain justice at length, and that the denyal or difficulty which they then caus'd about it, might not be known to any person. But it pleas'd our Adversaries to publish the same everywhere, by reason of the triumph which they presum'd they had over us by that injustice: so that considering the necessity of letting it appear, all we could do, was to give an account thereof to our Bishops and friends, and however to leave them still in hope that justice would be done us after we had employed for the obtaining of it all the patience, perseverance, submission and power which we conceiv'd necessary to that effect.

WVe spoke no longer even at *Rome* in this conjuncture, of causing our adversaries to appear at the congregation in our presence; yet we did not renounce it; for we had presented our two writings only upon a certain expectation that we should be so heard. But we were restrain'd only to demand the communication of our writings, that so our request might be as easie as possible, and such as even the openest in justice could not refuse; intending after the obtaining of this point, to demand likewise that our adversaries might appear to hear what we had to add *viva voce* to what we had written; but till we had surmounted the first difficulty, we were silent as to the other things which we had to ask, to the end we might obtain this more easily.

I spoke more openly thereof then I had done to M. *de Sainte Beuve*, to an *Italian* who was at *Modena*, and could not be ignorant of the least circumstances of our Affair, in regard of the great correspondences which he had in the Court of *Rome*, the Genius whereof he perfectly understood, especially in reference to our Disputes. He answer'd me by this Letter of the second of *November*, that all those obstacles were only the contrivances of Cardinal *Spada*, who being extremely passionate, sought nothing else but to discover the sentiments of the Consultors, to the end that if they were favourable to his purposes, he might press on the Affair to condemn the Propositions, and that in case he saw that he could not get them to conclude against them, then he might spin out things in length; Take the Letter as it was written to me in *Italian*:

Reverendissimo Signor. Recevò le lettere de V. S. e vedo conquanta cautezza per sua parte, & arte per l'altra si tratta il negotio. Jo stimo che il tutto sia concesso del' Eminentissimo Spada, *qual è per mio credere appationatissimo, e non cerca sapere il sentimento di quei Consultori per altro che per vedere se siano favorevoli alli suoi capritii, e quando vedrà di non potere concludere contro le Propositioni, tirarà il ginditio in longo; ma se le paresse potere condennarle, accelererà & precipitararà il tutto. Non potendo io fare altro, raccommando la causa à Dio, & in questo spero ogni bene, e a V. S. facio humile riverenza.* Modena *li dué* Novembre 1652. *Di V. S. Reverendissima divotissimo servitore.*

The substance of this Letter goes before it, and therefore it needs no translation. It was subscrib'd with the name of him who writ it: but as soon as I receiv'd it, I tore off his name, and I do not think it yet time to restore it here.

CHAP. XIII.

What we continued to do during the whole month of November, *especially for getting in Audience of the Pope, to present our* Papers *to him, and obtain that the same might be communicated to our* Adversaries, *with an Epistle to his* Holiness *touching the same matter.*

ON Fryday Novemb. 1. I understood that the Congregation was held on *Wednesday* before in the afternoon at Cardinal *Spada's* house; that Cardinal *Ginetti* was not there, but Cardinal *Pamphilio* was, that it lasted till six a clock at night, and that F. *Palavicini* and M. *Albizzi* stayed after the rest, to confer together.

Sunday the third I visited the General of the *Dominicans* about a case of a particular Affair. I acquainted him by the by, with the Memorial which we design'd to present to the Pope for three things; whereof the first was the communication of our writings; The second, the *Jesuites*: The third, M. *Albizzi*; He approv'd all, and told me on his part, that if things went long in the present course, his order could not forbear to interpose and declare themselves very highly.

Monday the 4. in the morning *Monsignor Sacrista* sent to desire me to come to the Popes Presence-Chamber at ten a clock. I went thither and spoke with him: He told me that the Pope had chosen two or three other Consultors to add to the Congregation, and among those an *Augustin* nam'd F. *Celestin* very much his friend. He pray'd me to visit him, and give him some information of our Affair, because the Congregation was to be held, as I think, the next day. I desired Monsignor *Sacrista* to dispense with me from visiting F. *Celestin*, because whilst the Congregation acted as it did, we did not acknowledge it, and could not consider it as that which we had demanded of the Pope, and his Holiness had granted to us. Monsignor *Sacrista* pray'd me to go see that Father, as if I knew not that he was to be of it, but

but only as his particuler friend, because it was requisite first to free him from the evil impressions which M. *Albizzi* had given him against the Propositions, when the said Father went to take the oath of secrecy from the hands of that Secretary, telling him in a scornfull manner that it was to pass judgement upon certain erroneous Ptopositions, or some other like note wherewith M. *Albizzi* branded them. Whereupon I promis'd *Monsignor Sacrista* to visite that Father with the reservedness which he advised.

In the afternoon I went and carried him one of our little Volumes of S. *Augustine*, whereof I made him a present. After some mutual civilities, we fell to speak of the affair about which I was at *Rome*; I gave him a brief account of it, and we enter'd into the matter of the Propositions. He told me that he had but barely lookt upon them; that they were delivered to him in a Note without any other addition, but he judg'd by the outside and the surface that there was some evil meaning in them, yet considering them a little more, he found that they were reducible to a good sense, which might be justified. As I was going to speak a word to him concerning Effectual Grace, and the connexion they had therewith, he prevented me, as understanding it well, and himself explicated the nature of that Grace in two words, namely, *quadat posse, velle & operari*. Nevertheless he told me that care must be had of the delicateness of the ears of the Cardinals, who not being broken and accustom'd to Theological terms, upon the least umbrage that a Propositi-on could give them, were very inclin'd to conclude its condemnation. I told him also that we had demanded that before passing of judgement, they might be clear'd of all equivocal and doubtful terms, and reduc'd to several clear and determinate sences, upon which we might give our Declarations before the Congregation, and in presence of those who persu'd the censure of them, &c. He accounted all this perfectly just and necessary, and requisite to be press'd, and that it behoov'd us to renew our instances for it, *farne nostre proteste*. I answered that this was the chief point of our affair, and a thing of great justice. I desired him likewise to assist us to obtain it if he came in place where he had any power. But to the end it might not appear that he did it upon our recommendation, I conceived it were good that he did us the courtesie upon the first opportunity, whilst it was not yet known that he had any correspondence with us. He replyed that he would do it willingly, and in this first interview he spoke in all points as an intelligent and equitable person.

The rest of this week we made no considerable visit. Only we went to our particular Friends to take their advice about certain things which we thought to do, and which I shall relate hereafter in the time and order that they were done.

During all the time that pass'd since the presenting of our two Writings and their Summary to the Cardinals design'd for our Congregation, we caus'd to be transcrib'd by a good Copist a very fair and correct Copy of them to present to the Pope. We caus'd the same to be bound up in the best Vellum with the Pope's armes stampt in gold upon the cover. The three *Writings* together compos'd a small volume in Folio about an inch thick. In the beginning of this Book and before all those *Writings* we plac'd an Epistle to the Pope, whereof take here the Translation:

Most Holy Father,

'YOur Holyness having by your goodness and your justice establisht the Congregation for examination of the grand questions concerning 'Grace, we thought fit before all things to compose two *Writings* which we present to your Holiness; one whereof contains what hath pass'd in 'the affair under debate, and the other concerns 'S. *Augustin's* authority. We fear not most H. 'Father but your Holiness will approve this proceeding, since we tread in the steps of *Celestin I. Clement VIII.* and *Paul V.* doing nothing but 'what they did in a case altogether like. Thus we 'take for our rule the first and the last judgement 'which the H. Apostolick See hath pronounc'd 'touching this Contest; and the way whereof 'we make use to end it, is, to follow both its antient Decisions, and those which it hath made in 'these latter ages.

'Soon after S. *Augustin's* death, some Priests of 'France found fault with his writings, and troubled the peace of the Churches by undiscreet 'Questions; whereupon *Prosper* and *Hilary* had 'recourse to *Celestin*, and reported to him what 'was publisht in *France* against the said Father. They complain'd that some Priests in *France* went 'about still to call in doubt that which had been 'prov'd in the *Writings* of S. *Augustin*, confirm'd 'by the Popes *Innocent*, *Zozymus* and *Boniface*, 'and establisht by Councils; and they demanded 'that before all things the H. Apostolick See would 'repress the temerity of those French, and confirm the doctrine and authority of S. *Augustin*. 'This care of *Prosper* and *Hilary* receiv'd commendation from the mouth of *Celestin*, and taking 'from the Priests of whom they complain'd all liberty of detraction, he ordained that the authority and doctrine of S. *Augustin*, should remain 'inviolable in the Church.

'*Molina* having had the boldness in *Spain* to renew those antient complaints made of the Priests 'of *France*, and once again to make head against 'the same S. *Augustin*; and this new doctrin being accused to the H. See in which *Clement VIII.* 'presided at that time; this H. Pope would not 'have that Cause examin'd before him till he had 'first ordained that the authority of S. *Augustin* 'should be approved according to the Constitutions of his Predecessors, and his doctrine consider'd as a rule by which all controversies touching 'the assistance of God's grace ought to be examined, and Pope *Paul V.* afterward ordained 'that the same thing should be exactly and religiously observed.

Yet there are found at this day, most H. Father, 'New Censors amongh the Priests of *France*, 'who, to defend *Molina's* doctrine, have had the 'presumption to rise anew against S. *Augustine*; 'who trouble the peace of the victorious Church 'by Questions which they borrow again from the

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'School of those Authors already condemned, and 'who call in doubt the principal Articles of 'Christian Grace, and of the doctrine of that H. 'Doctor. 'Tis for this cause that we are come to 'your Holiness in the name of some of the most 'illustrious Bishops of *France*, who with a pasto-'ral care watch for the peace of the whole Church, 'the honour of S. *Augustine* and the dignity of the 'H. Apostolick See. VVe have complained of 'the Propositions which have been invented to 'prepare ambushes for the doctrine of S. *Augu-'stine* and for your Holiness. And to the end they 'might be examin'd, and this whole affair fully 'and perfectly cleared, we have su'd to your Ho-'liness for the erection of a Congregation in 'which both sides might be heard *vivâ voce*, and 'by writing. Your Holiness hath accordingly 'establisht it, and they have appointed us to pre-'present our *Writings* to them. VVe have there-'in first related to your Holinesse and the Con-'gregation what hath been acted in reference to 'the Propositions; in doing which we have fol-'low'd the example of *Prosper* and *Hilary* com-'mended by Pope *Celestin*, discovering by what 'means and artifices S. *Augustin*'s authority is en-'counter'd, and with what excessive boldness the 'Jesuites by an unheard of conspiracy attempt 'to destroy it under pretext of these equivocal and 'fallacious Propositions. In the next place we 'have defended the best we could S. *Augustin*'s au-'thority, which is assaulted in so dangerous a man-'ner, and hath receiv'd so great wounds; and we 'have prov'd it by the Tradition of the whole 'Church, namely by the testimonies of twenty 'Popes, fifteen Councils, and threescore and ten 'Fathers and Divines of great reputation. Which 'we have done, to the end your Holiness and the 'Congregation might understand on the one side 'the justice of our complaint, and observe on 'the other, how necessarie it is to expresse 'the temerity of those Censors. And to the 'end your Holiness might have the goodness to 'practise from the entrance of this contest the 'same that Pope *Celestine* did heretofore, and *Cle-'ment VIII.* since, in occasions perfectly like to 'this, for the defence of S. *Augustine*'s doctrine 'and authority, and to support it with a new re-'commendation; we have conceiv'd that be-'fore all things we ought to summon our Adver-'saries to acknowledge the authority and doctrin 'of that Saint, not only with unprofitable and in-'effectual words, or deceitfull elogiums and pray-'ses full of disguisement and fiction, but by solid 'and expres approbations, till your Holinesse 'shall have establisht it your self according to the 'example of your Predecessors by a publick Defi-'nition against these few accusers who can scarce be 'represt any other way; which is the onely and 'most profitable remedy that can be made use of 'for the peace of the whole Church.

VVe know, most H. Father, that there is no 'practice or endeavour omitted by our Adversa-'ries to hinder the effect of so just and necessary a 'Demand; we know that there is nothing in the 'world which they fear so much as to be con-'strain'd to subscribe as they ought, to the autho-'rity of S. *Augustin*, or to see your Holiness 'treading in the steps of *Celestin I.* & *Clement VIII.* 'confirm it anew, repress the temerity of these 'Censors, and give for rule of this controversie a 'Doctrine that hath been establisht for so many 'ages; because, assoon as they shall be oblig'd 'to admit the same against their wills, or shall see 'your Holiness solemnly confirm it, they will be 'out of all hope of prevailing against the Propos-'tions, under the obscurity of which they aim on-'ly at the condemnation of S. *Augustin*, according 'to their form'd design, although they affect not 'to express his name.

Your Holiness will hear with wonder, that after 'having openly attaqu'd S. *Augustin*'s doctrin with 'their utmost strength, both by themselves and by 'the help of the Jesuites, whose defenders and 'confederates they are, they now openly proclaim 'their submission to it. They will have the bold-'ness to profess themselves publick Panegyrists 'and defenders of that Father even in presence 'of your Holiness. But their doing thus will be 'only to palliate the contempt they have of him 'with feigned respect, and to free themselves 'from blame; it will be only to avoid the punish-'ment of the insolence wherewith they outrage 'him; it will be only to hide the aversion which 'they have for his Doctrine, under the commen-'dation which they give to his Person; it will be 'only to diminish the care which is to be had in 'these controversies, in examining which are the 'true sentiments of that H. Father, and to make 'it believ'd that it is not concern'd in the Propos-'tions which have been presented to your Holi-'ness, since themselves who impugn them, profess 'to follow the doctrine of that Father, and so re-'verence his authority; to the end that having a-'voided the condemnation of their temerity by 'such feigned and captious elogiums of S. *Augustin*, 'and got off without being oblig'd to subscribe to a-'ny thing, or your Holiness having ordained them 'so to do, they may with their Partisans thence 'forward reject his authority with more boldness 'than ever, condemn his doctrine, and continue to 'banish it from their Schools as *Calvinistical* and 'dangerous, especially in case your Holiness should 'be induc'd under some pretext to condem the Pro-'positions, because they will not fail afterwards to 'make the censure fall upon S. *Augustin*, and indeed 'they would have some ground for their doing so.

These are the designs of our Adversaries, and 'we doubt not but they will be of no force with 'your Holiness, whom they have not been able to 'surprize hitherto, whatever slights they have 'made use of; since if that unhappiness should hap-'pen, it would be an exposing the principal In-'heritance which the H. See possesses as by succes-'sion, to pillage and depredation, a transporting 'of it by the hands of the Churches own children 'to its enemies, as no doubt it would come to pass 'by the contempt of S. *Augustin*'s authority and 'doctrine; it would be a nullifying the authority 'of all the Fathers; it would be totally to exter-'minate the antiquity of doctrine and venerable 'Tradition; it would be to abolish the respect 'which is due to the Decrees of the H. Apostolical 'See; it would imply that the Church hath unjustly 'condemn'd the enemies of Grace; it would give 'occasion to believe that the H. Council of *Trent* 'favoured the Pelagian Hereticks, and gave new

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'forces to the *Calviniſts*. In fine, it would give 'ground to ſay, that your Holineſs hath made but 'little account of all the antient Decrees which 'your Predeceſſors, *Innocent*, *Zozimus*, *Boni-* '*face*, *Celeſtine*, *Sixtus*, *Leo*, *Gelaſius*, *Hor-* '*miſdas*, and others have pronounced in fa- 'vour of S. *Auguſtin*, or rather that you abo- 'liſht them.

It muſt be confeſs'd, moſt H. Father, that theſe 'things are of great importance, and ſeem almoſt 'incredible; but beſides that they are evidently ma- 'nifeſted to ſuch as ſhall read theſe two Writings 'which we now preſent to you, they will be more 'viſible and conſpicuous in the whole ſequel of this 'affair, and we are ready to convince our Adver- 'ſaries thereof.

Your Holineſs will no doubt foreſee dangers ſo 'extreme and imminent, you will hear complaints 'ſo neceſſary, you will take time to inform your 'ſelf fully of a cauſe ſo important; and your pa- 'ſtoral vigilance will apply it ſelf with no leſs wiſ- 'dome, integrity and juſtice to this great affair 'which is of high conſequence to the whole 'Church, to the H. Apoſtolick See, to the Faith, 'and Chriſtian piety; then to all the other affairs 'of the ſame Church. VVe know that God hath, 'as one of the principal effects of his favour, given 'us in our dayes ſuch a Paſtor, that if it hapned 'ſometimes that your Holineſs cannot be adver- 'tis'd of the importance of things, yet when you 'are ſo, you cannot but ordain all that is requiſite 'in juſtice, reaſon and equity; and we know 'likewiſe that all that we ſay is ſo certain and con- 'ſiderable; we know that the whole Church is re- 'duc'd to ſo great extremities by all the contrivan- 'ces of our Adverſaries in this conteſt, that your 'Holineſs would before now have provided for ſo 'urgent a neceſſity, if the true ſtate of this affair had 'been ſooner lay'd open to you, which it hath not 'been till the preſent.

Nevertheleſs what ever great promiſe we ſeem 'to engage our ſelves to here, we dare confident- 'ly affirm, that we ſhall give moſt clear and indu- 'bitable proofs thereof, provided the Congrega- 'tion which your *Holineſſe* hath eſtabliſht obtain 'its full and entire effect, and time and place be 'allow'd us to convince our Adverſaries in their 'preſence *vivâ voce*, and by writing. 'Twill 'then be that your *Holineſs* and the whole Roman 'Church ſhall really know, that 'tis not without 'Cauſe that we have laid open to you the greatneſs 'of this danger, and that our complaints have 'been neither falſe nor frivolous when we brought 'them to the H. See, and to the Supreme Tribunal, 'before which S. *Bernard* hath taught us, that no 'perſon ought to draw any advantage from falſe- 'hood. We are,

Moſt H. Father,
Your Holineſs's moſt humble and moſt obedient Servants and Sons,

Noel de la Lane, Doctor of Divinity in the Faculty of *Paris*, *&c.*
Louis de Saint-Amour, Doctor of the Sacred Faculty of *Paris*, *&c.*
Louis Angran, Licentiate of the ſame Sacred Faculty, *&c.*

Perhaps it will be thought ſtrange, that we have ſpoke in this Epiſtle ſo earneſtly in favour of the Propoſitions; I ſhall give the reaſon of it in another place, where I ſhall ſhew that this doth not hinder but that we always condemn'd them in the ſame ſenſe wherein they were condemn'd by the Pope: And to ſpeak ingenuouſly here, I acknowledge that it was I who was the Author of the courſe for the reaſons hereafter mention'd; and that in this Epiſtle, it was I who entreated M. *de Valcroiſſant* who penn'd it, to add theſe words, *nec ſane immerito*; that it would not be without ſoms grounds that the Jeſuites would reflect ſuch condemnation upon S. *Auguſtin*. We conceiv'd that the Pope would peruſe of all our writings, at leaſt this Epiſtle, which was addreſs'd as an Epiſtle Dedicatory to his Holineſs, and we judg'd it reaſonable to give him this Idea, to the end the more to oblige him to cauſe the diſtinction of ſenſes to be made as we demanded. But let us proceed with our Relation.

During the ſame interval, we prepar'd a particular Memorial to preſent to the Pope with our book, whereby we demanded three things of his Holineſs, wherewith I will acquaint the Reader, by inſerting here the Tranſlation of the ſaid Memorial. It was thus inſcrib'd;

To our moſt H. Father Pope Innocent X.

1. *For the Communication of the Writings of the Doctrs of* Paris, *whoſe names are ſubſcrib'd.*
2. *Touching the Jeſuites.*
3. *Touching M.* Albizzi.

Moſt H. Father,

SInce the time that Cardinal *Roma*, of happy Memory, inform'd us on *July* 11. by order from your Holineſs, of the eſtabliſhment of the Congregation which we demanded of your Holineſs, by our Memorial preſented to you on *Jan.* 21. we have not ceas'd to labour to get ready the firſt informations neceſſary to our cauſe; whilſt we were buſied therein with the greateſt diligence to which we could be oblig'd by any reaſon or conſideration whatſoever, we were ſuddenly ſummon'd to repair to Cardinal *Roma*, who advertis'd us, that we muſt get ready our inſtructions touching this affair within fifteen days; that otherwiſe, after that time expir'd, your Holineſs would think of other means to provide therein.

We conceiv'd, moſt H. Father, that this Order might have been procur'd by our Adverſaries, and by M. *Albizzi*'s means, in whoſe preſence it was ſignifi'd to us, and who at the ſame time put an affront upon us, which we paſs over in ſilence for the preſent; but we did not think that it came from your Holineſs, as well becauſe it was not ſuitable to the nature and poſture of the affair, as becauſe in the audience which we had of your Holineſs eight days before we heard nothing of it, your Holineſs on the contrary teſtifying to us, that you were ſatiſfi'd with the diligence wherewith you knew we labour'd therein; and it was not likely that M. *Albizzi* had ſeen your Holineſs within thoſe eight days.

Nevertheleſs, moſt H. Father, that we might not make any complaint to your Holineſs without abſo-

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lute necessity, and to take away all colour of blame for our imaginary delay, we testifi'd no resentment at all for it, but resolv'd to get our first writings ready to be presented by the time prescrib'd, and we labour'd therein day and night with so great and extraordinary closeness, that at length we finish'd them upon the 28th of *August*. We went to present them the same day to Cardinal *Roma*; but the sickness which befell him at the same time, caus'd us to defer it from day to day, till the 17th of *September*, on which, and the following days, we presented them to the other Cardinals of the Congregation; since which, most H. Father, notwithstanding so great hastning of us, we have not heard a word of their being communicated to our Adversaries, though we have sundry times made suit for a thing so just, easie, ordinary and necessary. Wherefore we humbly request:

1. That your Holiness will please to consider the vast extent of this affair, how many things are essential to it, how many other dependant on it, upon which it is needful that the parties be heard, and the Judges inform'd, that so they may understand the true state of it, and fit it to be brought before your Holiness, to make such decision of it, as may remove out of the Church all occasion of Errour and Division among Catholicks touching these important points of the Faith and Christian Piety: How much time will be requisite for the doing of all this aright, and how tedious the affair will be, unless speedy course be taken to exclude all delay: Be pleas'd therefore, most holy Father, to appoint that our writings may be speedily communicated to our Adversaries.

2. And because there are two sorts of them; some who appear openly, but are indeed the least, being scarce any thing else but the Agents and Instruments of the others, such as are M. *Hallier* and his Collegues; others who are our true and principal Adversaries, namely, the Jesuites, who have rais'd all this stir to overthrow S. *Augustin*, and root his holy doctrine out of the Church, by help of the Five Propositions, whereof the Censure is prosecuted, as we have formerly intimated to your Holiness in the Memorial presented last Lent, and as will appear daily more and more in the progress of this contest; We most earnestly supplicate, that our writings be signifi'd, not only to the said M. *Hallier* and his Collegues, but also to the Iesuites, and that both the one and the other be oblig'd to appear before the said Congregation, and both by speech and writing answer to the Accusations made, and to be made in this affair against them. This was always our meaning when we made suit for the Congregation, to the end the affair might by help thereof be so advanc'd, that these controversies might once be terminated at the same time with all the world, and that our pains might be instrumental to procure herein a general quiet to all the Faithful; and we conceiv'd, that considering the state of things, no other course could be thought more expedient: But because we find that they have brought those Doctors upon the Stage, thereby to exempt themselves from appearing, out of design that if their own sentiments should come to be condemn'd (as there is all reason to hope) they might always keep a refuge to themselves, and put the Church into new trouble about these matters, under pretext of not having been heard, and that their Doctrine was not the thing in question, we conceive our selves oblig'd, most Holy Father, to make this more expres and precise Supplication for it to your Holiness.

3. And whereas the aboveſaid M. *Albizzi* is a person very closely united with them, one that hath always backt their designs, whatever they were, from whom, since we have had the honour to address to your Holiness about so great an affair, we have receiv'd contempts, obstructions, checks, and other ill treatments upon all occasions wherein we have had to do with him, whose greatest design in this affair, is to hinder the thing which may be most necessary for the service of your Holiness and the Church, namely, the full clearing of this affair with sincerity, and the most suitable, usual, and fitting means: For these and other causes, most H. Father, we beseech your Holiness, with all due respect, that you will please to regulate the Consultors which are to be present at the said Congregation, and not appoint the said M. *Albizzi* for a Consultor, and much less for Secretary, since it seems necessary to chuse for that place among the Consultors, the most moderate, impartial, and learned person, and one who is least diverted by other occupations; which four qualities being all wanting in the said *Sieur Albizzi*, and for that by some occurrences we suspect that he pretends to that imployment, your Holiness will pardon us if we take the boldness to dissuade you in this matter, and do us the favour to believe that we would not do it, if we did not consider, that as Sr. *Augustin* writes to *Innocent* the First, *God hath plac'd you in the H. Apostolical See by a particular gift of his Grace, and hath render'd you such during our days, that we ought rather to fear being accus'd of negligence, if the respect we owe to your Dignity kept us from telling you the things which we see it is so important to the Church to be represented to you, then that you will hear them with displeasure:* and if we did not find that there is great necessity for it, in reference to the service of Truth, the Church, and likewise of your Holiness, whose years we beseech God to multiply, and diffuse upon you all sort of blessings.

Subscrib'd thus;

Noel de la Lane, Doctor in Divinity of the Faculty of *Paris*, and Abbot of *Valcroissant*.

Louis de Saint-Amour, Doctor of the Sacred Faculty of *Paris*, and of the Society of *Sorbonne*.

Louis Angran, Licentiate in the same Faculty, and Canon of the Cathedral Church of *Troie*.

Sunday the 10th, we went with our book of writings and this Memorial to the Popes Presence-chamber, to desire Audience, and present them to his Holiness: We could not obtain it; but I met F. *Celestin* in the Presence-chamber, who told me, that he had visited the Cardinals *Spada* and *Ghigi*, and spoken to them about the necessity of making a conference between the Parties, but he found their Eminences not in the least inclin'd to it.

In the afternoon I visited F. *Lezzana*, to know whether the report were true, that he was made a Consultor: He answer'd me, that he was excluded,

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as being ſuſpected by them touching his Faith: *Me excluſerunt*, ſaid he, *ut ſuſpectum in fide*. He told me alſo, that in a viſit to Cardinal *Spada* about the preſent Controverſies, he recommended S. *Auguſtin* to him, as him alone among the four Fathers of the Church, that deſerv'd the Title of Doctor by way of Eminence, in regard of the ſublime and vaſt knowledge which was diffus'd in all his writings, and of the multitude of Hereticks whom he encounter'd and overcame: He ſaid, that Cardinal *Spada* receiv'd this intimation well enough, but he durſt not go ſo far with Cardinal *Ghiggi*, becauſe his Eminence had told him in a diſcourſe, that he had read *Vaſquez*, *Merat*, *Suarez*, and a fourth Jeſuite Author, whoſe name comes not into my memory: To which he might have added a commendation commonly enough given to this Cardinal, namely, that he had made a Compendium of *Suarez* Metaphyſicks.

The next morning we went again to the Popes Palace for Audience, but had no better ſucceſs then before. In the afternoon F. *Melchior* came to ſee us, and told us, that they in their Covent were threatned that the Congregation *de propaganda fide*, ſhould viſit there in reference to Janſeniſm, whereof they were accus'd.

Tueſday the 12th, we attempted again, but in vain, to preſent our book to his Holineſs. As I was going up to the Preſence-chamber, I met a General of an Order coming down, who told me that the time was favourable enough to make the complaints which he knew we intended to make againſt M. *Albizzi*.

Wedneſday the 13th, there was a Conſiſtory which caus'd the Aſſembly of the H. Office at *la Minerve* to be defer'd till afternoon: I went to take a turn there, and met F. *Celeſtin* again, who told me that the Aſſembly at Cardinal *Spada*'s houſe had been appointed for that day, but was remitted to the next. I met alſo F. *Capiſucchi*, Secretary of the Congregation *dell' Indice*, who upon that, and perhaps other accounts, had great familiarity with Cardinal *Spada*: He told me, as if to congratulate with me, that our Congregation would be held the next day in the afternoon at that Cardinals houſe: I anſwer'd him ſeriouſly and coldly, that it was none of ours, *non è la noſtra*. He repeated his complement, and ſaid, he might very well know; for otherwiſe that of the *Index* was to be held, which it could not be, by reaſon ours was to be held the next day at Cardinal *Spada*'s houſe. Whereupon I explain'd what I had anſwer'd, and told him plainly, that I did not ſay that a Congregation would not be held at Cardinal *Spada*'s houſe which might hinder his, but that the Congregation held at Cardinal *Spada*'s houſe, might perhaps be ſome preparative to ours, but was not ours. And ſo the Father well apprehended what I meant.

The ſame afternoon I viſited F. *Pancratio*, who told me that F. *Jean* an Auguſtine, otherwiſe call'd *Tartaglia* (who was added by Cardinal *Pamphilio*, as a new Conſultor to the Congregation at the ſame time with F. *Celeſtin*) acquainted him, that the *Thomiſts* were agreed upon the falſity of the firſt Propoſition; whereupon he deſir'd him to remember that they were Compatriots, and not be ſo haſty, but to give this matter a few moments hearing before he determin'd any thing touching it. A little while after I underſtood that this good F. *Tartaglia* had put himſelf into a Covent of Bare-footed Carmelites, out of a conſiderable motion of Piety: He had been Fellow-Student with F. *Palavicini*, and purpoſed to put himſelf into the Society of the Ieſuites; which purpoſe having communicated to a certain Religious perſon (from whom I underſtood it) the ſaid Religious ask'd him why he minded to become a Ieſuite? F. *Tartaglia* anſwer'd him, that his deſign was to retire out of the world, to mind God and his Salvation, &c. The Religious askt him, whether he conceiv'd he ſhould be retir'd from the world by becoming a Ieſuite? and repreſented to him on the contrary, that he would thereby be more engag'd in it: That whereas he had perhaps ſome talent above the generality, he muſt exerciſe it in all imployments upon which theſe Fathers thought fit to put him; that they ſpent moſt of their life in viſits, directions, negotiations, &c. F. *Tartaglia* was ſo prevail'd upon with theſe Reaſons, that inſtead of becoming a Ieſuite, he made himſelf a Bare-footed Carmelite; but the Religious told me, that however I was not to expect any good from him in reference to our cauſe, for he was imbu'd with the ſame Principles of Moliniſme that F. *Palaviçini* had ſuck'd in, and that in the whole Order of Carmelites, it would be hard to find a Moliniſt like him: That once his Superiours taking occaſion of a ſlight indiſpoſition which he had, ſent him into the country under colour of taking the air, but indeed to remove him from his Profeſſion of Divinity, becauſe he taught Opinions contrary to thoſe of S. *Thomas*; that nevertheleſs, after a years interruption, he was reſtor'd to the exerciſe of his charge, after promiſe of Reformation; but he always returned to his firſt ſentiments, and taught according to the ſame principles of Moliniſme.

Sunday the 17th we return'd again to get Audience of the Pope, but it began ſo late, and was likely to be ſo ſhort, by reaſon he was to go abroad to take the ayr in the afternoon, that we determin'd not to wait for it.

Tueſday the 19th we went again, but there was ſuch a multitude, and amongſt others Cardinal *Sforza*, who ingroſt almoſt all the time, that we deſpair'd of having any Audience that day.

In the afternoon I viſited F. *Paſcaligo*, who told me that F. *Celeſtin* had taught *Scientia Media*, as well as F. *Tartaglia*, and that in print. We went to ſee the Ambaſſador, who deſir'd us to dine with him the next day.

We went thither, and both at dinner and after, the diſcourſe was concerning the pains we took to get our writings communicated (for during thoſe ſollicitations, there was no ſpeech of being heard in preſence) Whereupon the Ambaſſador told us, that we need not trouble our ſelves about it, for without doubt it would be granted us, when things were in a condition to permit it; that it was practis'd in all Proceſſes of the *Rota*, and conſequently would not fail to be allow'd in a general and important affair as ours was. That in the *Rota* they ſometimes made ten and twenty Deciſions before they paſs'd Sentence; that the ſame would certainly be done in our affair, and inſtead of ten we ſhould have thirty: That we muſt not be impatient, but walk abroad, and divert our ſelves; that we muſt

calmely spend our time in studying and clearing up our selves, because whenever we testify'd the least impatience, it would be taken for obstinacy and disobedience. We answer'd him, that we were willing to do all this, so long as it caus'd no prejudice to our affair. He told us, that the Pope had signify'd to him that there should be two Congregations in a week. We answer'd, that they might make as many or as few as they pleas'd; that it did not move us. That while they were such as the present, as we could not hinder them, so we had no regard to them. That this was not after the manner that we demanded, and that was promis'd us. He told us likewise, that the King would procure both for us and our Adversaries to be heard, and to represent as much as we pleas'd the justice of our cause. And upon our saying that, we had gone a fortnight together to all the Audiences of the Pope, to present the Book of our Writings to him, he did us the favour to offer us to introduce us on Fryday following when himself was to go; or else to take at Audience for us for the Sunday insuing.

Thursday the twenty first, I was in the Pope's Presence-chamber during the Congregation of the L. Office, and came down from thence with the General of the *Augustines*, who askt me where M. *Hallier's* lodging was, that he might go to restore him the Writings which he had had of him.

Friday the 22d. we went to the Ambassador's house to accompany him to the Popes Palace. He told us that we were down in his Note, and we desir'd him to procure us audience for Sunday next, because we should then have more time to speak to the Pope, then if we did it in his presence. Yet because we were not sure whether it would be defer'd till Sunday, or whether we might not be call'd whilst the Ambassador was there, we tarri'd in the Presence-chamber expecting the issue. A quarter of an hour after the Ambassador had been at audience, he came forth unexpectedly and with some commotion in his countenance, as I observ'd. N. *Piques*, Secretary of the Ambassy had in his hand the Memorials of Affairs, whereof his Master was to speak to the Pope, ready to deliver to his Holines's *Maistre de Chambre* at his coming forth according to custome. But as he drew near to present them, I perceiv'd the Ambassador made a signe to him with his head, not to deliver them.

We let him depart, and stay'd in the Presence-chamber. The Ambassador of *Venice*, who was to have audience next him, was not yet come. M. *Angran*, who had not observ'd as I did the countenance and commotion of our Ambassador, conceiv'd this interval a fit opportunity for presenting our Book to the Pope, and therefore motion'd that we might desire the *Maistre de chambre* to introduce us. I told him and M. *de Valcroissant*, that assuredly the Pope and the Ambassador had had some brush; but I entreated them not to speak of it, because I knew not whether any besides my self took notice of it. The Ambassador went down to Cardinal *Pamphilio*, where he was three quarters of an hour at audience. I went thither likewise, and learn't that the day before a Gentleman arriv'd by Post from *Monsignor Corsini* who was going Nuntio into *France*, to advertise the Pope that he was stay'd at *Marseilles*, and could not passe further. In the afternoon I went to see the Ambassador; Assoon as he saw me, he told me that he could not speak to the Pope about us; and I answer'd, that I perceiv'd as much at his coming forth from the Audience. He reply'd, that indeed it was not difficult to perceive; for (said he) we were at big words this morning. I went abroad with him to take the ayre, where he told me, that a Cardinal Bishop in *Marca Anconitana*, had sent to desire him by a Gentleman to procure for him all the Writings that were made touching the Propositions.

Saturday the 23d. I met the Bishop of *Bethleem*, who told me that M. *Hallier* inform'd him the day before that the Bishop of *Amiens* was dead, and before his death made abjuration of Jansenism in the presence of VVitnesses. He told me also, that he had receiv'd order from the Clergy to make no new Demand to the Pope touching *les causes majeures*, and that the Clergy would continue firm in the practice of the ancient Canons.

I had not ended with the Bishop of *Bethleem* when a certain Ecclesiastick came to me, and tol, me, that he had visited F. *Hilarion* that week about our affaires; and that speaking to him of M. *Albizzi's* extraordinary partiality, the Father told him, that it was true that M. *Albizzi* was very hot in the businesse, and that he had added some words of his own to the Bull of *Urban* VIII. He mention'd expresly these three, *In prejudicum fidei*; and that a Cardinal (St. *Clement*) making great complaints thereof, M. *Albizzi* had recourse to F. *Hilarion*, as thinking himself a lost man unlesse he help'd him. That F. *Hilarion* having seen the said words, said, it had been better if they had not been there; but since they were so, it was requisite to endevour to salve them. Wherefore in the Congregation of the H. Office having interpreted them in this sense, namely, That it was a thing which would turn to the prejudice of the Faith, if the Pope's Decrees were not better executed, &c. Cardinal St. *Clement's* complaints were ineffectual, and M. *Albizzi* scap'd and got out of the mire.

But this danger wherein he saw himself, and the favourable interpretation by which he escap'd, did not render him more moderate in this matter, nor dispos'd to confine the sense of the words of the Bull within those bounds. On the contrary, he extended them upon occasion the most he could, it being his interest and satisfaction that they might be verify'd if it were possible, and that every one might understand them, not only according to the explication of F. *Hilarion*, but also in the rigour of his own terms. He would be lookt upon as the legal interpreter of them, because he had been the Instrument, as himself declar'd in the first Visite which my Collegues and I together made to him, *having fallen into a passion against those who doubted of the truth of the same Bull; and telling us that he could better testifie concerning it then any other, because it was himself that pen'd it, and caus'd to be added in it, that* Jansenius *reviv'd the Propositions of Bains.* This passage, as well as many others, I had omitted in my Journal, which one of my Collegues perusing, call'd it to mind, and sent it to me in a Letter, as it it is here transcrib'd.

F. *Petit*

F. *Petit* came to see us in the afternoon. He told me, that after many Sollicitations which he had made to M. *Albizzi* in the name of M. *Hersent*, to know what was requisite for him to do that he might be absolv'd from the Excommunication which had been fulminated against him by the Congregation of the H. Office; M. *Albizzi* at length answer'd him plainly, That M. *Hersent* must come to *Rome to unsay and retract in a publick Sermon, and to preach the contrary to what he had preacht there upon the day of S.* Lewis, *and caus'd to be printed in his Sermon.* He made this answer, and yet he knew that the Congregation of the H. Office had nothing to gainsay, either in the sermon by it self, or in its relation to the Epistle and to *Jansenius*. F. *Petit*, who did not know him so well as he, had recourse to Remonstrances and Prayers, representing to him the difficulty of the Journey, and told him, that M. *Hersent inquir'd what behoov'd him to do in the place where he was, for obtaining absolution; and he would perform it punctually.* At length M. *Albizzi* yielded a little, and answer'd him *with much difficulty, grumbling and shaking his head* (they are the very words of F. *Petit's* Letter to M. *Hersent*, which fell into my hands since) *That people must not think to delude and abuse the authority of the* H. *Office thus, which us'd not to absolve such contumacious persons by a Procuratour; that therefore M.* Hersent *must repair to the Nuntio, and before him make an Act and a Protestation of his submission and obedience to the* H. *See, and declare that he renounc'd all the sentiments and opinions of the* Jansenists. *That when M.* Hersent *had sent him such an Act*, he would then see what was fit to be done for him, *and endeavour to cause satisfaction to be given him, but upon any other terms there was no hope.*

Sunday the 24th. we repair'd again to the Pope's Presence-chamber: there was but halfe or three quarters of an hour's time for audience, which was given to the Nuntio newly return'd from *Florence*, and to the General of the Capucines. The General of the Dominicans desir'd one as well as we, and told us that he was in the same bottom with us, *summus in eadem navi.* He offer'd to perswade us to present informations to the Congregations held at Cardinal *Spada's* house, but we declar'd to him our stedfast resolution, and the necessity under which we were, not to proceed further then we had done, till we saw a Congregation establisht *bona fide* with all the conditions wherewith we had demanded, and which was resolv'd to proceed according to all the usual and requisite formes.

The new Sub-Bibliothecary told me in the afternoon, that the King of *Poland* had lately written to the Pope to presse the condemnation of the Propositions, and that he more apprehended in his Dominions the divisions which might arise about them then the Wars of the *Tartars* and *Moscovites*. The new Nuntio was arriv'd there not long before, and when he went to salute the Queen, she askt him newes of what was a doing at *Rome* touching this matter. He answer'd her Majesty, *That he knew not in what posture this affair was, but assur'd her that he was forbidden to speak of it, either by words or by writing.* An admirable Answer in the mouth of a Nuntio speaking to a witty and intelligent Princesse, as that Queen is!

Wednesday the 27th. we went to visite *Monsignor Canzoni* Bishop of *Borgo*. The Book of *Jansenius* was lying upon his Table. He told us among other things, that he could not expresse the astonishment and compassion which he had to see how outragiously that Prelate was decry'd and consider'd as a capital enemy of Religion and the H. See; when he remember'd with what general applause and consent in the Consistory (whereof himself was then Secretary) he was promoted to the Bishoprick of *Ipre*, and that the expedition of his Bulls was granted to him *gratis*. And amongst the reasons why this grace was done to him, besides his rare learning, he told us that it was consider'd that he had been thrice in eminent Conferences with Hereticks, against whom he nobly maintain'd the honor of the Church and the verity of the Faith: And this remembrance encreas'd the grief he had for the persecution done to his Book and his memory. After which he fell to speak of the Congregations which were held at Cardinal *Spada's* house: We told him expresly that we expected some of another sort, and lookt upon those only as such as might serve for preludes and preparations to those which we demanded.

Thursday the 28th. the Sub-Bibliothecary came to see us, and tell us (he said) some newes of what pass'd in Cardinal *Spada's* Congregations. Nevertheless all that he inform'd us, was, that F. *Falavicini* was sufficiently mortify'd at the last which was held; and that he (the Sub-Bibliothecary) heard from the Antichambre where he was, that every one cry'd up his own Sentiment vigorously, *gagliardamente.*

Friday the 29th. we went again with our Book to get audience of the Pope. He gave none but to a Polish Gentleman newly arriv'd at *Rome*, a *German* who was going away, and to three Auditors of the *Rota*. All which was dispatcht very speedily, and justify'd what a friend of mine well vers'd in those things told me upon the staires, that of late the Pope gave as little audience as he could, and made choise of such as might give him the least disturbance.

In the afternoon I met F. *Delbene*, to whom I spoke earnestly how the Cardinals were oblig'd to hear us before they proceeded further in their Congregations, and what injustice they did us if they resolv'd upon any Censure before examination of the Propositions, as we demanded in all the necessary forms. He consented to all that I said, and he answer'd me, *fariano male; no lo faranno. They should do ill; they will not do it.* Parting from him, I met with F. *Mariano*, who told me much good newes concerning the F. Commissary of the H. Office, the Master of the sacred Palace, F. *Celestin*, and the whole Congregation. He told me, that the weakness of F. *Palavicini* was discover'd every day more and more; that his Companion F. *Tartaglia* the Barefooted Carmelite had all his own Order upon his back to keep him from acting as a *Molinist* in any thing that he had to do in this Congregation; that Cardinal *Spada* speaking familiarly concerning M. *Albizzi* to *Monsignor Spada* the Patriarch, he shak'd his head, and signify'd by that gesture that he was not satisfy'd with him; that the *Dominicans* abovemention'd were very much heated since they perceiv'd the evil intentions wherwith this affair was carry'd; but there were very many

who were incens'd against us, and chiefly against me, because they receiv'd no information about the Propositions from us.

Saturday the 30th. we receiv'd a Visite from the Bishop of *Bethleem*, who told us, that having receiv'd one the day before from M. *Hallier*, he in some sort blam'd that Doctor for that we were not heard before the Congregation, nor our Writings communicated. Whereunto M. *Hallier* answer'd, that we sought nothing but protractions; That should any Writing be communicated to us, we would desire six months time to answer it; That for his part, he had no need of hearing us; That let us be admitted first into the Congregation, and he afterwards; that without having heard us, he would answer directly to all that we spoke; That we had only *Jansenius*; that he knew all that *Jansenius* said; That as for the audience which we sought to have of the Pope, we should never obtain it; That a Congregation was appointed for us; that we had no longer any thing to do to speak to his Holinesse. That this was the course at *Rome*; and to shew how much our protractions were to be fear'd, he took into consideration divers cases of affaires of State, to which delayes are altogether prejudicial. The Bishop of *Bethleem* told us that he had undertaken to speak with us, that he might know our designe, and as a Mediator procure of the Cardinals the reciprocal communication of our Writings. We thankt the Bishop for his good will, and desir'd him to tell M. *Hallier*, that we wisht that our Writings might be communicated more speedily; but we should have patience till it were done; That assoon as we had theirs, we would use all possible diligence to answer them; That we never sought any protraction in things, but what was necessary for the right examining of them; That we would not have any composition of the business with him, and that he aim'd at nothing but to procure a good determination from the Pope after our Contests had been examin'd in the legal and accustomed formes.

The same day I was to visite F. *Pascaligo*. He told me, that so far as he could discover what pass'd in Cardinal *Spada's* Congregations, things went there rather well then ill; That such as at first were but indifferent, began to be well treated; That there needed but one resolute person to sway the whole Assembly, most of which, though well meaning persons, had not read Sr. *Augustine*. He told me also, that Cardinal *Gliggi* had demanded of some, whether there were not some way to finde a Mean and Temperament in this affair. I answer'd him two things. First, that they could not at *Rome* do a greater pleasure to the Hereticks, then if they came to condemn any thing that was Saint *Augustin's*. And secondly, That the H. See ought to beware, not only of condemning a Catholick Maxime, but also of absolving or suffering error. That it ought to take equal heed, what was fit to be done, and what was not. And that it would be a lesse ignominy to it if it did not condemn an Error which came under its Cognisance, then if it condemn'd a Truth.

CHAP. XIV.

What pass'd at Paris *during the same Moneth; especially the violences of the Jesuites against some Doctors S. Augustin's Disciples, to remove them from their Employments.*

WE were busi'd at *Rome* all this Month in the most vigorous and assiduous pursuit that was lawful for us to make there, for the first audience in the Congregation which we demanded might be granted to us together with our Adversaries, after our first Writings had been communicated to them, to the end they might come to such audience prepar'd to answer to those Writings, and to what we should add thereunto *viva voce*. We could neither obtain to have a day set for such first Audience, nor that our Writings should be communicated, nor know whether they would grant us either one or the other. In the mean time the Jesuites, and the Doctors their adherents continu'd triumphing at *Paris* beforehand for the approaching condemnation of the Propositions, of which they held themselves sure, and in which they involv'd ours. By this meanes they caus'd great doubtings and distrusts, both in the Prelates who deputed us, and in our friends, what might be the issue of the Congregation which was signify'd to us, and what justice we should have done us by it; wherefore they sent us word by a Letter of the 22th. That we *had done very well in demanding of Cardinal* Spada *a Hearing and a communication of our Writings; but that it was said there* (at Paris) *that it would never be granted us, because they would not engage themselves at* Rome *into the bottom of the Dispute.* And they *enjoyn'd us severely not to deliver any instruction which might engage us in a single processe by writing.* Also M. de *sainte Beuve* writ to me the same day that we ought to *continue our instance; that the Authors of the Propositions might be known, our innocence declar'd*, and the *NECESSITY OF EFFECTUAL GRACE* establisht, which was the whole point of the Question; and that if we could not obtain this, that at least it might be inserted into the Bull, in case any were made, that we had alwayes declar'd that we undertook the defence of the Propositions, only in the sense wherein they imply'd the Necessity of Effectual Grace; that by this meanes the Bull would be favourable to us, and moreover, make our Adversaries passe for calumniators and successors of these Semipelagians, as well in their manners and proceedings, as in their doctrine.

But the Jesuites and their Adherents did not stop at these threatnings of future things; they already made advantages as well at *Rome* as at *Paris* of the Victories which they had not yet obtain'd. They assur'd their Partisans at *Rome*, that the Decree which they made against the Propositions, would be received with applause in *France* by all the Court and all the great persons of the times; and in *France* they animated all the powers, both Ecclesiastical and secular against the learned and pious persons of whom they were jealous, as against persons

sons already condemn'd and declar'd Hereticks; the affairs of M. *Maneſſier* and M. *Cordon*, whereof one had been elected for the place of *Regius* Profeſſor of Divinity in the Univerſity of *Cuen*; and the other for that Principal of the Colledge of *Montaigu*, who were both caſt out of their charges, are two memorable examples thereof, which I ſhall inſert here with the circumſtances wherewith I underſtood the ſame in a Latin letter written to me the 29th. of this month. For that it contains nothing but affairs of the Univerſity, I ſhall leave it in the language of that place.

Terrent minis Moliniſtinæ quos ratione vincere non poſſunt. Hac ſe arte putant Romæ plurimùm authoritatis habituras, ſi potentiam ſecularem oſtentare poſſint. Timeri volunt quando perſuadere & vi argumentorum vincere nequeunt. Ita profectò, ni fallor, Romæ agent quemadmodum Lutetiæ. Hic de fœtura, ut aiunt, Cenſuræ triumphant, illic de Optimatum protectione gloriabantur. Enimvero non ſemel ad vexandos adverſarios Romano nomine abuſi ſunt, evicerunt que ut iraſcerentur ex Optimatibus & Principibus aliqui in homines Romæ damnatos, & tollendos cenſerent quos Pontificium fulmen ferîſſet. Nuper hac uſi ſunt calumnia ut D. Maneſſier Cadomenſi Cathedra, & de Cordon Montis acuti Primatu dejicerent; nefas aiebant, in eos conferre ſuffragium, quorum doctrinam Papa proſcriberet. Quam artem ubi non procedere ſenſerunt, ad vim apertam verſi, utrumque ſuo loco pellere voluerunt. Litteras quaſi à Rege miſerunt ad Gubernatorem Cadomenſem (Lettres de cachet, i. e. under the Privy Seal) quibus mandabatur, juberet protinus D. Maneſſier urbe cedere, ſive lectiones orſus eſſet, ſive non, ſeſeque conferre ad Comitatum, Regi actionum ſuarum rationem redditurum. Invigilaret quoque P. de Folleville Oratorii Sacerdotis & Profeſſoris Theologi lectionibus et doctrinæ. Delata res ad Cadomenſem Academiam, movit indignationem omnium. Cauſam D. Maneſſier ſuam fecere Academeci Proceres. Reſcripſere ad Pariſienſem Academiam, ut ſuo alumno patrocinaretur, obſtaretque ne Theologi Profeſſores paterent impotentiſſimorum hominum libidini. Nondum res concluſa eſt apud D. Rectorem. Moras nexuit D. Morel, qui Decani loco illis Comitiis intereſt; cauſatus rem eſſe periculoſam, Regiæ voluntati intercedere, ingratiam neſcio quorum hominum perditæ doctrinæ, quorum reliquiæ et Romæ et in Gallia Regia auctoritate brevi conterendæ ſint. Non impediet tamen ne Pariſienſis Academia Doctoris ſui defenſionem ſuſcipiat. De D. Cordon res ita ſe habet. Mortuo de Canel, Burſarii palam fecere quàm propenſo in illum animo eſſent. Hoc malè habuit Moliniſtas. Statim illi advolare ad Pœnitentiarium, qui nomine Capituli inſpector eſt, ut electionem iſtam diſturbaret. Itur ad Carthuſianos item illius Collegii inſpectores; convenitur Prior. Doctores ſcrupulum movent, videret nempe ne grande piaculum committeret, reuſque eſſet violatæ Religionis, ſi hominem hæreticum, dæmonis filium, dæmonem ipſum, et quid non? Collegio bene Catholico præfici ſineret: omnia mala bonaque, juſta & injuſta tendanda eſſe ad Dei gloriam. Ille egregie animatus hiſce declamationibus Burſarorum animos tentat. Ubi non poteſt ad ſuam pertrahere ſententiam; quid agat? Molitur facinus indignum, indigniſſimum. Tres ex iis (ſex autem omnino ſunt habentes jus ſuffragii) hactenus ut Burſarios ab ipſis quoque Carthuſianis, à Capitulo, à Primario, ab omnibus habitos, ipſo electionis pervigilio burſa dejiciunt, neſcio quid cauſati. Non cedere illi abdicati quoque, de viqueri, appellare, intereſſe velle Comitiis, ferre ſuffragium; eligunt D. Cordon ſemel, iterum; biduo enim repetita ſuffragia. Opponunt ſeſe Prior & Procurator Carthuſianorum. Inde ad Senatum. Nam cum periculum eſſet ne Capitulum Pariſienſe rei indignitate motum adverſus Carthuſianos ſentiret, obtinuerunt placitum libello ſupplici oblato, quo rei totius cognitione & judicio Capitulo interdicitur. Tum alio libello ſupplici obtinuere ut de Marlier, *quem Carthuſiani Primarium volebant, licet non electus, Primarium lite pendente ageret. Duo Conſiliarii ſeſe contulere in Montanum Collegium, ut in illud novum Primarium inducerent. Reſtitere Burſarii, interceſſere decreto facto non auditis partibus. Inde, quod ſummæ æquitatis judicium eſt, abiere ad Cathuſianos duo illi Senatores ad paratum convivium. Tertium etiam habere voluerunt, quo, non obſtante interceſſione, prius illud Decretum firmarent: ſed rejecta eſt à Senatoribus importuna petitio, quorum magna pars graviter tulit tam præcipitanter rem illam actam eſſe ab uno aut altero Senatore inconſultâ Curiâ. Nam ita duo prima illa decreta facta ſunt. Rem aliàs perſequar. Sed non omittam Principis Senatûs dictum, quo rem dixit ad Regiam auctoritatem pertinere, neceſſe eſſe ut mos ipſi in Montano gereretur; quaſi Regium edictum ſit, ne quis adverſus injuſtam Monachorum tyrannidem reclamet. Vale.*

29 Novemb. 1652.

CHAP. XV.

The continuation of our Solicitations during December, *to obtain the audience of the Pope which we deſir'd, for preſenting our Writings with two Memorials to him: one for communications of the ſaid Writings, and the other againſt F.* Modeſte, *M.* Albizzi, *and the Jeſuites.*

THe firſt day of *December* was the firſt Sunday of Advent; upon which the Pope uſually went to Chappel; but ſome indiſpoſition hindring him from doing ſo, and yet permitting him to give particular audiences, his Holineſs appointed this day, at Cardinal *Urſin*'s requeſt, to give audience to divers *Polonians* who were returning into their own Country. VVe endeavoured alſo to get opportunity to preſent the Book of our VVritings to his Holineſs, but ſome obſtacle hinder'd him from giving audience either to the *Polonians*, or to us. They return'd thither on Tueſday, and we likewiſe: but they were ſo long at audience that they left none for us, though it appear'd that the greateſt affair which the Pope had with them, was, to give them his Benediction and indulgences.

In the afternoon I went to viſite the Ambaſſador,

dor, who was going to see Cardinal *Albieri* whither I accompani'd him. VVe had been once or twice before to visite this Cardinal; and that we might be no more disappointed, I took this occasion to agree upon an hour for the next day with his *Maistre de chambre*. In going and coming I spoke to the Ambassador touching the communication of our writings. He told me that all the fear was of protractions which might happen thereby. I answered him that so much must be resolv'd upon as was absolutely inseparable from a legal examen; and besides such, we sought none: I manifested to him by the whole course which he knew we had kept hitherto, that we had not caus'd any, and I gave him all reasonable assurances that we would never occasion any. On the contrary I shew'd him that our interest as well as our intention was, to see this affair assoon ended as we could procure it; that if after a thorough discussion it were found that we were in the wrong, we should be glad to see a solemn and authentick condemnation, and that were favourable to truth, pronounc'd against us; that the Pope, the Consultors, our Adversaries and we ought to aim at no other; that likewise if it were found that the sentiment of the Jesuites and M. *Hallier* and his Collegues were not conformable thereunto, it behoov'd to spare them no more then us to the prejudice of truth. The Ambassador acknowledg'd the truth of all this, and told me two things sufficiently remarkable, to let posterity know what infamous and shameful means were made use of to decry us and disparage a holy and wholsome doctrine. He told me that M. *Hallier* and his Collegues had shew'd him a Letter of M. *de Marca* Bishop of *Conzerans* newly nominated to the Archbishoprick of *Tholouze* (whose hand the Ambassador said he knew well, having receiv'd many Letters from him whilst he was in *Catalonia*) in which that Prelate signifi'd to them that the *Jacobins* had inform'd him that a certain woman being at Confession confess'd that she had forgotten herself in the conjugal fidelity which she ow'd to her husband, and alledg'd that Grace fail'd her three times. The second thing which the Ambassador told me about the same matter, was, that a certain man being sick in the quartier of the *Jacobins*, (*viz.* the Reform'd in the Street S. *Honore*) receiv'd the *Viaticum* from M. *de. S. Roch* in the usual manner; That yet afterwards being visited by two of that Order who went to comfort and exhort him, telling him that it behoov'd him to think upon God and his Grace; The man answer'd, that he did not believe himself to be one of those for whom God had prepar'd it: That thereupon the *Jacobins* told him that he must begg it of God; and that he answer'd that he had not so much as the Grace to pray: They reply'd that he ought to have confidence that God had merited it for him by his death; the man answer'd that he could not perswade himself that he was one of those for whom our Lord died. That the man was recover'd a little; that yet it was not known what would become of him in the end: but the *Jacobins* and M. *de S. Roch* were much troubled about it, and that it made a great noise in his Parish. But in the mean time it was manifest what evil effects had been caus'd by spreading in the Church the difficult and strange Questions of the Mystery of Grace; namely Libertinisme and Despair.

I could not this day give the Ambassador the Answers which these examples or rather fictions deserv'd, because we arriv'd at his House, and the Discourse broke off. But being the next day at S. *Louis*, one told me in the *Sacristie* in presence of sundry Ecclesiasticks who stood about the Fire, that the talk was in *Rome*, that the Confession *a la mode* was, to say, instead of I have fail'd, Grace hath fail'd me; whereupon conceiving that this Discourse proceeded from the Letter which M. *Hallier* had show'd the Ambassador, I first remonstrated to the Company, as well as I could, and the place permitted, the injuriousness and impiety of those who thus sought to make ridiculous the prime maximes of the Gospel by false and senceless consequences. After which I went to dine with the Ambassador that I might have occasion to speak to him both privately and at his Table, and by answering those foolish and temerarious objections, ruine them in the same place from whence in probability they first began to be dispersit.

I said as I had done at S. *Louis* touching the first, That when it is said that Grace is necessary to all actions, the meaning is not, for the doing of them simply, because there are many other motives of civil honesty and natural equity obliging us thereunto, which are sufficient for the doing of them, as is clear by the examples of so many Pagans who receiv'd no Christian graces, who had not so much as the smallest light of Faith, and who nevertheless were chast, just, charitable, faithful and generous, out of the consideration of what they ow'd to the interests of their honour, their friends and their Country. But the meaning is, That Grace is necessary for the doing of the least action upon the principles of Christian love, and profitably for salvation, &c. And as for the second example, to take away the scandal it might give in case it were true, I affirm'd that it was not an effect of the sound doctrine of Grace (whereof Christian Piety oblig'd men not to be ignorant) but of the ill use and false consequences drawn from it by its enemies; That from this example we ought to take occasion to humble our selves before God for avoiding the like error; That men ought to spend all their lives in fear and confidence, to work out our own salvation and hope in God with trembling: That S. *Paul* who did not find himself culpable for any thing, nevertheless did not presume that therefore he was justifi'd; but although he had no such presumption, yet he had a holy hope of his salvation by the strength of him through whom he could do all things; that it behoov'd to follow his example in either respect, & that every one ought to labour after his salvation as if it wholly depended on himself, and yet hope in God's mercy and grace, as being unable to do any thing but by grace.

I also caus'd the Ambassador to read about two pages of S. *Prosper*'s Epistle to S. *Augustin*, wherein he acknowledg'd was contain'd and reduc'd the ground of all the ordinary Objections brought against the doctrine of Grace which we defended. But he askt me whether S. *Augustin* answer'd to all that,

that, as I aſſur'd him; and if ſo, how was it poſſible that the *Pereyrets*, the *Halliers*, and other famous Doctors of the Faculcy had not read it, or if they had, why did they not underſtand it? I anſwer'd him, that I wonder'd at it as well as he; but I believ'd his admiration would diminiſh, when he ſhould conſider that this was not more ſtrange, than to have ſeen the Chief Prieſts among the Jews who were no leſſe able or conſiderable in their kind than the *Pereyrets*, *Halliers* and the reſt, go about to kill *Lazarus*, aſſoon as our Lord had rais'd him from the dead, becauſe the evidence of that ſo famous miracle was the cauſe that many amongſt the Jewes embraced the faith of Jeſus Chriſt.

The ſame day being Wedneſday *December* 4. we repair'd to the houſe of Cardinal *Altieri* at the time appointed. VVe diſcours'd largely of the quality and ſtate of our affair; he heard us with great attention, and receiv'd it well, not doubting of the neceſſity of hearing the parties in preſence, and reciprocally communicating their Writings, and that after the Congregations of Cardinal *Spada* he ſufficiently ventilated the matter, in caſe they ſhould reſolve to paſſe judgement upon it. At the end of this viſite he told us, he ſhould be glad to ſee us again and diſcourſe about the Propoſitions, which had been given to him in a Note which he drew out of his Pocket, where they were barely ſet down without any citation, apoſtil or gloſs whatſoever. VVe anſwer'd that we ſhould have the honour to ſee his Eminence whenever it pleas'd his Eminence. Nevertheleſs when we made a ſuccinct reduction of the Propoſitions to the ſenſe of Effectual Grace in which we maintain'd them; he forthwith acquieſc'd therein, and anſwer'd us as one that had ſufficiently read S. *Auguſtine*. He alſo demanded of us to ſee our Writings, on condition to reſtore them aſſoon as he had ſeen them, and caus'd them to be tranſcribed; and we promiſed to bring or ſend them to him ſpeedily. He had told the Ambaſſador and confirm'd the ſame to us, that being to take his leave of the Pope in the Conſiſtory held on Monday *December* 2d. in order to retire to the place of his ordinary reſidence; the Pope ſaid to him that he muſt not depart yet, becauſe he intended to put him into ſome Congregation; and the Cardinal himſelf and the Ambaſſador conceived as well as we, that it was ours for which the Pope deſigned him. Of which we were very glad, becauſe he appeared to be very equitable and very intelligent. But ſome time after he departed from *Rome*, without our knowing the reaſon of it, although he deſired to keep correſpondence with us; and indeed he not onely read our writings *de Geſtis*, and reſtored it during his ſtay at *Rome*, but after he was gone ſent to us in divers Pacquets the Copy of the other concerning S. *Auguſtin*'s authority; and according as he diſpatcht it, a certain perſon from him brought it punctually to us.

Friday the 6th. I met M. *Joyſel*. VVe talkt long together about indifferent matters. At length he askt me whether we ſhould ſtay much longer at *Rome*? I anſwer'd him that I wiſht we were ready to go from thence by the next week, if it were poſſible. He askt me whether we were not weary of *Rome*? I told him that my Collegues and I had particular affairs enough which obliged us to return into *France* the ſooneſt we could; but we had patience ſeeing we could not make things go on ſo expeditiouſly as we deſired. He replyed that for their parts, they had formerly had much employment at *Rome*, but now the main of their affair was diſpatcht, that they had preſented their Informations to the Congregation, and demanded nothing elſe but that they might return. He inform'd me alſo, that they were going to begin, or had begun to hold two Congregations a week at Cardinal *Spada*'s houſe, and made as it were an excuſe to me for it, telling me, that it was done without any ſollicitation of theirs, and the Pope himſelf appointed it ſo of his own accord: whereunto I anſwer'd, that inſtead of two I wiſht there were four, if it might be, becauſe it was but ſo much preparation for the right clearing of things, and in order to the better underſtanding of the parties when audience ſhould be given them. Touching the reading of the H. Fathers, and particularly St. *Auguſtin*, he told me, that it was requiſite to conſider the ſpirit and the deſign, and not to ſtop at the words and the letter. I anſwer'd him, that both ought to be conſider'd: We fell to other diſcourſe, and parted.

Saturday the ſeventh, I had ſome engagement to go to the Ambaſſador in the morning. In his Anti-chamber I found *Monſignor Glioddi* with whom I diſcours'd a long time. As I was ſpeaking to him of the long delayes of communicating our Writings, and of the frequent Congregations which notwithſtanding were held touching our affairs at Cardinal *Spada*'s houſe, he told me that it was not to be wondred at, that he knew neither the bottom of our Affair, nor the order that was kept in it, but many of another nature often paſs'd through his hands, and that they had this cuſtome at *Rome* to inform themſelves very carefully of an Affair, and to view and poſſeſs all the Writings concerning it before they ordain'd the ſame to be communicated to the parties. That it was very likely that the ſame courſe would be held with us, and perhaps that which hitherto hindred ſuch Communication, was, that they were minded to ſee whether the cauſe were ſuch as was fit to be decided before they put it into the hands of the parties; becauſe if ſuch Communication were once made by their order, they ſhould be more oblig'd to decide it, then they were by the private and ſuperficial diſquiſition which they had hitherto been about.

Sunday the eight I learnt nothing, ſaving that a Prelate told me as we came out of the Chappel, that the day before he had diſcours'd with the Pope touching the Jeſuites; and that his Holineſs was very well diſpos'd to do juſtice to thoſe that ſhould demand it againſt them, as willingly a s if they demanded it againſt any other perſon whatſoever. In exchange for this Intelligence, I gave this Prelate a Copy of a very handſome letter which was written to me touching their Panegyrick of their Colledge of *Hungary*, which was condemned two months before by the Maſter of the ſacred Palace.

Monday the ninth we went to the Popes Preſence-Chamber to preſent to him the book of our Wri-

Writings; but finding many people there expecting audience; and consequently that it would be very difficult to get any, we considered that the Pope went frequently abroad to take the air, and that we might present the same to him at his Return; and though this course seem'd less advantagious, and it was a little disparagement to our persons and affair, yet the long time we had sought an audience, the fear of greater delay; and the necessity there was that the Pope should see more amply the state and importance of the business, and especially the redoubling of the Assemblies of the Congregation, prevail'd with us to resolve upon it: wherefore we went thither in the afternoon for that purpose; but by that time we got to *Monte Cavallo*, we understood that the Pope was already returned.

The next morning we went again to his Presence-Chamber, that we might omit no occasion in the which we could hope to get our desired audience; but 25. or 30. persons were demanding it as well as we, though almost none were admitted to it besides *Monsignor Fagnani*.

Friday the 13. we accompanied the Ambassador to the Ceremony which is yearly perform'd on the day of *S. Jean de Lateran* for the rest of the soul of *Henry* IV. of glorious Memory. Passing by *Monte Cavallo* as we returned, we found that the Sermon was newly ended, and saw the Cardinals and Prelates coming forth. There was one told me that the Preacher who was a Iesuite, nam'd F. *Olive*, after he had cited many Canonists about the matter whereof he treated, said, But some Divine must be cited too; and he cited S. *Augustin*, who said, he is, as I think, the Prince of Divines, *Il quale, come io penso, d'l Prencipe de' Theologi*.

It was a slight commendation in his judgement who related it, that this *Jesuite* gave S. *Augustin* before that illustrious Assembly, to purge himself in some sort from the esteem which began to be had of them in *Rome*, that their Society were enemies to that H. Doctor.

The same person that made this Observation, told me, that he had spoken a day or two before to Cardinal *Ghiggi*, and mentioned certain defects in some of the Consultors, in regard whereof an impartial judgement could not be expected from them. That he had particulatly spoken of F. *Campanella* who had been a *Jesuite*; of F. *Modeste* who was become a perfect Dependant on M. *Albizzi* upon account of his pretention to the Generalship of his order, and M. *Albizzi's* promise to procure it for him; of F. *Tartaglia* companion in studies with F. *Palavicini*; of this same *Jesuite* who was said to be of such strong and able parts, that he alone could overturn all the world. To all which the Cardinals whole answer was, that F. *Palavicini* was so far from being of such abilities, that on the contrary the world stopt and checkt him every day.

The same person told me further, that because the General of the *Dominicans* could not get audience of the Pope, himself had advertis'd his Holiness of the Thesis which the *Jesuites* had caus'd to be maintained in *Germany*, viz. *That it was not* de fide, *that* Innocent X. *was lawful Pope*. That the Pope was surpris'd and scandaliz'd at it; and sent to the General of the *Dominicans* to demand the said Thesis, that he might see and be assured of it by his own eyes.

In the afternoon I was at the Sermon at *la Minervé*, at the end of which several *Dominicans* and others of our friends came to me under the Cloister, and blam'd me highly for letting all Cardinal *Spada's* Congregations pass, without interposing at all, and giving any instruction either to the Cardinals or the Consultors. But I endeavoured to satisfie them by assuring them that so soon as the Congregation should be establisht according to our demand, and the promise which was given us, and proceeded according to such forms as were accustomed and necessaty for the hindring of all sorts of surprises against Truth and Innocence, and that it were rightly and duly signified to us; that then by Gods help, we would not be wanting in any thing which the Cardinals and Consultors could expect from us, for their clear and full instruction in the whole Affair; but so long as they proceeded in these Congregations as they had began, so that we understood only by chance and by stealth upon what days they were held, the delivery of our Adversaries instructions to them, and the rest of their actions, we should never consider them otherwise then we had done hitherto; namely, as some Preparatives to the Congregation which we had demanded, but not as the Congregation it self. That the vast amplitude and extraordinary importance of this Affair, as well as the precise commission which we had received from our Bishops, did not permit us to go beyond those bounds. That if the Pope and Cardinals chosen by him for this Congregation would not forbear to proceed without regarding what we had represented to them, and to condemn the equivocal Propositions which were presented to them, without distinguishing the different senses whereof they were capable, they might put all into confusion in the Church, if they thought good, and give us the dissatisfaction of not having been able to obtain of them the most just things which we had demanded, and which it was incomparably more their interest to grant us then ours to obtain. That by denying the same to us, they might cause a drop of blood to spring into our faces, but it would be such as came from the mortal wound which they would give themselves and the H. See. That we wisht we could hinder so dismal a disorder and scandal; buc that under the apparent pretext of a hope to hinder it, which might prove deceitful, we would not put our selves in hazard to see another arrive which might be more prejudicial both to them and to us.

During this week the Subbibliothecary told me that the Bishop of *Angelopolis* had obtain'd a Decree against the *Jesuites* a year ago, but could not get it expedited since that time, by reason that Cardinal *Spada* hindered it underhand, though himself had been one employ'd in the passing of the said Decree. The Agent of the Bishop of *Angelopolis* who honoured us with a Visit in these Conjunctures, testified great grief and resentment to the Subbibliothecary that he was forced thus to consume so much time unprofitably in getting his Decree delivered to him: For, said he, if it be not just, do not pass it; if it be just, do not retain it. The Subbibliothecary offer'd the Agent to

to ſpeak of it, and preſent him to Cardinal *Ghiggi*, in whoſe probity and ſincerity he had more confidence then in his friendſhip; that his Eminence would give contentment to this Agent, either by himſelf, or by expreſs order from his Holineſs. He ſpoke to the Cardinal; and preſented the Agent to him. The Cardinal touch'd the knot of the Affair, and acknowledg'd the injuſtice; and without making a ſtir, or ſpeaking to Cardinal *Spada*, an expreſs order came from the Pope to thoſe who were to make expedition of the ſaid Decree, that they ſhould make the ſame without delay. And accordingly in leſs then three days it was expedited for the Agent, who could not, as I ſaid before, obtain it in a years time, though he ſollicited for it with all manner of care and diligence, and was a man ſo intelligent, vigorous and undaunted, as I believe is not often met with.

Saturday the 14th I met F. *Malgoires* in the City, who told me, that a few days before, he had much ſtarted M. *Hallier* and his Collegues, by telling them, that they could not gain any thing hereafter by their purſuites to get the Propoſitions condemned, becauſe the Pope having already declar'd, that he would not have Grace Effectual by it ſelf medled with; though it ſhould come to paſs that the Propoſitions were condemned, yet it would be nothing to the connexion which they have with ſuch Grace; ſo that ſince we held them only in the ſenſe according to which they have ſuch connexion, the condemnation paſs'd upon them would give them no advantage againſt us.

The antient Procurator General of S. *Marcel* had deſired of me, to let him ſee our Writing *de Geſtis*. I carried it to him this morning, and askt him by way of Exchange, whether he had no ſort of Writing which M. *Hallier* and his Collegues had ſhew'd him. He told me that they had been to ſee him ſeveral times, but never left half a line with him. He told me alſo that in Cardinal *Spada's* Congregations, they were upon the fourth Propoſition. That hitherto they had only given their ſentiments by ſpeeches in few words, *in poche parole*. That he believ'd their Eminences would ſee their ſentiments in writing at length, *per extenſum*, but he was not certain of it.

We gave our Writings thus freely and indifferently to be ſeen by all ſuch as teſtified to us the leaſt deſire of it, whether they were Conſultors or not. For we conſidered no perſon under that quality, no notice having been given us of them, excepting that we acted a little more reſervedly towards ſuch as we knew were Conſultors by the private intelligence of our friends. Thus I carried our writings *de Geſtis* to this antient Procurator of S. *Marcel*, (who was one of the Conſultors) his lodging being in the way by which I was to go elſewhere, and I ſent the ſame ſome days before to F. *Bordone*, (who was none) and who liv'd in a remote place off the City.

But the Letter written to me by this latter, the next after he had received the ſaid writing, deſerves to be reported here, becauſe of the ſingular eſteem it profeſſes of S. *Auguſtin*, and ſhews what pity it was that a man ſo full of eſteem for that H. Father, and who by his charge of Qualificator of the H. Office ſhould by all right have been of the Congregation, was yet excluded with ſome others as well affected towards St. *Auguſtin* as he. The Contents of the letter were theſe:

Illuſtriſ. Signore, Tengo copia del fatto ſopra le controverſie de gratia, del quale S.V. Illuſtriſ.ma hà honorato, confarmete partecipe; ammirando la flaccielagine e temerteà di quelli che vogliono combattere la doctrina di ſant Agoſtino, DELLA QUALE S. CHIESA NEL DEFINIRE LE CONTROVERSIE DI SIMILI MATERIE COME REGOLA INFALLIBILE SEMPER SI E SERVITA. *Di* S. *Coſmo di* Rom a *li.* 5. Decembre 1652. *Di.V.S. Illuſtriſ. devotiſſimo ſervo nel Signore.*

Signed thus,
F. Franciſco Bordone.

I have received (ſaid he) the copy of your writing concerning Facts in reference to the controverſies about Grace, which you have done me the favour to ſend me. I admire the Impudence and raſhneſs of thoſe who go about to impugn S. *Auguſtines* doctrine, of which the H. Church hath alwayes made uſe, as of an infallible rule for deciding the controverſies of theſe matters. I thank you, and kiſs your hands, *&c.*

Your moſt affectionate in our Lord, &c.

Tueſday the 17. M. *de Valcroiſſant* and M. *Argran* continu'd to ſollicite for audience to preſent the Book of our Writings, and the Memorial above mentioned to the Pope, wherein we petition'd, that they might be communicated. And moreover a ſecond Memorial which we had ſign'd on Fryday before, *Decemb.* 13. wherein we adverti'ſed the Pope of ſundry things which we conceiv'd his Holineſs would find very important in themſelves, and yet more regard of their conſequences, which I will not trouble the Reader with here, but leave him to judge thereof by the reading of the ſaid Memorial, whereof the tranſlation follows:

To the H. Father Pope Innocent X. *touching ſome orders given by his Holineſs to M.* Albizzi, *and violated both by him, and the Jeſuites, and F.* Modeſte *Conſultor of the H. Office.*

Moſt Holy Father,

YOur Holineſs having conſider'd the Memorial which was preſented to you in Lent laſt againſt the impreſſion which was making of a Book of the Jeſuites, *whereof F.* Annat *was Author, touching their ſufficient Grace, and other like matters againſt* Janſenius, *with the authority of the ſacred congregation of the H. Office; your Holineſs judg'd the reaſons for not permitting the ſaid impreſſion ſo conſiderable, that although the Book was already finiſhed, yet your Holineſs forbad proceeding in it, and appointed that all the ſheets of it which were printed, ſhould be ſuppreſt and carried to the H. Office.*

The orders, moſt H. Father, could then be no otherwiſe then obey'd; but ſince, the ſame orders have been ſleighted, and your Holineſſe's intentions fruſtrated and deſpiſed; inaſmuch as though the courſe of the impreſſion of the ſaid book was ſtopt, nevertheleſs they have cauſ'd another to be printed at Paris *concerning the ſame matter, againſt the ſame Adverſary for the ſame ends, and by vertue of the ſame*

permission of the H. Office, albeit the same permission had been at least suspended and hindred by those orders of your Holiness.

And although the said Book be printed at Paris, *yet neither can M.* Albizzi, *nor the said Author with his Companions, nor F.* Modeste *Consultor of the H. Office who approv'd it, quit themselves of having contemned, transgressed, and voluntarily, and with deliberate purpose violated the express and formal pleasure of your Holiness touching this matter, which was to them sufficiently known, as your Holiness may evidently see, if you please to consider the following reflexions.*

The said permission of the sacred Congregation of the H. Office was granted at the request and sollicitation of M. Albizzi *on May 13. in the last year 1651. The Memorial against the Book which was printing here, was presented to your Holiness in Lent last; your Orders given to M.* Albizzi *at the same time, were by him executed upon H. Thursday and Saturday, and the same Memorial put into his hands: Lastly, the Approbation of F.* Modeste *was sign'd the 14. of* July *last, and this new book was not published at* Paris *till towards all Saints, with the said permission and approbation in the Front.*

If M. Albizzi, *most H. Father, had had a sincere desire to obey your Holiness, he would not have fail'd to have recall'd and requir'd from F.* Annat *the permission which had been given him, since himself having sollicited, and got it expedited, he must needs know, that it was general, not only for that Book, but for others like it; and since he might have perceived clearly by the Memorial, that among the reasons which your Holiness had to prohibit the said book, there was not any which concern'd it in particular, but all were generally as much against any other book of the same nature and subject, as against that.*

But moreover, most H. Father, the said Sieur Albizzi *hath manifested clearly with how great repugnance he executed the orders which your Holiness gave him. He hath shown how much more he valu'd his passions and his intimate leagues with the Jesuites then your Holiness's commands. We have made it appear, that though he executed them, yet he did not approve them; that his own were very different from those of your Holiness; and that indeed if it had been possible for him, he would willingly have avoided the necessity of executing them, which seem'd so hard to him. Your Holiness judg'd by the said Memorial, that it was expedient for your service to suppress the said book; M.* Albizzi *made great complaints that your Holiness was advertis'd of its impression; he was sorry that the book was not publisht before the news of it came to your Holiness, and he was so full of resentment for it, that the Printer repairing to him often during that time, and above a month after, about other business, M.* Albizzi *always made new reproaches, sometimes for the unprofitable expence, sometimes for other disadvantages which the Jesuites had suffer'd by the suppression of the said book, which was not done but because he had not been either secret or diligent enough to get it publisht before we could give notice of it to your Holiness. There cannot be imagin'd, most H. Father, a Minister more opposite and contradictory to the commands and service of his Prince then he; and it is not to be doubted, but having demean'd himself after this manner in reference to this book, he hath as much and more conniv'd, or positively contributed to the other.*

As for F. Annat, *is it credible, most H. Father, that when he saw his first book prohibited by your Holiness's order, he knew not the reason why? That he did not acquaint his Companions with it, who were in continual expectation of his work; and that none of them had heard tidings of our Memorial which was in the hands of the said Sieur* Albizzi, *who along time hath acted nothing in those Affairs but with their privity? Is it credible, that when F.* Modeste *gave his approbation to the second book above three months after the suspension of the first, which he had also approv'd, he had not the curiosity to know what was become of the first, if at least he was then to learn? It must needs be acknowledg'd, most H. Father, that all the persons we speak of, have had a hand in this misdemeanor, though perhaps not all equally, but M.* Albizzi *more then any. It is beyond all doubt, that they well enough knew what they did, but they never thought that it would come to the ears of your Holiness, but perswaded themselves that we would not have either vigilance enough to discover them, or resolution enough to advertise your Holiness of their Miscarriage.*

But what can F. Modeste *alledge for himself, to whose care, fidelity and judgement the examination of the said book was committed? How can he excuse himself for having made a Panegyriek of the latter, as a work most worthy to be publisht, and the most agreeable to the H. Fathers, to the Councils, and to the Doctrine of S.* Augustin *that can be imagin'd, if under vain pretexs there be found in the said Book more injurious contempts towards S.* Augustin *then in any other, if therein Principles are establisht most prejudicial to his authority, if therein his sentiments are perverted after a most odious manner, and if those of the H. Fathers, Councils and Popes are treated therein with disguisments full of deceit and imposture? Certainly he will not be excus'd by having pretended to the General-ship of his order, nor because M.* Albizzi *promis'd him, as it is publickly reported in* Rome, *to make use of all his credit for his promotion, thereby to draw and embark him in the practises of the Jesuites; and if this excuse be not receivable, we believe he cannot find any other to justifie what he hath done in this matter.*

Many other reflections, most H. Father, might be made upon things so important; but to avoid being tedious to your Holiness, we refer them to your prudence, and most humbly beseech you, to believe that all which we say, is only for your service, and that of the H. See, and that it will be as easie to make it all good against any whosoever shall be found concern'd therein, as it is to promise it, provided it please your Holiness either to hear us your self touching this matter, or in the Congregation which you have appointed for us, when it shall be held, or in presence of whatever other Judges who shall hear us according as so weighty and difficult a thing requires. After which referring all to the good pleasure of your holiness, we beseech God to multiply the number of your years, and shour upon you all sort of Benedictions. Signed thus,

Noel de la Lane Docto in Divinity of *Paris*, and Abbot of *Valcroissant*.

Lovis de Saint-Amour Doctor of the sacred Faculty of *Paris*, and of the Society of *Sorbonne*.

Lovis Angran Licentiat in the same sacred Faculty of *Paris*, and Canon of the Cathedral Church of *Troie*.

CHAP.

CHAP. XVI.

In what manner we were at length conſtrained to take occaſion of the Pope's return from taking the aire to preſent our Writings and Memorials to him. A Conference with the Ambaſſadour, and other things which I learnt till the Feſtivals of Chriſtmaſſe in the year 1652.

WHilſt my Collegues waited in the Pope's Preſence-chamber for an opportunity to preſent our Writings and Memorials to him, I was with the Ambaſſador to ſee whether he intended to go to his uſual audience upon Friday following; and if ſo, to beſeech him to procure one for us in order to the preſentation of theſe Papers, and to deſire him to read them. The Ambaſſadour told me that he did not know whether he ſhould go to audience on Friday or no, and that he would not go without being firſt aſſur'd that the Pope would receive him as he ought to receive the King of *France*'s Ambaſſador: but in caſe he did go, he would certainly obtain for us our deſired audience. I ſignifi'd to him all that we had formerly ſaid to the Pope, and that the Memorials and Writings which we were to preſent to him, were ſo clear, that there was no need of our adding thereunto any thing by word of mouth, ſaving a requeſt to read them; for which in caſe we had no admittance during his audience, it would ſuffice us if we could by his mediation preſent the ſaid Writings and Memorials to the Pope during the approaching Feſtivals, at the ending of a Chappel or other ſolemnity.

After this, all that we did out of our Lodging till Sunday the 22d. conſiſted in three familiar viſits of which I made one to the General of the Auguſtins upon Thurſday the 18th. who told me that they had been ſo extraordinarily haſtened in their Gongregations that he had not had time to read half what he wiſht, in order to prepare himſelf for what he was to ſay. The ſecond with M. *Valcroiſſant* to F. *Toſtat* a Minime, who had been Confeſſor to the Abbot *de S. Cyran* during his impriſonment in *Bois de Vincennes*, and who render'd ſuch fair teſtimonies of his vertue and after ſo Chriſtian a manner, that it well appear'd that he had converſed with him beſides in Confeſſion. And the third, all alone to F. *Luca Vadingo* on Friday the 20th. who told me that many of the Conſultors wonder'd that they were ſet about this affair and paſs'd judgement upon it, *una ſola parte informante*, being informed but by one ſide. That nevertheleſs we ſhould do well to continue as we did, and not fail to make our Remonſtrances in time and place for not being heard. He ask'd me alſo to let him ſee our Writings but not to tell any that I had ſhown them to him.

The Ambaſſador was not at audience on Friday; & we could not reaſonably hope to make uſe of his mediation for preſenting our VVritings and Memorials to the Pope ou Sunday the 22d. at the end of Chappel. Wherefore we were conſtrain'd to expect the Popes return from taking the aire, which the fairneſs of the day caus'd us to hope he would not fail to do. It prov'd ſo; and at his return when he came near the Preſence-chamber, he ſtood ſtill. M. *de Valcroiſſant* preſented our Writings and Memorials to him ſaying, *H. Father, This is the Book of our Writings which we beſeech your Holineſs to have upon your Table, and theſe two Memorials we pray that your Holineſs will pleaſe to read.* The Pope askt what ſide it was for. It was anſwered that it was upon account of ſome Biſhops of *France* in behalf of S. *Auguſtine per Sant' Agoſtino*. The Pope repeated the words, *per Sant' Agoſtino* with reflection. And then having conſider'd us a little more attentively, he ſaid, *So, So, qui è; I know, I know what it is.* M. *de Valcroiſſant* added that it *was in reference to clearing the Five Propoſitions and defending them in the ſenſe of* S. Auguſtine. VVhereupon the Pope making a ſign to one of his Officers which follow'd him, that he ſhould take the Book and bring it to him, he gave us his benediction, and as he withdrew, ſaid, *Si vede adeſſo, & lo conſidererò ancora io, This affair is now under examination, and I will likewiſe examine it afterwards.*

Returning from *Monte Cavallo* we went to the Ambaſſadors houſe, to advertiſe him of what we had newly ſaid to the Pope; but finding him retir'd to write into *France*, I went thither again the next day about dinner time. VVhen I had given him the abovementioned account, he anſwered, That he had alwayes told me that they would uſe all neceſſary ſpeed; and I replying that they had not hitherto us'd too much, ſince we could not yet obtain that our firſt writings might be communicated, he began with a higher tone, and told me that ſuch communication might draw out the affair in length, and that it was requiſite I knew that the King would have it diſpatcht, and would allow but two Religions in his State, the Catholick and the Calviniſt. I anſwer'd the Ambaſſador that on our part we would do all we could to accelerate the expedition of it; but I believ'd the Kings intereſt was not ſo much to have it diſpatcht, as to have it diſpatcht well, according as the Catholick Religion, which I believe we defended, requir'd; and that if the King were minded to have but two Religions in his Dominions, I did not think that he would admit the Moliniſme which we oppoſed. But I entered upon a more conſiderable reflection, which the Ambaſſador approv'd, and told me he would accordingly write that day into *France*, namely, that being the event of the judgement which was to be made in this affair was uncertain, and probably enough might and ought to be made againſt the intentions of the Doctors our Adverſaries, it ſeem'd to me important for the honour of the King, not to concern himſelf in their behalf, to the end that if they ſhould come to be condemn'd as they deſerv'd to be, it might not be ſaid that his Majeſty was engaged in a Party which was worſted. The Ambaſſador retain'd me to dine with him. After dinner we fell again upon theſe matters, in reference

to which he said divers things to me, whereof I shall here recount the principal, according to the order in which they came into my memory, and I set them down at that time. He told me that since the King was come to *Paris*, the wings of those whom he called Jansenists were much clipt, that his presence had dissipated above three thousand of them, nay more than six. I desir'd him to name one of them to me. He told me that by Letters from Gentlemen and other persons of quality it was signifi'd to him that Monsieur such a one, and Madam such a one had renounc'd the Party. Nevertheless he named to me no person of those six thousand who were already faln off; but he mentioned M. *Singlin* and F. *Desmares*, whom he called two grand Pillars; that it was written to him that they hung but by a thread, and had protested that they would renounce the party assoon as the Pope had determin'd. That the Sermons preacht about it had caus'd the Barricadoes at *Paris*. That the *Spaniards* lookt upon these contests in doctrine as a fit means for fomenting the divisions of the State. That the *Spaniards* car'd not to meddle therein. I reply'd that they had meddled therein five or six years ago, when the Doctors of *Lovain* came to *Rome* to endeavour to stop the course of these divisions: but they could not compass their intent. He told me further that we had made a great breach in the *Sorbonne* (which formerly made *Rome* to tremble by the ability and reputation of its Doctors) by having divided our selves and come to that pass as to put our selves under the judgement of a dozen Monks; that we were derided at *Rome* for having reduced our selves to these terms, &c. I answer'd the Ambassador that the H. See was the head and center of the Church, and therefore recourse had been made to it from all parts of the world, not only by ordinary Doctors as our selves, but by Councils of Bishops; and consequently the same might be done beseemingly enough. That when we demanded a Congregation from the Pope, we hop'd he would compose it not only of able Monasticks, but also of other persons of the Clergy eminent in knowledge and considerable by their Learning, as well as by the rank and authority which their Quality gave them in the Church, that so the Congregation might be suitable to the weighty matter to be decided by it, to the persons that were to contend therein, and to the whole Church as being concern'd in the judgement. That we already knew several of the persons whom the Pope had chosen for the Congregation held at Cardinal *Spada*'s house, but knew not yet those whom his Holiness might adde to the same Congregation, to make it such as we had demanded of him. That it was easie for the Pope, even without going out of *Rome*, if he were willing to transact things with the ordinary forms and solemnities which we had demanded, to adde still to those already nominated a good number of intelligent and qualified persons who might render the Congregation full and solemn; but indeed although as I said before, it was a thing very commendable and natural to have recourse to *Rome* in a time of need, yet it was really shamefull and deplorable to be put to such needs and not to be able to regulate our selves; that therefore I confessed that they who were the cause of the division between us were extremely to blame. And hereupon I gave him a full relation of the whole affair, to let him see that neither the Prelates who sent us, nor we, were the cause thereof. Thus the Conference ended; but it was very long considering that it was a day of dispatch, it being above four a clock before I could take leave of the Ambassador.

One visite more I made on Tuesday the 24th. to F. *Fusculigo*, who told me that he heard from a Consultor, that Cardinal *Spada*'s Congregation was upon the 4th. Proposition; that the same Consultor said to him, that as concerning matter of Fact, he conceiv'd it was evident by the Epistle of S. *Prosper*; but as to the censure included in the Proposition which condemns the Semipelagians as Hereticks for having been of such an Opinion, it seem'd to him (the Consultor) that it was contrary to the Orders of *Paul V.* who had equally prohibited either party to condemn one another.

CHAP. XVII.

A Consultation between my Collegues and me, whether in case they persisted at* Rome *to refuse to receive from us, in order to an examination and judgement, any but secret and private information, we should at length comply and deliver the same in such manner. Our Reasons for and against it. Of the Letters which we writ thereupon to* Paris, *and the Answers we receiv'd.

WHatever stedfast resolution we had taken & professed touching the Assemblies of the Cardinals and Consultors held at Cardinal *Spada*'s house, yet we were incessantly anxious concerning them, and fear'd some troublesome sequel from them. They troubled us so far, that we fell into consultation whether it would not be expedient for us to comply with the time & the disposition of things and minds, and deliver to the said Cardinals and Consultors secret and particular informations in writing touching the Propositions, to the end to prevent such mischiefs as might happen by their absolute condemnation, rather than let them passe on to such condemnation by keepgin close to the Order which we had receiv'd not to proceed but before a Congregation, wherein the forms usual in Ecclesiastical and civil judgements might be kept. We could not agree amongst our selves what to think most expedient, and so to send to our Prelates to beseech them to permit us to act according to such necessity as we should all acknowledge. But our opinions being different in the business, we were oblig'd to signifie to them at length what reasons we had on either side, either

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to comply or to continue firm in the order which they had given us; that ſo upon conſideration of the ſame they might let us know their reſolution, and ſend us orders what to do.

The Opinion amongſt us for complying with the Congregation's manner of proceeding was grounded upon very urgent reaſons. The bottome of all which was, that notwithſtanding out inſtances for the communication of our writings, and a hearing in preſence of our Adverſaries before the Congregation, we could get no plain anſwer concerning thoſe two points, but ſtill the Congregation frequently aſſembled and proceeded to the examination of the Propoſitions, and paſſing judgement upon them. We conſider'd that being they ſaw not our writings, nor heard us before them, they could not be ſo fully inſtructed concerning S. *Auguſtin*'s Principles, as they would be if they heard us or perus'd our Papers. That the more they became ingag'd by declaring what they could do againſt the Propoſitions, the more difficult it would be to reduce them, when we ſhould afterwards come to ſpeak before them in the Congregation. That if we alwayes perſiſted in demanding thoſe two things without ever obtaining them, and they ſtill proceeded as they did, they might at length pronounce a judgement upon the writings alone which M. *Hallier* and his Collegues, or the Jeſuites ſupplyed them with, the ſame remaining unrefuted by us, and conſequenly make a deciſion to our diſadvantage: whereas if we preſented to them ſuch writings as we could compoſe, and refuted thoſe of M. *Hallier* and his Collegues, as was eaſie for us to do, ours might be ſo ſtrong and convincing, as we ſaw that already was which we had ready upon the firſt Propoſition, and we might ſo well refute all thoſe of our Adverſaries which came to our hands, that it would be morally impoſſible for the Conſultors not to remain convinc'd of the righteouſneſs of our cauſe, and of the truth of the Propoſitions reduced to the ſenſe which we defended, and not to be oblig'd by evidence of the things which we ſhould tepreſent to them in our writings, to declare themſelves in our favour, and to pronounce to our advantage by diſtinguiſhing the ſenſes, and approving thoſe which we maintain'd. VVe were further confirm'd in theſe apprehenſions by knowing that M. *Hallier* and his Collegues were highly pleas'd with our inſiſting upon the communication of our writings, and a publick audience with them, without being able to obtain the ſame; becauſe by this means they were at liberty to ſay and deliver in writing whatever they pleaſed, and feared no confutation or gainſaying; and that if by ſo doing they could obtain, as they hop'd a favourable judgement againſt the Propoſitions, the credit which they had in the world would enable them to make as high uſe of it for the ends they aim'd at, as if the ſame were paſſed after the greateſt ſolemnities, and with full and perfect cogniſance of the cauſe.

We conſider'd moreover, that the thing moſt to be fear'd in taking this reſolution, was, either that the writings which we ſhould deliver would not be regarded, or our verbal repreſentations in particular viſits not ſufficiently attended to, and the ſame judgement be nevertheleſs paſs'd, which in that caſe would be more prejudicial to us after our writings and remonſtrances; becauſe it might be ſaid that it was decreed after the Parties had ſpoken and written all that they could, and conſequently it would not be ſo eaſie to reclaim againſt ſuch judgement if it brought any prejudice to the truth, as it would be in a time more favourable if it were paſſed without hearing us, as the prepoſſeſſion and precipitation wherewith they ſeem'd to proceed caus'd us to miſtruſt: But it could hardly enter into our minds that they would ſo lightly paſſe over our writings, and give ſo little attention to our words in a cauſe of ſo great importance both to the H. See and themſelves as this. Wherefore it ſeem'd to us a ſafe courſe to preſent our writings to them, and viſit them ſeverally to inform them; thereby to prevent the miſchievous judgement which they might paſſe; then to wait, till it were given againſt us, to provide againſt it in a more favourable time, which perhaps would never happen. But we were further to fear leſt if, after having made ſo great inſtances both for the communication of our writings and for a common hearing with our Adverſaries, we came to comply, and took another way; we might hever obtain either the one or the other of thoſe things both which appear'd to us ſo neceſſary. But againſt this fear we queſtion'd with our ſelves what advantage we could draw either from ſuch communication, or Hearing, if they continued to deny the ſame to us till judgement were paſſed, as it was likely they would do by the preſent proceedings. Wherefore all theſe conſiderations made us conclude that it was requiſite to comply with the time and diſpoſition of the perſons with whom we had to do.

But on the other ſide the reciprocal communication of writings on which alone we inſiſted in expectation of a common audience, and concerning which alone the queſtion had been in all the ſollicitations which we had made ſince *Septem.* ſeemed to us a thing ſo juſt in it ſelf, and ſo equitable to all perſons that had the leaſt degree of reaſon, that it might ſeem we could not hope for juſtice in any thing whatſoever if we could not obtain it in this. What reaſon then was there to go and deliver writings about Propoſitions obſcure and intricate, difficult to be unfolded and comprehended, and yet more to be reſolved, to perſons who ſeemed ſo unmov'd and regardleſs of our moſt earneſt and reſpectfull ſuit for a thing ſo evident and pleading ſo highly for it ſelf? We conſidered that not onely equity and the light of nature were violated herein, but alſo the cuſtoms from all time obſerved in Councils, and before the H. See it ſelf. That this ſecret and dangerous proceeding into which we were conſulting to engage, deſtroyed Eccleſiaſtical liberty and the confidence of ſuch as might oppoſe themſelves to novelties and errors in hope to find countenance from the H. See when they laid forth their complaints and remonſtrances unto it in preſence of ſuch as they found themſelves oblig'd to accuſe. That the very intereſt of the H. See, and the ſincere affection we bore towards it ingag'd us to preſerve the avenues and recourſe thereunto free and open to all the Faithfull in whatſoever needs might ariſe in all ages; and conſequently not to comply with this hugger mugger proceeding, which would be of ill example and dangerous conſequence to all Chri-

Christendome. That if any justice were to be hopt from this Congregation upon the account of writings and particular informations *vivâ voce*, those were sufficient which it had already receiv'd from us touching the evil designs of the Authors of the Propositions, and the authority of S. *Augustin*'s doctrine. That till this Congregation had done us reason upon those writings by obliging our Adversaries to acknowledge the said Authority in such manner as was requisite to the due examen of the Propositions, we could not hope that it would do us more upon the other writings and informations *vivâ voce* which it might receive from us. That if we could flatter our selves with hope that our writings would be so clear and invincible, the reasons which we should alledge so palpable, and the productions of our Adversaries so easie to be confounded that it would not be possible but that all the Cardinals and Consultors must yield thereunto and become favourable to us; yet we ought to consider that amongst the same persons who compos'd the Congregation, there were divers Consultors, who though perhaps not so experienc'd and exercis'd as we, either in the matter of Fact or Right relating to our contests; yet were sufficiently instructed therein by all that had been already declar'd thereof, to regulate themselves and inform others. That there might be many of them well affected to S. *Augustin* and his doctrine touching Grace Effectual by it self, who might represent to their Confreres and the Cardinals as solid and unmovable foundations, as we our selves were able to represent to them, if not with as much force and largeness, because we were a little more vers'd therin, yet well enough to supply what might be defective on our part, and effectually enough to perswade the Congregation of the evidence of the justness of our cause, or at least of the necessity of hearing us more amply in the forms which we demanded before they hazarded their own reputation and that of the H. See by a precipitated judgement, if it were capable (as we undoubtedly suppos'd it by the reasons which inclin'd us to the resolution of delivering our writings and informations in private) to suffer it self to be prevail'd with and fully perswaded in our favour by those which they saw in our writings, and heard from our mouths. That if on the contrary we flattered our selves too much when we thought that it was morally impossible for all the Consultors not to be convinc'd of the evidence of our reasons and the truth of the Propositions reduced to the sence in which we defended them; if old prepossessions of many were stronger upon their minds than the reasons propounded in this manner for defence of those truths; if they were capable notwithstanding such reasons to continue in their antient sentiments, and conclude the condemnation of the same truths, it were better to leave the other Consultors (who understood those truths as well as we) to alledge the reasons for them unprofitably to their brethren, than to make a vain attempt our selves, and by so doing abandon the right which we had to require a Proceeding in the Open and Universal way, which had been both prescribed and promised us, and to defend truth in the accustomed forms which had been also promised us, and according to which they that maintain'd it had no reason to fear any thing. So that it was more expedient that we persisted in our former demands and pretensions against the manner of Proceeding held by the Congregation, which appear'd so unjust and prejudicial to us in case it were continued to the end, then to acknowledge it for lawfull by condescending to submit to it, that we had ground to hope from the equity of the Pope and the Cardinals that after they had held the private Congregations at Cardinal *Spada*'s house as often as they conceived necessary for their own satisfaction, they would afterwards give us the like by according the justice of our suits. Thas if they did otherwise, we ought to be patient, since we could not force them to do justice whether they would or no. And if they proceeded in this course so far as to make a Decision, it would not be injurious to us, unless it were so to Truth; if Truth were wounded thereby, we must resolve to suffer with it, and comfort our selves in such suffering by assuring our selves that the same Truth which engag'd us therein would secure us sooner or later; it being certain that the same may be said of it which is said of Righteousness in the Gospel, Blessed are they who love it, and who hunger and thirst after it, because they shall be satisfied therewith.

But besides, we had this further important consideration, That we were not come to *Rome* either for the defence or examination or determination of the Propositions *simply*, as if our hopes and pretensions reach'd no further. What interest could we have in the successe of that work of darkness, or in the condemnation or defence of such Propositions in themselves? *We* who had alwaies consider'd them as the object of our aversion, and as the unhappy instrument of a pernicious design for the unworthiness whereof we had alwayes reproach'd their Authors. But we had taken this occasion in which the exorbitant outrage endeavoured to be done to the H. See and the Faith by the Jesuites and their Adherents, was so visible, and the artifice whereby they contriv'd to get their errors authoris'd, so audacious and surprizing, to the end that all persons who had any love for the H, See, for the Faith, and for Sincerity, entring into the just indignation which so shamefull and unrighteous procedure merited, and acknowledging the necessity of securing the H. See & the Faith from the like ambushes for ever, might at length resolve to embrace the means necessary thereunto, which were no other than to condemn the errors which gave occasion to these conspiracies, and establish the Faith against which they were projected. So that this design obliging us to be able to manifest boldly, and with a holy confidence before the Judges which should be assign'd us, all the errors whereinto the infirmity and extravigance of humane wit had suffer'd the Jesuites to be led, contrary to the Maximes of the Gospel, as well in Doctrine as in Morality, we were oblig'd also to preserve that Christian freedom, without which our Jorney was frivolous; and was it a wey to preserve it, by yielding to act after so vile and abject a manner? to wrangle pitifully about the terms of phantastick Propositions; to place all the succes and fruit of our pains in what

what might be ordain'd concerning them; to appear privately before Judges who would seem to us like Idols, all whose words would be mysterious as Oracles, to exhaust all the force of our industry, labour, patience, bodies and minds, without being assur'd that any thing we writ or spoke, would be throughly weighed, or so much as read and remembred, and in a fear that every one of those to whom we had spoken, would never dream of us after our backs were turn'd.

All these reflections seem'd so strong to us both on the one side and the other, that we could not end the difference between us. We were oblig'd to writ into *France*, and represent the same to the Prelates who sent us, and to our friends that so we might have the judgements of the latter, and the resolutions and orders of the former to conclude amongst us what we should do in such perplexed and important extremities. We writ thither in the beginning of *November*, what I have above related; and towards the end of this month *December* we received such answers as the Reader, I conceive, will not be unwilling to see.

The first is a Letter which was written to us in Latin, on *Novem.* 28. 1652. by two of my Lords the Bishops who sent us, being the only persons amongst them who were then at *Paris*. They writ the same to us in Latin, that it might not only serve for our particular direction, but also to justifie our proceeding before the most scrupulous persons of the Court of *Rome*, by letting them see what they had prescrib'd us in the Original it self. This Letter was written before we durst signifie to their Lordships at *Paris* all the difficulties with which we were surrounded, because we were still in hope that we should be deliver'd from them at *Rome*, without needing to make them known at *Paris*; but the vigilance of the Prelates prevented our needs. Nevertheless I shall insert only their last Letter here, and subjoin the Answer which we return'd thereunto on the 30. of December.

The first written to us after the newly mentioned, by one of our especial friends, who consulted many others about it, is of *December* 6. 1652. in these words. 'I have read all the reasons 'which you have sent me; I find that all those 'which are not for communicating, (with the 'Consultors, as we propos'd) are the strongest; 'the others sway me not all.——Nevertheless 'I expect a more valid determination. If there 'proceed any thing from that Congregation in favour of the *Molinists*, I foresee a horrible persecution, because the Ecclesiastical Superiours who 'might hinder it, will be the prime Ministers of 'it; and we are already lookt upon as Victimes, 'shortly to be sacrific'd to the Idol of the *Jesuites*.

The same person writ to me eight days after (Decemb. 13.) in this manner; 'All the Resolutions of our friends are, that you offer not any instruction whatsoever to the Congregation as it is 'now held. It is requisite that you let all be said 'against you that can be. You are only to speak 'boldly, and represent that you act only in the 'quality of Commissioners. You shall declare that 'since you are dealt with so hardly, you will writ 'to the Bishops: that they may discharge you of 'your Commission, and recall you home. In truth it 'is an amazing thing to see a Congregation proceed 'in the mannet that this doth. We find none in 'the Church that ever was like it.

'There are no persons here who have a sincere 'love for Truth, and true zeal for the honour of 'the H. See, but sigh at so unjust proceedings. I 'know some who afflict themselvs with watchings, 'fastings, and other austerities, to pacifie God; 'who without doubt permits this unhappiness because of our sins. We shall never cease to offer 'vows and prayers to God, to implore him to 'diffuse a spirit of justice and truth in the hearts of 'all those who compose that Congregation.

The same day *Decemb.* 13. M. *de Sainte Beuve*, (whose testimonies I so willingly produce, as well in regard of his own merit, learning and integrity as of his quality of Professor in Divinity, which he discharges with great ability and reputation) writ me a Letter touching the same matter, whereof the Copy follows.

SIR,

'WE have all reason here to wonder at the rumors which are spread about, and at 'the discourses of the most considerable persons 'touching the Doctrine of Grace. A week ago 'the Queen said before a great company that we 'should shortly be condemned at *Rome*. The *Jesuites* say as much to their Confidents, and some 'of them proclaim the same with as great a certainty as if it were in their own disposal. Though 'I know very well that it is impossible for Truth to 'be condemned by the H. See, and though I See not 'that that which we defend is subject to censure, 'since no person can justifie that the Propositions are 'held by any Disciple of St. *Augustin*, yet I confess I am something afraid, that considering the 'manner of proceeding held by the Assembly instituted for their examen, we may receive some 'displeasure from it. What can we expect from 'a Consultor who being a profes'd *Jesuite*, is by 'obligation engag'd to act as our formal Adversary? VVhat ought we not to fear from an Assembly in which he who hath fomented the Divisions 'of Divines hitherto, by declaring himself of a 'party, and a Solicitour, by the very confession of 'M. *Hallier* in our Faculty, holds the pen, and 'hath the Office of Secretary? And lastly, 'what likelyhood is there that an Affair can be 'well understood when no hearing is granted 'to the Parties, and when the Communication of 'their Adversaries Productions is deny'd? How 'can any one know what they would have? how 'judge of their defences? But the worst of all is 'this, something will be decreed, which shall make 'nothing to the decision of the prefent controverse, and shall nevertheless be made use of by 'the Sectators of *Molina* as a strong determination against effectual Grace. Thus Truth will 'suffer, and those who defend it will be persecuted, 'and the Churches troubles continued. VVhereas 'were your writings reciprocally communicated, 'and you allowed audience, it would be known 'wherein all the difficulty consists. And as your 'Memorial is a great overture to Peace, since by it 'you declare that the Propositions are not ours, but

'but are equivocally and maliciously fram'd on 'purpose to involve a good Doctrine in the con-'demnation of a bad; and since you demand on-'ly that the several senses may be distinguished, 'with protestation of submission to the Judgement 'which shall then be pass'd, it were an easie thing to 'resolve peace to the Church by doing justice to 'those who sue for it. All things therefore being 'consider'd, my advice is, that you complain to 'the Pope of that Consultor and that the Secre-'tary, and absolutely except against them. Also 'that you request his Holiness to ordain, that all 'which hath been and shall be done till you be 'heard in presence, one side of the other, and 'have had communication of eithers productions, 'be declar'd null, as being against all order of 'justice. If you obtain not that which you de-'mand, I conceive you may crave his Holinesses 'benediction, and depart, as having nothing to 'do in a place where audience is not afforded you 'in an affair for which alone you went thither. 'You may come back into *France*, and expect 'what shall be determined at *Rome*. But since they 'cannot hurt us, without doing extreme wrong 'to the grace of Jesus Christ, if we suffer any 'thing, we will comfort our selves *tanquam digni 'habiti pro nomine Jesu contumeliam pati.*' The in-'terest which we have, is common to us with the 'Disciples of S. *Thomas*, and no less with the 'H. See, whose Doctrine we defend. We have 'been wanting neither to Truth nor the H. See, 'and therefore we hope likewise that the H. See 'will be wanting neither to us nor Truth, whereof 'it is the defence. It behooves us to pray very 'earnestly, and expect all from the H. Spirit.

I am, &c.

Eight days after, *M. de* S. Beuve *writ another letter to me*, *which is here subjoyn'd to the foregoing.*

SIR,

'I Do with great reluctancy give credit to the 'words which the Ambassador said to you, since 'his sentiments can be no other then those of him 'who sent him, which we every day understand 'to be not advantageous to the cause for which 'you are at the Popes feet. By the last Post I told 'you what the Queen said before a great presence; 'and since that, I hear that the King hath also said, 'that four Propositions of the *Jansenists* are already 'condemn'd. I can scarce believe that their Ma-'jesties spoke this, except from the Ambassadors 'Letters. For which reason I must desire you not 'to trust to what that Lord shall say to you, M. the 'the Official told me, he hath learnt from a Jesuite, 'that there are two condemned, *viz.* that con-'cerning the Possibility of the Commandments, 'and that concerning the death of Jesus Christ. 'I answer'd him, and all such as have spoken to me 'as affrighted with these rumors, That it be-'hoved to expect the Bull, which I was certain 'would be advantageous to us. For either his 'Holiness will distinguish the senses, and then our 'opinion will be approv'd, it not being possible for 'the Doctrine of the Effectualness of Grace to be 'condemn'd; or else he will not distinguish them, 'and then he will pronounce nothing against us; 'since we hold them good but in one sense alone, 'and not absolutely. Whether by writing or by 'speaking, In the name of God let it be declar'd, '1. That we are not the Authors of them, 2. That 'being fabricated of equivocal and captious terms, 'they include sundry senses which we detest. '3. That we do not and never did pretend to 'maintain them saving in the sense of Effectual 'Grace necessary to to every good action.

'I know not how what M. *Hallier* hath said to 'you, can agree with what he writes hither. He 'spoke to you about taking a new lodging, and 'yet hath given notice to M. *de* S. *Malo*, that he is 'upon his departure, and shall speedily come back 'into *France*. His arrogance do's not surprise 'me. I have known him too long, to be scanda-'lized at it. I pray God reform him yet more 'within then without. M. *le Moine* gives out 'here, that F. *Annat*, hath left him his Memoires 'upon the Five Propositions: and so you see he 'is the Truckler under that good Father. I am 'gald the Dominicans bethink themselves of stir-'ring; it is their duty. It shall be a secret amongst 'us till you allow us to speak of it. I am not far 'from your conjecture touching the Popes designs 'in this affair. Is it true, that the examination of 'M. *d' Ipre's* book is taken in hand at *Rome*? If 'so, it were to be wisht, that the Doctors of *Lo-'vain* would make haste. I have sent you the right 'Title of F. *Annats* Book, and without doubt it 'is the same which you obstructed there. There 'is nothing to be done as from the Parliament, 'touching the permission for its Printing. The dis-'course about the retractation of M. *d' Amiens* at 'his death is ridiculous.

I am, &c.

Another particular friend of mine who was likewise Doctor of Sorbonne, *and was at that time in* Normandie, *writ one to me December* 22. *whereof the Copy follows.*

I 'Received all your Packets in *Normandie*, whe-'ther I went about some affairs. I have read 'your two writings; one of which is an abridge-'ment; the other a Narration at length of all 'things which have pass'd in the affair of the Five 'Propositions. I find the Narrative very well 'compos'd, saving that it seems to give too much 'advantage against the Propositions, by speaking 'of them frequently as equivocal. I expected to 'find it extremely high, and fear'd it might be a 'little too vehement, by so much of it as you sig-'nifi'd to me; but it seems extraordinary mode-'rate, and the person who you tell me is not 'spar'd in it, hath no reason to complain, except 'perhaps he may believe that you speak not seri-'ously in the commendations which you allow him. 'I am willing to believe, that you have done it 'with knowledge of the cause, not to prejudice 'that of the Truth which you defend, by speaking 'with more smartness of the persons who oppose 'it, and of the violences and artifices wherewith 'they carry on their opposition. I cannot but 'wholly approve your resolution of declining to 'proceed further, or deliver any new writing, 'till answer and satisfaction be given to what you 'have

'have already offer'd. If the communication of 'your Adverſaries writings be deny'd to you, to-'gether with the conference *viva voce* which you 'have demanded to have with them, for repre-'ſenting of your Pleas and Refutations, that ſo 'things may be laid open before your Judges, who 'cannot otherwiſe take a right Cogniſance of your 'differences ſo as to paſs judgement, and deter-'mine them according to Truth and Juſtice, 'tis 'an evident ſign, that they are not diſpos'd (as 'you ſometimes believ'd) to do juſtice to you, and 'the cauſe which you manage. This is the uni-'verſal opinion of all intelligent men concerning 'their ſtrange proceeding. And methinks it ob-'liges you to keep firm, and not to advance fur-'ther by producing new Pieces, till reaſon be 'done you upon your firſt productions. They 'would be glad to have you write always, and to 'receive from you as many Requeſts, Informa-'tions, and other writings as you pleaſe, provided 'they be not oblig'd to anſwer and ſatisfie you; 'and all thoſe writings would ſerve for nothing, 'but to give them more liberty to condemn you; 'and the condemnation would be the more dan-'gerous, for that it would ſeem in the world to 'have been paſs'd with cogniſance of the cauſe, 'and after hearing you, and receiving all the re-'queſts and juſtificat.ons which you preſented to 'your Iudges, *&c.*

Another of Decemb, 26. was writ to me from *Grodna* in *Poland* by M. *Fleury* the Queens Confeſſor, which though not relating to the manner of the Congregations proceeding, yet ſhew'd that in all places the Ieſuites already promis'd themſelves an approaching and indubitable condemnation of the Propoſitions; It had this paſſage; A few days ago, a Father Ieſuite in this Court writ to an Officer of the Queens, that which follows.

'If the news from *Rome* be true, before our 'Return, the Truths which I have preached to you, 'will be again confirm'd by the H. See. I ſay a-'gain, becauſe they are already compris'd in the 'Council of *Trent*, and ſome others. He to 'whom this Letter was written, made a good an-'ſwer to it, thus;

'I have always believ'd that the Council of '*Trent* would be receiv'd at *Rome*, as it is by all 'the faithful. I will not perplex my ſelf with que-'ſtions which ſurpaſs my capacity. VVhen I am 'taught a Doctrine agreeable to that of St. *Paul*, 'and as it is explicated by S. *Auguſtin*, I ſhall be-'lieve it, and not otherwiſe. The Holy ſacred 'Oecumenical Council of *Trent* confirms me 'therein, and teaches me what I ought to believe. 'I beſeech God to give me Grace to be willing and 'able to practiſe it. 'Tis from that Grace alone 'that I expect my ſalvation. I intreat you, reve-'rend Father, to pray to God that I may obtain 'it, and that when I have it, I may perſevere in 'it. He who returned this anſwer is a wiſe and prudent perſon; and though no great Book-man, yet God hath well inſtructed him in theſe Truths, of which many who believe and call themſelves Divines, are very ignorant.

Decemb. 27. M. *de Sainte Beuve* writ a large letter to me again from *Paris*, in which he gave me a particular account of what had paſs'd in the affair of M. *de Chavigny*, which the *Jeſuites* ſpread abroad at *Rome* as an authentick proof of the confederacy and Cabal of the Directors of *Port-Royal*, but was really an illuſtrious proof of their unconcernedneſs and evangelical vigour for the ſalvation of the great as well as the ſmall, whom God in Mercy committed to their ſafe guidance. After M. *de St. Beuve* had ended this ſtory in his letter, he ſpoke thus to me touching our affairs.

I conſent with you, that an affair of Doctrine ought not to be brought into negotiation; You muſt keep firm, and inſiſt upon the pronouncing of a deciſive judgement. None but ſuch as defend a lye, deſire accommodations, and ſay with the Harlot before *Solomon*, *Non mihi, nec tibi, ſed dividatur*. The furtheſt we can go, is, in caſe the Propoſitions be condemned, to require that it be expreſt in the Bull that they are not ours, and we neither do, nor ever did pretend to maintain them otherwiſe then in the ſenſe of the neceſſity of Effectual Grace. As alſo that it be added, That nothing ſhall be inferr'd from ſuch condemnation againſt this Doctrine.

And at the end of a Letter of the ſame date, he writ theſe words to the Abbot of *Valcroiſſant*, *I have ſignifi'd to you or M.* de S. Amour, *that my advice was, that in caſe you could obtain neither the communication of Writings, nor a hearing in the Congregation, you ought to withdraw.* M. de Chalons *is not of the ſame mind, but thinks it beſt that you remain firm and ſtay for a definition, which cannot be diſadvantageous to us, ſince the neceſſity of Effectual Grace cannot be condemn'd.*

But now follows the Letter which was writ to us, *Novemb.* 28. by the two Biſhops above mentioned, and the Anſwer which we returned thereunto, Decemb. 30.

A Meſſieurs, Meſſieurs de la Lane, de S. Amour and Angran, Doctors of the ſacred Faculty of Paris, *and our Deputies at* Rome.

ALthough by continual experience & teſtimonies we find, that the moſt important affairs may be ſafely entruſted to your fidelity, learning and courage: and nothing appears in your Conduct below either the judgement which we made of you, or the eſteem which you have publickly acquired in the world; nevertheleſs as we have deputed you to the H. See with our Letters, recommendation and authority, ſo the cauſe of the whole Church now in agitation, leads us to animate you frequently by our exhortations and remonſtrances. VVe have with ſatisfaction underſtood, and the firſt labours which you underwent in this conteſt, have manifeſted to us how careful you have been in the beginning this diſpute with the defence of S. *Auguſtin*, the inducement whereunto is the peace of all the faithful, and in fighting for the authority of that H. Father of the Church, whom though alwayes very conſiderable to Popes, ſome perſons are not afraid to trample upon throughout *France* with a moſt incredible and ſcandalous temerity. For if Pope *Celeſtin* was circumſpect with Apoſtolical vigilance, to keep that Prelate of H. reputation, whom his Pre-

deceſſors had always rank'd among the moſt excellent Maſters of the Church from being expos'd to the contempt of ſome Prieſts of *Marſeille*; is it not juſt to uſe the ſame remedy in an occaſion which is more dangerous? And there are found many perſons either of the Prieſthood, or of the religious habit throughout *France*, who are with more temerity carried againſt S. *Auguſtine* then the *Semipelagians* were heretofore; is it not fit to ſeek protection for him in the ſame See from whence he deriv'd his principal authority? wherefore as we congratulate with you for having form'd this deſign with much prudence, and defended that H. Doctor with very learned Writings; ſo we promiſe our ſelves that you will not only execute the things which have been recommended to you from us, but alſo in your management obſerve the ſame order which we have judged neceſſary to preſcribe to you. We ſhould have no ground to give you this advertiſement again, conſidering the conſtant fidelity wherewith you acquit your ſelf of your duty, were it not that they who defend *Molina's* cauſe, boaſt publickly here, that they will ſo order it, that there ſhall be neither conference of Doctors on either ſide before ſuch as are appointed Conſultors, nor any communication of Writings. And though the Authors of this publick humour are not known, yet it is ſpread ſo throughout *Paris*, and other Cities of *France*, that we ſhould ſeem wholly to abandon the cauſe of Religion, if we did not exhort you to act in this cauſe (as we doubt not but you do) with a zeal proportionate to your great prudence. Aſſoon as we receiv'd intelligence of the Memorial which you preſented to our H. Father, we obſerv'd at the ſame inſtant your conſtant and ſtedfaſt reſolution, not to deviate in the leaſt from the Commiſſion which hath been given you, but to execute punctually what we have committed to your fidelity and induſtry. And when our H. Father granted you the effect of your demand and ours, he made us conceive a ſure hope that he purpos'd to terminate this difference by ſuch a way as was fitting to advance the Glory of God, the tranquillity of the Church, and the Quiet of the Faithful. For what can happen on one ſide or other more deſireable to thoſe who are divided by diverſity of opinions, and have recourſe to the H. Apoſtolical See, then that the Truth be diſplayd by a peaceable and friendly diſputation, that the wild and confuſed reports, and humane Artifices wholly ceaſe for the future, and that all things be examin'd by the light of Truth, and in the midſt of that ſplendor which invirons the authority of the H. See? But what can be imagin'd more advantageous to perſwade thoſe who not being engag'd on any ſide, and holding themſelves diſtant from all ſorts of prejudices and prepoſſeſſions of mind, make profeſſion of embracing that opinion which the ſupreme Vicar of Jeſus Chriſt ſhall declare to be Catholick, after the pronouncing of a ſolemn judgement upon the matter? Is there any who would ſtop that Sanctuary againſt afflicted innocence, and not permit Catholick Biſhops, Prieſts and Monaſticks unworthily out-rag'd by a thouſand ſeveral calumnies, to defend their faith before their proper Accuſers, to pronounce the moſt horrible Anathama's againſt the falſe Doctrines wherewith they are charg'd, and to diſcover the deceits of their Adverſaries and Contradictors? But it will be ſaid perhaps, that the H. Apoſtolical See will of its own accord take care enough to bring Truth to light, unmaskt of all its own covetings and obſcurities. Who cannot entertain this hope? certainly we know the See of *Rome* hath hitherto us'd this vigilance; and we promiſe our ſelves that it will uſe no leſs for the future. Our H. Father Pope *Innocent X.* hath hitherto ſufficiently manifeſted that vain Reports are of no moment with him, but that on the contrary he will weigh all things with a judicious maturity. But as we have always conceiv'd that amicable conference of both parties *viva voce*, and by writing, was the certaineſt means to diſcover Truth, and moſt agreeable to the practice of the Church; ſo the more we advance in the progreſs of this affair, the more we are confirm'd in this opinion. For ſince on the one hand the advantage of ſuch Diſputation is indubitable and evident, and on the other there is no danger to be fear'd from it, nor any thing to diſſwade it; it is manifeſt that ſuch a means ought chiefly to be made uſe of, the ſucceſs whereof is likely to contribute moſt to the honour of the H. See, the Edification of the Church, the confirmation of the publick Peace. For though the preheminence of the H. See of *Rome* be ſufficiently great of it ſelf, not to have abſolute need of ſuch kind of Conſultation, even when it is to paſs its judgement about Doctrines of greateſt importance; nevertheleſs we hope that the H. Father will have great regard to the preſent circumſtances, and in this caſe conſider leſs the exact rigour of his Right then the utility of the whole Church, and the deſign of calming theſe ſtorms and tempeſts in all ages to come. *All things are lawfull for me*, ſaid S. *Paul*, *but all things are not expedient.* So in the time that *Clement* VIII. of moſt H. memory eſtabliſht the Congregation *de auxiliis*, he did not think he any wiſe weakned his authority (which he kept up very vigorouſly where he liv'd) when he ſuffer'd not only the *Dominicans* and *Jeſuites* to be publickly heard diſputing, but even the ſentence which was paſs'd by the Conſultors to be review'd and examin'd anew, for fear the *Partiſans* of *Molina* ſhould complain of the leaſt wrong done them, and of being condemn'd without hearing, as they gave out without ground or pretext. That B. Pope underſtood that the principal authority annex'd to the See of *Rome*, is nowiſe wounded by the reciprocal Conferences of Divines, as that of Oecumenical Councils ſuffers no diminution, and the reſpiration of the H. Spirit which is always perſent to them, remains nevertheleſs conſtant and undubitable when the Doctors are caus'd to diſpute publickly before the Canons are drawn. Now whereas all the Prelates of the Gallicane Church have no other deſire nor aim then this, that no perſon may have any doubt for the future, and that after theſe ſo important matters are judged, they may no longer be the ſubjects of conteſtation and diſpute, (having had no other notice in recurring to the H. See by their letters, but the zeal of procuring peace) we doubt not but this means which is moſt viſible, carries with

with it the publick tranquillity, will be well pleaſing to the whole world. But if ſome of thoſe who are now at *Rome*, ſo give up themſelves to be led by their own paſſion as to employ all their endeavours to obtain a Cenſure (in any ſort) of theſe Propoſitions which have been fraudulently invented; if they decline all examen conducible to the diſcrimination of what is precious from what is vile and deſpicable, of truth from error, and of faith from perfidiouſneſſe; all their humane artifices tend only to hinder the communication of writings in order to a ſerious diſcuſſion; if only the name of a publick Diſpute makes them ſo to tremble that they uſe all ſorts of means to ſecure themſelves from it; Doth not this Tergiverſation manifeſt to the world how little ſincerity and integrity there is in their pretended deſign of ſeeking the clearing of Truth? and may it not be concluded that they have juſt reaſon to diſtruſt the goodneſs of their cauſe, ſince they are afraid to maintain it in the preſence of their Adverſaries? May it not be conceiv'd that they are ſeiz'd with a ſecret fear of letting all the world ſee in the open day-light of a Congregation, how remote they are from S. *Auguſtin's* doctrine, ſince they fear being oblig'd to diſpute with thoſe who know all the windings and fallacies of the new Authors, not only by domeſtick ſtudy, and private intelligence, but alſo by a long experience of many years, being ready to diſcover and refute the ſame upon the place? In the mean time 'tis of this very thing that the Ieſuites and their Partiſans boaſt and glory at *Paris*; and all their buſineſs is to declare openly that they will bring it to paſſe that there ſhall be neither publick diſputation nor communication of writings at *Rome*. The truth is, we ſhould hold their diſcourſes worthy of nothing but ſlighting, if we had not to do with men who uſe all imaginable endeavours and ſtirre all ſorts of engines to bring about their deſigns. But for that reaſon we being at *Paris*, have writ this Letter to quicken your courage and fidelity; and we ſhould have caus'd the ſame to be ſign'd by many Prelates of the Gallican Church, had the caſe admitted longer delay, and allow'd us to advertiſe the LL. our Confreres who are diſpers'd into ſeveral Provinces of this Kingdom. Continue therefore to act as you do, tread in the ſame way vvhich vve have preſcribed you, and keep ſuch a courſe as is advantageous for the ſtifling of all deceits, and for the procuring of peace. Demand vvith urgent ſuite a Congregation in vvhich things may be examined and treated *viva voce* and by vvriting in a mutual conference, not in private and ſecretly. Thus minding you of the orders which you have receiv'd from us, we pray that you may be cloathed from Heaven above with the ſtrength of God himſelf, whilſt you defend the Cauſe of his Spouſe.

Paris, Nov. 28. 1652. *Signed* M. & N.

The anſwer made by us to this Letter is here ſubjoyn'd:

My Lords,

THe Letter which we lately receiv'd from you hath much comforted us, in that it informed us of your approbation of the firſt Informations which we preſented to begin the Inſtruction of the weighty cauſe which you have committed to us, as alſo of the courſe which we have obſerved hitherto therein. We alwayes remembred, My Lords, that the principal and moſt expreſs deſign for which you writ your firſt Letters to his Holineſſe touching the Five Propoſitions in queſtion, was, to obtain of his Holineſſe, that before paſſing of judgement upon them, it would pleaſe him to eſtabliſh a ſolemn Congregation, in which all the intereſſed parties might be heard in preſence one of the other, *vivâ voce* and by writing, together with mutual communication of all their writings; to the end that the H. See having taken exact cogniſance of all that either ſide pretended and had to ſay, it might pronounce an authentick judgement, by means whereof all the differences in the Church touching theſe matters might be regulated, truth and falſhood perfectly diſtinguiſht, and a firme and ſolid peace as to theſe important points eſtabliſht amongſt all Catholicks. The advantage and needfulneſs of this your deſign, My Lords, we ceaſed not to repreſent to his Holineſſe, their Eminences, and all perſons of Literature, to whom we could fairly addreſs for that purpoſe ſince our arrival in this City till the eleventh of *July* laſt, when we were ſent for by the late Cardinal *Roma*, to underſtand from his mouth by order of his Holineſs that he had eſtabliſht the Congregation which we had ſo importunately demanded. After which, my Lords, we ſpent ſome dayes in rendring our firſt reſpects, and the teſtimonies of our acknowledgements to thoſe Cardinals deſigned by the Pope for this Congregation, conceiving there would be more leiſure than we deſir'd for all neceſſary preparations, becauſe it would be ready to take the cauſe in hand, as well by reaſon of the ordinary heats of the ſeaſon wherein it was eſtabliſht, as before we conſider'd that it required time to advertiſe and get ready all the intereſſed parties, the Conſultors who were to be of it, not being yet nominated. All which conſider'd we might have remain'd ſo for ſome time, and not ſo ſoon have us'd the power which you committed to us in beginning to give his Holineſſe and the Congregation a general Idea of the ſtate of the affair, in expectation till all the other perſons who were to come, whether from you or elſewhere, were aſſembled in this City, and then to enter further into the matter. But we were ſtrangely ſurprized when MM. *Hallier*, *Lagant* and *Joyſel*, (who had hitherto endeavoured to hinder the eſtabliſhment of the Congregation by demanding alwayes only and purely an abſolute condemnation of the Propoſitions, as of things already condemn'd and needing no examination) haſtned ten or twelve dayes after to carry writings to the Cardinals, as their Inſtructions to their Eminences, out of a deſign, as we then ſuſpected, and afterwards found, to be quit of it ſo, and reduce all our conteſtation to an information which coſt

them but a few hours in private, and without any witness of what they alledged, whether touching matter of doctrine, or the actions, opinions and designs which they might impute to their adversaries. We took notice also of a rumor spread abroad almost at the same time, namely, that this Congregation was very contrary to our intentions and designs; that we had not demanded it but only for form, and out of a conceit that it would not be granted, that we sought only how to get away after it was establisht: which discourses we suspected that our Adversaries publisht, to engage to take the same course which themselves intended to hold, and to deliver tumultuary writings upon which the affair might be judg'd without hearing us otherwise. This was it, my Lords, which oblig'd us to set upon the cause, according to the power which you had given us in case of need, and which caus'd us to hasten with extraordinary diligence the two Informations which you have seen, one of the principal transactions since the first of *July*, 1649. till that time, and the other of S. *Augustin*'s authority, thereby to delineate the first plat-form, and lay the foundations of what was to be done in this affair, in attendance of the arrival ot such as might come hither; and we found our selves engaged to do it, as if we had been the sole parties. For considering our Adversaries humor, and the temper of those who upheld them, if we had given the least intimation of other persons being expected besides us, for terminating this affair with all the world, they would have triumphed after a strange sort; and publisht as a most certain thing that we sought nothing but evasions and protraction. Thus, my Lords, it was requisite to yield to the disposition of the time and persons, and we were further oblig'd to redouble our diligences by the occasion mention'd in our Memorial of the tenth of *November*. But, in brief, though we were ready by S. *Augustin*'s day, and went the same day to present our Writings to Cardinal *Roma*, yet the sickness which surpriz'd him the day before, and his death which hapned afterwards, caus'd us to defer presenting them till the time specified in the same Memorial. VVe conceiv'd, my Lords, that they ought to have been forthwith communicated to our Adversaries, and desir'd it of their Eminences when we presented the same to them, as a thing of no difficulty. VVe had done it of our own heads, if consulting a Friend to commend us to some Officer of justice who might do it, he had not hinder'd us by telling us that perhaps their Eminences would not be well pleas'd with that haste, it not being the custom of the Place to do it without their order. At length, my Lords, after a fortnight and more was past, and we saw that there was no speech of communicating them, we renew'd our request to their Eminences, and left a short Memorial with them to put them in mind of it. The same sollicitation to the Cardinals we continu'd near the whole month of *October*; and though to us it seem'd a very easie and ordinary thing, yet one of them having told us that perhaps it would be needfull to speak to the Pope about it *before it were resolv'd upon*, we conceiv'd that at the presentation of your said writings to the Pope (whereunto we were oblig'd) it would be expedient to present a Memorial likewise to him for this communication, and for the two other things contain'd therein touching the Iesuites and M. *Albizzi*. VVe began the tenth of *November* to endeavour audience of the Pope for this purpose, and when ever his Holiness hath given any since that day, we have not fail'd to attempt an admittance. But the multitude of affairs wherewith his Holiness is incumbred day and night, not having permitted to give much during this time, we were constrain'd to attend his Holinesse a week ago also in his Presence-Chamber as he return'd from taking the air. His Holinesse taking notice of us, stood still, to know what we would say to him. VVe presented to him our Writings and the above-mentioned Memorial with another touching a new Book which F. *Annat* ha's caus'd to be printed at *Paris*, contrary to the expresse intentions of his Holiness. We had not time to speak much to him concerning what we presented, but beseecht him to have our writings onely by him, and to read those Memorials. He told us with much goodnesse and courtesie that himself would consider upon it all, and do what should be expedient.

You see, my Lords, how far we have been able to prooceed in this affair. This week we are preparing to renew to their Eminences the memory of that request for the communication of our writings. VVe understand that his Holinesse hath substituted Cardinal *Pamphilio* instead of the late Cardinal *Roma*, which is a new testimony of the care which his Holinesse continues to take touching this affair. In the mean time, since *October* to the present, their Eminences have often assembled, and summoned together many Divines of divers Religious Orders, and different Sentiments, even Iesuites too, to hear them, and it is affirm'd to us, that these Congregations are appointed for the examination of our businesse. VVe have also understood that MM. *Hallier*, *Lagaut* and *Joysel*, have frequently visited those Divines, and carried to them sundry writings touching the Propositions, and made many private Informations, as if the Decision demanded by us ought to be made in that form, and without other solemnity. This is what they desire, because they see well that they are not able to maintain in publick against us what they alledge, nor answer to what we have to alledge against them. VVe have neither visited, nor intend to visite any of those Divines under the notion of Consultors and Iudges, nor have we given them any information upon the Propositions, either by speech or writing; but since we have been told what their manner of proceeding is, we never car'd to know who they were, because we perceived that neither your Orders, my Lords, nor the quality of our affair could consist with such actings; and we have alwayes had too great confidence in the equity and prudence of his Holinesse and their Eminences to fear that they will conclude this affair without hearing us, as the weightinesse and condition of the cause deserve, and according to the requests which we have made, and so often reiterated to them for it. You have further represented to us in your Letter with so powerful reasons the importance of acting thus, and so expresly enjoyn'd us to follow the same course still,

ſtill, which you may be ſecure we will obſerve moſt exactly. All the Congregations which their Eminences have made, and the delay of the communication of our writings, make us not impatient, nor ought they to make you ſo, my Lords, becauſe we doubt not, but it is done to the end their Eminences and the Divines may better underſtand the ſtate of the affair, and the controverſie before calling the parties to a publick hearing. We are inform'd that it is a thing uſual enough here in all judgements to view the writings before appointing the communication of them; and the quality of this affair which concerns the foundation of faith and Chriſtian Piety, deſerves more attention and maturity then others leſs important to the H. See. Upon this account it is that we ſleight the reports which our Adverſaries diſperſe here and at *Paris*; namely, That they ſhall ſpeedily have ſuch a cenſure as they deſire. 'Tis an artifice they mak uſe of to frighten and amuſe S. *Auguſtines* diſciples in *France*, and to decry them by the expectation which they raiſe in all the world of an approaching condemnation, which cannot happen but againſt thoſe who viſibly oppoſe the authority and doctrine of that incomparable Doctor. Nevertheleſs whatever hope we have that no judgement will be paſs'd without the communication which we demand, yet not to omit any thing of our duty to Truth, the H. See, and your Orders, we are preparing a new Memorial wherein to repreſent with the ſtrongeſt reaſons the juſtice and importance of ſuch communication. And becauſe we otherwſe find that if our *Adverſaries* once ſee things in ſuch a poſture that they ſhall be oblig'd to appear, they will endeavour to ſhift it off, and urge among others two moſt falſe ſuppoſitions which they have broacht, namely, firſt, that the preſent difficulties are not the ſame with thoſe which were under *Clement* VIII and *Paul* V. And in the ſecond place, that touching thoſe Matters ſilence is impos'd for ever: we have likewiſe another Memorial ready to preſent to his Holineſs, whereby we clearly ſhew the Falſhood of either allegation. We ſhall probably preſent theſe two Memorials before the next month be paſt, ſooner or later according as we ſhall ſee it expedient. In fine, my Lords, we have not remain'd idle the reſt of the time which we have had free; we have ſtill been preparing ſome writings before-hand as well upon the ſubject of the Propoſitions as upon other things whereof we are to inform the Congregation in the progreſs of the affair, that ſo both may be produc'd the moſt ſpeedily we can, when time for it ſhall come, and by the extreme diligence which we ſhall uſe in all occaſions, we may quaſh the conceit which our Adverſaries endeavour to beget in the world that we ſeek protraction, deſigning by this means to derive upon us the odium of the laſting of theſe conteſts, which we deſire with all our hearts to ſee terminated, and which they themſelves firſt rais'd, and ſtill keep afoot. 'Tis true, my Lords, the weight which lies upon us is very great, eſpecially hitherto, inaſmuch as not appearing yet in the Congregation, we cannot wholly rid our ſelves from fear of the ſurprizes wherewith we are threatned by the rumours which are ſpread abroad, that they will hinder it from ever coming to paſs; and that it cannot be but theſe fears muſt greatly perplex us by the ſollicitudes which they create in us, and by the diligences to which they oblige us in order to underſtand their deſigns and projects, as much as we can in the darkneſs wherewith the affair is ſtill cover'd. We ſhall have great need of the aſſiſtance of thoſe whom you have deſign'd hither, that ſo we may be able to diſcharge all that we ſhall ſee expedient to do, as well in the preſent diſpoſition of things, as in thoſe whereunto we hope to bring them. But however, neither the multitude of the adverſaries we have, nor the abundance of things we are to do, aſtoniſh us; we ſhall go into the field which is open to us with all poſſible diligence, circumſpection and induſtry; and we hope that God on the one ſide, and his Holineſs and their Eminences on the other, will ſupply what ſhall be wanting on ours: as for the deſire of getting out of affairs, we believe there is not more either in our Judges or our adverſaries, then we know there is in you, my Lords, and in our ſelves, unleſs perhaps there be this difference between our adverſaries and us, that their deſire of haſtning things, and their importunities for that purpoſe, are effects of their deſign of obſcuring and embroiling them, and our deſire of haſtning the ſame alſo, how great ſoever, and though, as we conceive, it ſurpaſs theirs, is nevertheleſs accompani'd with a conſtant reſolution not to haſten more then the perfect clearing and ſolid eſtabliſhment of them will permit; with this mind we ſhall act in all that we ſhall do, write and ſpeak in this affair. We beſeech you, my Lords, to be aſſur'd of it, and rendring you again the moſt humble thanks which we owe you for the approbation wherewith you have receiv'd what we have done till the time of your Letter, and for all the other care which you take to encourage us by your advertiſements, we beſeech you alſo once more to believe that we will not depart from the ſame in any thing, and that in this, as in all other things, we ſhall always be mindful of the reſpect which we owe to your Sacred Character, and of the high Obligations which we have to be,

My Lords,

Rome, Decemb. 30. 1652.

Your moſt humble and moſt obedient Servants,

De la Lane Abbot of *Valcroiſſant.*

De S. Amour, Angran.

The

The *Memorial* ſpoken of in this Letter which we ſay we had ready to preſent to the Pope againſt the two moſt notorious Falſehoods which our Adverſaries endeavour'd to make paſs with his Holineſs for moſt current Truths, namely, that in our conteſts there was no relation to the matter which was treated of under *Clement* VIII. and *Paul* V. and that perpetual ſilence was impos'd upon this matter, was not preſented to the Pope as we ſuppos'd it would when we writ this Letter, becauſe there arriv'd no neceſſity and occaſion for it afterwards, as ſhall be ſeen in the Sequel. Nevertheleſs we ſent the ſame a while after to the Biſhops; and this is the reaſon that it is ſometimes ſpoken of in the Letters written to me from *Paris* after it was receiv'd there, which I ſhall inſert in their proper time to denote the Sequel of other things mention'd in thoſe Letters. But being this *Memorial*, though prepar'd, was neither ſign'd by any of us, nor preſented to the Pope; and for that the ſubſtance of the principal things mention'd therein is contain'd in divers places of this Journal, amongſt others in a viſit which we made to Cardinal *Cechini*, Octob. 5. 1652. and in the writings of the *Dominicans*, I ſhall wholly omit it for brevities ſake, and proceed to what remains.

THE

THE SIXTH PART.

Containing what paſſed during the firſt ſix Months of the Year 1653.

CHAP. I.

New Sollicitations in the beginning of the Year 1653. *for the communication of our Writings; Diſcourſes touching that matter with ſeveral Perſons, particularly with Cardinal* Spada *and the Ambaſſador.*

ASSoon as the Feſtivals of *Chriſtmas* were paſt, we renew'd our ſollicitations to the Cardinals appointed for our *Congregation,* to obtain of their Eminences that our Writings might be communicated to our Adverſaries; which we found our ſelves oblig'd to do, partly becauſe it was likely the Pope had referr'd to them the two Memorials which we had preſented to his Holineſs December 21. for that purpoſe, and partly by reaſon of the Anſwer which we had lately made to the Biſhops who ſent us, which was a new obligation to us to redouble our diligences in an affair ſo juſt and neceſſary.

The ſame day that we returned that Anſwer, we went to viſit Cardinal *Ghiggi*: The Abbot of *Valcroiſſant* acquainted him how we became oblig'd to preſent thoſe two Memorials to the Pope; he related to him what they contain'd, particularly the firſt; and as mention was made of Cardinal *Roma*, this Cardinal told us that the Pope had ſubſtituted Cardinal *Pamphilio*; for which, as we continu'd ſpeaking of our Memorials, we ſigni-fi'd him our ſatisfaction only by geſtures. VVhen M. *de Valcroiſſant* had done ſpeaking, he offer'd to give a Copy of thoſe Memorials to his Eminence. The Cardinal anſwer'd, that it was better that he receiv'd them not, that ſo if his Holineſs ſhould happen to ſpeak to him of them, he might find him wholly free from Prepoſſeſſion in the buſineſs, not having yet ſeen nor received them; he told us nevertheleſs, that it might be the Pope would not ſpeak to him of them, but debate concerning them perhaps with other Cardinals then theſe appointed for our Congregation, perhaps with thoſe, perhaps all alone; that perhaps he had already done reaſon therein by writing upon them what he thought good, that he counſell'd us before we proceeded further, to repair to his Holineſs's *Maſtre de chambre*, to know whether the Pope had not deliver'd them to him with this reſolution written at the bottom: Thus Cardinal *Ghiggi* excuſed himſelf from taking them, and by what he ſaid to us we ſaw no likelihood that the Pope had yet ſpoken any thing to him concerning them.

The next day we went to Cardinal *Pamphilio*'s houſe, where we found M. *Hallier* and his Collegues, who departed before the end of the audiences. We were admitted to audience, but ſo late, that we could do no more but make a complement to him touching what we learnt the day before of his being of our Congregation in our viſit to Cardinal *Ghiggi*.

In the afternoon we went to inquire of the Pope's *Maiſtre de Chambre* whether his Holineſs had delivered our Memorials to him. He anſwered us that the Pope did not remit affairs of ſuch importance to him. From thence we went to the Ambaſſador's houſe to accompany him to Chappel to the Veſpers of the Circumciſion. After they were ended, I waited upon him home. He told me upon the way that there was newly ſent to him from the Court a famous Book of *F. Du Boſs* a Cordelier

lier corcerning the death of Jesus Christ for all, I answer'd him that I believ'd I had one (*viz.* the *Apology of the H. Fathers*) wherein that was marvellously well refuted. Being arriv'd at his house, I spoke with F. *Pique*, Secretary of the Embassy, who told me that M. *Hallier* and his Collegues expected the condemnation of the Propositions assoon as the Congregations held at Cardinal *Spada's* house were ended; and that they were very well pleased with the manner in which things were transacted. I answered M. *Pique* that those Gentlemen had all reason to be satisfied therewith, since they were on one side delivered from the pains of justifying their calumnies, and defending themselves from our accusations; and on the other all corresponded so well to the unhappy designs of their pernicious enterprize. That nevertheless I believ'd Justice would be done upon all the so reasonable demands which we had made; and that I did not think it imported the King's service, and the quiet of the State, to passe judgement suddenly in this affair without examining it, and to precipitate a Decision without considering whether it were proper to clear and establish the Truth, to secure Innocence from Oppression, and to calm and reconcile men's minds.

The first day of the year 1653. we went in the afternoon to visit Cardinal *Spada*. After the Abbot of *Valcroissant* had given him account of the contents of our two Memorials, he answer'd us that it was not the custome at *Rome* to handle things in that way of disputation; that it was practis'd neither in the Congregation of the H. Office, nor in that *del' Indice* which was establisht since the Council of *Trent*; that indeed Books were lookt into, but the Authors were not heard to argue; that there would be no end if that course were followed; that it was not practis'd under *Pius* V. *Gregory* XIII. *Urban* VIII. nor under this very Pope in the affair *de' due Capi*, *of the two Heads*,, (he meant in the examination made at *Rome* of the Book concerning the authority of S. *Peter* and S. *Paul.*) As for the Jesuites he assur'd us in the Faith of a Priest (laying his hand upon his breast) that since this affair was begun, not any Iesuite had spoken to him, excepting what F. *Palavicini*, one of the Consultors, had spoken publickly in the Congregation. As for M. *Albizzi*, that the part he had in this businesse was very small; that all he did therein, was, that when the Consultors had spoken in those Congregations half an hour, or three quarters at most, according as they pleased in full liberty, he writ down their conclusion. As for the Consultors, that it was but a work of supererogation which was requir'd to be practised in this case, that it was not the order to say to persons, Go visit this or the other; that they were known well enough, that they came to the Congregations, that either side was left at liberty to go and inform them; *Come* (added he) *Sappiamo bene che si fa dall' una & dall' altra parte, as we well know both parties do.* The Abbot of *Valcroissant* answered that the Propositions in question were none of those which were condemned by the Bull of *Pius* V. which probably was not publisht but by *Gregory* XIII. That it was no wonder if the Parties were not heard in that case, the said Bull having been closely drawn up without any persons having been advertised of it, so that it was not possible for any to present themselves and demand a hearing touching that matter. That although things were thus transacted under those two Popes, yet under two others, their Successors, namely *Clement* VIII. and *Paul* V. an other procedure was observ'd, mutual audience and communication of writings allow'd to the Dominicans and the Iesuites in their contests about *Molina's* Book. As for *Urban* VIII. that there was likewise no opportunity of hearing parties in reference to his Bull, which came forth unexpectedly too, and was but a renovation of that of *Pius* V. and a Declaration that there were in *Jansenius* Propositions condemn'd by that of *Pius* V. In which no doctrinal judgement was made as was intended to be in this case; for which consideration it was very expedient that the parties might be heard disputing together. That the Council of *Trent* accounted the same so important, that it made many summons to those upon whose Opinions it was to pronounce, to appear there to defend the same, and represent the grounds of them; that it sent safe conducts to them, to the end they might repair thither in all liberty; and that they not comming, at length it caused their Sentiments to be disputed and maintained by Divines who so well took their part, and propounded their reason with so great vigour, that an Historian of that time records, that themselves seemed of that perswasion. Cardinal *Spada* answered hereunto that they had in a manner observ'd the same course in the Congregations held at his house. That Divines of divers Orders and different Opinions, Dominicans, Iesuites, &c. had been caus'd to come thither. That besides, so much had been written and printed on either side touching this matter, that it was not possible to be ignorant of any thing that could be said therein. That the very writings which we had composed were to passe through so many different hands, both of Consultors and Copists, that they could not but reciprocally come into the hands of either party; and that this gave power enough to each side sufficiently to answer thereunto. The Abbot of *Valcroissant* reply'd that although very much had been written upon this matter, yet it might be said that the Propositions had not yet been written upon as was requisite; that they had been least of all medled with; that besides, this matter was so vast, so intangled, so subject to ambiguities and equivocations, that it was more needfull to discuss the same in the presence of the parties than any other whatsoever. That for want of so doing great broyles and occasions of division and scandal might arise, as it was easie to foresee by the professions of *Pelagius* and *Celestius* which were received as Catholick whilst they were not opposed by Adversaries who understood and discovered the doubleness of their hearts and words. I know not how Cardinal *Spada* constru'd those acts of *Pelagius* and *Celestius*; but he told us that our Adversaries had more reason to complain of those equivocations than we; but however, that it was one thing to say that it would be expedient to hear the parties in that manner, if the Pope pleas'd, and another to speak of it as a thing necessary; and he added one word

word more, to give us to underſtand that it was unprofitable harping upon the ſame ſtring, to ſpeak of it ſo much as we did. Nevertheleſs I forebore not to ſpeak two things to the Cardinal which we had hitherto let paſſe without anſwering. One was touching his repeating this day a queſtion which he had made to us in a former conference, namely, How we would have done if no Doctors had come of the contrary party? Whereunto I anſwered, 1. That they were come, and we acted with them as being there. 2. That turning over my Papers ſome dayes before, I obſerved that in a viſite which I made to his Eminence *Aug.* 1. 1651. after I had ſpoken to him of the hope I had of the eſtabliſhment of the Congregation, and the purpoſe of the Biſhops who ſent me, to ſend other Doctors the Autumn following, he askt me whether there would alſo come Doctors of the contrary party; and that I anſwer'd him that it was not neceſſary for any to come, to the end we might have Adverſaries, becauſe they were already upon the place, namely the Jeſuites. 3. That the affair deſerv'd the deſigning of a time in which the Congregation ſhould begin, and in the mean while that notice of it were given in all parts by the Nuntio's which his Holineſſe had reſident with Chriſtian Princes, to the end ſuch learned men, as found themſelves intereſſed therein, & were minded to engage in it, might repair to *Rome* by that time, and there repreſent their reaſons & their intereſts.

The ſecond thing was in reference to the Cardinal's ſaying, That they knew well that we reſorted to inform the Conſultors on either ſide; and I told him that we had not viſited any of them in that quality. That that which occaſion'd my viſiting them incontinently after my return to *Rome*, was this; being come to advertiſe the H. See of the ſhamefull and dangerous ſurprize intended to be put upon it, I conceived that after advertiſing his Holineſs and their Eminences of it, it was fitting that I advertis'd all perſons whom I could underſtand were uſually imploy'd at *Rome* in affairs of Doctrine, by that means to obſtruct ſuch ſurprize as much as I could, and make others as diffident as poſſible, who might be tempted for the future by the ſame people whom I knew to be the Authors of this. That in my Viſits to them, having met with divers able perſons, and commended them to my Collegues, they became deſirous of knowing them, and thus we afterwards viſited them ſometimes, and were reciprocally viſited by ſome of them who repay'd our viſites; but we never viſited them in the quality of Conſultors of our Congregation, nor to give them any Information. That we had not yet made any upon the Propoſitions, nor produced others beſides the two writings and their Summary which we had preſented to him and to the Cardinals *Ginetti*, *Cechini* and *Ghigi*, in the month of *September*, and to the Pope about ten or twelve dayes before. During the courſe of this audience Cardinal *Spada*'s *Maiſtre de chambre* came to advertiſe him aloud (in all likelihood on purpoſe to haſten us away) that ſeveral perſons attended for him; nevertheleſſe we took no notice of it, but continu'd what we had to ſay; and at length, as we parted we told the Cardinal that as to the manner of our demanding the communication of Writings and publick audience in preſence of our Adverſaries, we conceiv'd that we did it with all due decorum and reſpect to the H. See.

The ſame day we viſited Cardinal *Ginetti*, and gave him account of the contents of our Memorials, for which he thank'd us.

Thurſday *January* 2. we viſited Cardinal *Barberin* before he went to *Monte Cavallo*. He fell to ſpeak concerning books, upon which occaſion I mention'd that which F. *Annat* had printed at *Paris*, the Cardinal excuſed it, as if it had been no great matter to have caus'd it to be printed at *Paris*, *Stampato in Parigi*, notwithſtanding the orders which the Pope had given that it ſhould be ſuppreſs'd at *Rome*. We alſo ſaid ſomething to his Eminence concerning the two Memorials which we had preſented to the Pope, as well againſt that Book, as for the communication of our Writings. But the hour of going to *Monte Cavallo* being come, our conference was broken off.

In the afternoon we went to ſee Cardinal *Cechini*. We acquainted him with our two Memorials, but had ſcarce told him the ſumme of the firſt, but he interrupted us with ſome compaſſion, telling us that we did not come any thing near the matter which was to be conſider'd. That he had read all the writings which we had given him from one end to the other; but they did not touch the point in queſtion: *Nolunt* (ſaid he) *conſiderare quid actum eſt, vogliono cercare la verità abſtrahendo, &c.* They will not conſider what hath been acted in reference to the Propoſitions, but ſeek the truth nakedly and by abſtraction, determine them according to the terms whereof they conſiſt, and I would to God (added he) I might tell you with what care, intention, and ſincerity the work is carried on. I anſwered the Cardinal that the affair was of greater importance then their Eminences apprehended. That the Propoſitions which they examin'd were only the occaſion, but not the principal motive of our comming to *Rome*. That we were come thither only upon the conſideration of Effectual Grace by it ſelf neceſſary to all Chriſtian actions, which was one of the principal Myſteries of our Faith, which the Authors of the Propoſitions endeavoured to overthrow, by the bad ſenſes wherof they had maliciouſly contriv'd them capable, and with which the ſame Propoſitions taken and reduc'd as we underſtood them, and as they who fram'd them covertly oppoſed them, had an indiſſoluble concatenation. That conſequently for the right judging of thoſe Propoſitions it was neceſſary rightly to know and eſtabliſh the ground of that Myſtery. That therefore when we underſtood that there was ſome tendency at *Rome* to paſſe judgement upon the Propoſitions, we came to beſeech the Pope, that before doing of that, this Capital point on which they depended might be examin'd and decided. For it being once known and rightly ſetled, it would be eaſie afterwards to paſſe an equitable and certain judgement upon the Propoſitions. That till that were firſt done, nothing could be determin'd with a legitimate and ſufficient cogniſance of the cauſe. Upon which ground (I further told him) we had been oblig'd to draw a Memorial againſt the falſe and ridiculous pretenſion of thoſe who ſaid that there was nothing to do in this caſe with the matter *De Auxiliis*, be-

cause indeed the first Enthymeme which we intended to make for proof of the five Propositions, in the sense wherein we understood them, was this; Grace necessary to every Christian action is effectual by it self; Therefore the five Propositions are true, reduced to the sense which we defended. That if those who impugn'd them, granted me the Antecedent, and deny'd the consequence, I would convince them thereof in one afternoon; if they deny'd the antecedent, I must prove it, and so we shall fall directly upon the matter of *De Auxiliis*. The Cardinal seem touch'd with the force wherwith we deduc'd all this to him; and he answer'd us, that for his part, he should readily consent to the treating of the affair as we demanded; but he was not the Master of it, and on the contrary was oblig'd to conform to the manner wherewith it had been hitherto carry'd and examin'd. We told him that the Popes *Clement* VIII. and *Paul* V. treated it after another fashion whilst these matters were agitated between the Dominicans and the Jesuites; and that those Popes were so diligent therein that after much private study they were personally present in fourscore and seven Congregations, besides those which were held at first by the Consultors. That we hop'd also that the present Congregations were but preliminary to such as should be held afterwards in the forme wherein we demanded, whereunto we beseecht him to contribute what he could: Which his Eminence heartily promis'd us.

After this visite we made one of civility to M. *Noiset*, who acquainted us with the surprizing news of the imprisonment of Cardinal *de Retz* hapned at *Paris Decemb.* 19. The Courier extraordinary who brought the intelligence to the Ambassador arriv'd the day preceding, and the Ambassador acquainted the Pope with it that morning after the Assembly of the H. Office; it was soon after dispers'd all over *Rome*, but we were ignorant of it till the evening.

Friday, *January* 3. we visited Cardinal *Altieri* and gave him one of our little Volumes of S. *Augustin*. He re-delivered to us our first Information *De Gestis*, and gave us to understand by what he said touching our affair, that he comprehended exceeding well, both the extent, dependences, consequences and importance of it. He told us it was an affair worthy of a Council, but things not being in a condition for one, it was requisite in the mean time to use all possible care in it at *Rome*. That the decision ought not to be hastned, but a right course taken with all necessary precautions, as hearing the Parties, and all things whose observation we required. That yet he did not disapprove what had been done hitherto, because it was good that they render'd themselves in private capable of understanding the nature of the business before venturing to hear and judge others.

Saturday, *January* 4. the evening we were invited to dine the next day with Cardinal *Barberin*, who acordingly treated us with much magnificence and courtesie. We had little time for discourse in the afternoon, by reason of the Vespers of the Three Kings, to which we accompany'd his Eminence.

Sunday the 12th. of this month I visited a very intelligent Divine of the H. Office, with whom I was familiarly acquainted, partly to blame him for refusing to be a Consultor of our Congregation when it depended onely of himself; and because his absence had occasioned the introducing of F. *Tartaglia* in his stead, who as much favoured the interests and pretensions of the Jesuites as he might have obstructed them. He answered me smiling, that he had already been blam'd for it by one of the Consultors his Friend, but upon another reason, namely, because he had lost the occasion of making *molte buone risate per le pazie*, i. e. of laughing in many cases at the fooleries and impertinences which had been uttered in those Congregations by some of the Consultors who were contrary to S. *Augustin*, and understood not the first Principles, nor the most ordinary terms of the things which were there handled. He told one serious thing, namely, that a friend of M. *Albizzi* informed him, that being lately upon occasion with him, he had heard him say, That some words which he remembred Pope *Urban* said to him at the time of making the Bull against *Jansenius*, much troubled his mind, *gli davana gran fastidio*; the words were, *Vedete, Monsignore, non est nostræ intentionis fugillare aliquem inaudità parte*, i. e. *Take heed, Sir, it is not our intention to condemn any one without having heard him.* I wonder'd at this Discourse, and askt him that made it, how these Compunctions could seize upon M. *Albizzi*. He answer'd me, that perhaps he had been toucht with somthing which he had heard spoken in those congregations, that nevertheless he knew not how, but he was certain of the thing, and he enjoyned me not to make him the Author of it, and several times repeated the above-mentioned words.

Amongst my Papers I have found one authentick Piece which confirms this truth, *viz*: an Act passed before a Notary, *February* 22. 1647. by M. *Sinnigh* Doctor of *Lovain* shortly after his return from *Rome* to *Lovain*, by which he testifies upon Oath that in the audience which he had of Pope *Urban* VIII. in presence of M. *Papius* and M. *Vercanteren*, November 26. 1643. the Pope said three things to them. 1. *That by the Bull which he had publisht touching the Book of M.* Ianſenius *Bishop of* Ipre, *and other Works composed about the same matter on either side, he had no other intention but to confirm the Bull of* Pius V. *which was already confirmed by* Gregory XIII. 2. *That he had expresly appointed that none should be noted particularly in the said Bull by the expression of his name.* 3. *That it was not his intention to do any prejudice by this Bull to S.* Augustin's *doctrine, and that those were to be check'd who durst say the contrary.* And that he (M. *Sinnigh*) having reply'd, *That then it was strange that the name of* Ianſenius *was inserted in the Bull contrary to his Holinesse's precaution*; The Pope answered him, *That as for that, they must speak to M.* Albizzi *who was the compiler of the Bull*; He attests also in the same Act that on *April* 28. 1644. having had audience of three Cardinals, *Spada*, *Pamphilio* and *Falconeri*, in presence of M *Albizzi*, and the Abbot of S. *Croix* in *Jerusalem* named *Hilarion*, he said among other things, *That that he was ready to show*, 1. *That all the points concerning Grace and Free-will contested between* Ianſenius *and his Adversaries, were the same with those which were in dispute between* S. Augustin

guſtin *and his Adverſaries*, 2. *That all the Arguments wherewith the Doctrine of* Janſenius *is encounter'd by his Adverſaries, are the ſame with thoſe which the* Pelagians *and their Partiſans employ'd to encounter the Doctrine of S.* Auguſtin. 3. *That all the Calumnies whereof they made uſe to decry* Janſenius, *were employ'd againſt S.* Auguſtin *during his life, and after his death.* To which he added, *That he engag'd himſelf to burn* Janſenius's *book with his own hand in the field of* Flora, *if he fail'd to prove any of theſe points.* That he had ſaid near the ſame thing to our H. F. *Innocent* X. ſoon after his aſſumption to the Pontificate, *Novemb.* 5. 1644, in the firſt audience which he had of him. This is the ſubſtance of the ſaid Act, which I judg'd fit to be plac'd at length in its own language among the pieces which I ſhall ſubjoin to this Journal.

The firſt time I viſited *Monſignor Sacriſta* in the beginning of this year, he told me that the *Jeſuites* had diſmis'd from their places the Prefects, Profeſſors, and other Superiors of the Colledge wherein the Theſis above mention'd was maintain'd, *viz.* That to believe that *Innocent* X. was true and legitimate Pope, was not *de fide*. He told me alſo that the Pope was much diſpleas'd with M. *Albizzi*. The Procurator General of the *Auguſtines* came to us, and in the Sequel of this Converſe, having ſhew'd them a Letter which I had lately receiv'd out of *France*, in which one of our Confreres ſpoke diſadvantageouſly enough of the Propoſitions, by reaſon of the bad ſenſes which might cauſe them to be condemn'd; they very appoſitely reply'd, that the good which they admitted, ought to be conſider'd firſt, and they being ſecur'd and eſtabliſht, then the condemnation of the bad might be thought of.

Tueſday the 14. being the Feaſt of S. *Hilary*, I went again to *Monſignor Sacriſta* at the Pope's Preſence-Chamber, where I alſo ſpoke with the Biſhop of *Borgo*, the Commandeur *du S. Eſprit*, *M. Campore*, and others. I told the moſt of thoſe with whom I diſcours'd, what was in the Leſſons of the Breviary of the Life of that H. Biſhop, who going to *Conſtantinople*, and finding that the Faith was in great danger there, conceiv'd no better and ſafer way to defend it, then to demand (as he did by three Petitions or Memorials which he preſented to the Emperor) that his Adverſaries might be oblig'd to appear before his Imperial Majeſty, and enter into a conference with him touching the matters in queſtion; *Ubi extremum fidei periculum animadvertit, tribus libellis publicè datis, audientiam Imperialem popoſcit, ut de fide cum adverſariis cauſam diſputaret.* That we made the ſame ſuit to the Pope, and if the ſame hapned to M. *Hallier* and his Collegues which did to the *Arian* Biſhops, who were more powerful with the Emperor in credit then in Doctrine, for fearing the abilities of S. *Hilary*, they became reduc'd to embrace rather any other expedient then enter into conference with him, to avoid which they were fain to perſwade the Emperor to remit him unto his Epiſcopal Sea with honour; *Horum cum Urſacius & Valens Ariani Epiſcopi, quas* Hilarius *ſcriptis confutarat, præſentis eruditionem pertimeſcerent, Conſtantio perſuaſerunt, ut ſpecie honoris in ſuum Epiſcopatum reſtitueret.* Which was ſufficient to the Church of *France* to receive St. *Hilary* with open Arms, as returning victorious over the Hereticks to whom he had offer'd a diſputation, and they durſt not accept it, as S. *Jerome* reports. *Tunc* Hilarium *è prælio Hæreticorum revertentem, ut inquit S. Hieronymus, Galliarum Eccleſia complexa eſt.* All thoſe whom I ſpoke to that day in the Pope's Preſence-Chamber, acknowledged that this was the very true caſe in which we were before the Pope, in reſpect of *M. Hallier*, and his Collegues, and many of them told me that themſelves had the ſame conceit in ſeeing their Breviary, before I advertis'd them of it.

In the afternoon we went to viſit *Monſignor Bentivoglio*, to inform him of our affair in the ſame manner as we had inform'd others, Cardinals, Prelates, Conſultors and other learned men ſince our arrival at *Rome*; and we were the more ſatisfied with our giving him this information, for that he acquainted us with the high eſteem which he had of the Biſhop of *Angers*, one of thoſe who deputed us.

From thence we went to *la Minerve* to ſpeak with the General of the *Dominicans*, whom we found not there, but ſpoke with ſeveral of his Order; F. *Mariana* being there, told us, that the Pope had depriv'd *M. Albizzi*'s ſon of the Government of *Fort Urban*, of which he had been Governour for ſeveral years. This Fort is ſo called becauſe Pope *Urban* VIII. caus'd it to be built upon the Frontiers of *Romania* towards the State of *Modena*. The Sub-bibliothecary aſſur'd me, that he had a while ſince told Cardinal *Ghiggi*, that it was expedient to take ſome order concerning that Fort, in regard of the Popes diſpleaſure with the ſaid Seigneur *Albizzi*, for which the Pope was minded to remove the Aſſeſſor of the H. Office from his imployment; and that it was not fit to reſtore a diſcontented perſon, and leave a Fortreſs upon the Frontiers of the Eſtate in his hands, and in the diſpoſal of his Son. That he knew not whether this advice of his to the Cardinal was the cauſe that it was ſo done, or whether it was intended before he ſpoke of it; but he had ſpoke thus to Cardinal *Ghiggi*; and the thing was executed ſoon after. F. *Mariana* told us alſo that our two Memorials were ſtill upon the Popes Table, and that *Monſignor Sacriſta* who ſaw them there ſince my parting from him, informed him ſo. The report of M. *Albizzi*'s diſgrace was forthwith ſpread all over *Rome*, with a circumſtance too, whereof F. *Petit* came to advertiſe me in the evening, but of the truth of which I always doubted, namely that it was an effect of the Memorials which we preſented to the Pope againſt him. But however it came to paſs, it was a very rude ſhock for him; becauſe beſides that he ſaw his eldeſt ſon whom he had by his firſt wife depriv'd of his imployment, he had ſeveral others of an age which required providing for, by his ſecond wife. Wherefore when he receiv'd the news of this diſgrace, he complain'd at firſt very high in the Popes Preſence-Chamber; but ſome of his friends minding him not to ſhew any reſentment, as well in reſpect of the Pope, as not to injure his Children further, and for the conſideration of his reputation, in regard of the

Publick, and particularly of his Envyers, who would be the more joyful for his sensibilty, he alter'd his Note, and fell to say, that the Pope was Master of his own places, which it was not expedient to leave always in the same hands; that his Son was yet young enough, and that indeed no other reason ought to be inquir'd of what was done, then the pleasure of him who did it.

VVednesday the 15. I went in the afternoon to see some book in the Library of Car. *Barberin*, but finding no body there, I went to the Ambassador, whom I accompani'd in a Visit which he was going to make; being returned from which, he took me into his Chamber to discourse about the state of our Affair. I told him we could not recede from the demand we made in the beginning for a Conference and reciprocal Communication of writings with our Adversaries; for the reason whereof I alledg'd the importauce of preserving in the Church that custome and liberty, because it was ever judg'd the most facile and sure recourse of those who defended the faith against the errors of its opposers, which I confirm'd by the example of S. *Hilary*; the History of whom he had read the day preceding in his Breviary. The Ambassador was mov'd with it, but attempted to find some difference between that case and ours, because S. *Hilary* made that offer and demand before the Emperor who was not instructed in those matters, and could not judge of them; and that we were before the Pope, who had authority to judge of them, and whom we ought to presuppose instructed in those things, were there nothing but the light and assistance which he receiv'd from the H. Spirit. I answer'd the Ambassador, that the difference of these circumstances was nothing to the substance of the example which I brought, because it was only to let him see, that the confidence wherewith a single man well instructed in the verity of the Faith, demanded to confer publickly with an Army of its Opposers, suffic'd to maintain it and confound them. But to take away the foundation of this difference, I produc'd to him the example of the Council of *Trent*, which though it had no less authority to judge nor light then the Pope, and though the assistance of the H. Spirit was no less promised to it then to the Pope, yet conceiv'd a Conference between the opposite parties about a matter to be so useful and proper for clearing it, that it always practis'd it before it pass'd decrees. Then I proceeded to the reasons which render'd it more necessary, and shew'd that it was much more due to the suit which we made for it both in our names, and in those of the Bishops who sent us, being of a Degree in the Church considerable enough to oblige the Pope not to deny what they demanded with so great instance and respect, since had they appointed it themselves in their own Dioceses, they had Authority so to do. We discours'd long about this point, and at last coming to speak of the Concernment which the King took in this business, I represented to the Ambassador, that it was not his Majesties interest to have a huddled Decree made at *Rome*, which might excite trouble in the Church and his Kingdom, and give him a pretext to persecute his Subjects, who though render'd suspected, were most affectionate to him; but that his true interest was to procure the passing of one, against which there might lie no cause of blame, according to the accustomed forms of Ecclesiastical judgements, and which might produce Peace amongst Divines by a solid clearing of the Truth. That I conceiv'd also that the King ought to beware of rendring himself so easily the Minister of a Decree obtain'd by surprise, of which the Obtainers might make use for the oppressing of the Truth and its Defenders, because though the Calumnies dispers't of them at the Court, and the false Impressions given of them to their Majesties, had inclin'd them to look upon those people as the Object of their Aversion; yet other occasions might come to pass, in which Decrees might be made not so agreeable and advantageous to the service and contentment of their Majesties, as this appear'd to them; and to the execution whereof it would be pretended at *Rome*, that they were no less oblig'd, and whereunto perhaps they would be necessitated by extraordinary ways, of which there were but too many examples. The Ambassador told me that most of the world held all this affair to be nothing on our side but a Cabal: I answer'd, that this might indeed be said of us, as it might have been of S. *Hilary*, and those twelve or fourteen Bishops who retir'd half a days Journey from *Rimini* to a little Town which at this day bears the name of *la Catolica*, *the Catholick*, after so great a number of other Bishops had subscrib'd a Confession of Faith which destroy'd the Faith of the Church; and that if the H.See came to pass a judgement in our favour, as I doubted not it would, if it examin'd things and decided them, it would be manifested that it was no *Cabal*. The Ambassador reply'd, that there was a suspition of us at Court, and that it was believ'd, that we only sought protractions, to the end that while the affair remain'd undecided, the number of our *Partisans* might still increase, and our party be strengthned. Hereupon I laid open to the Ambassador as well as I could our sincere Intentions and particular interests, that things were handled and dispatcht the most speedily that could be: Yet I told him there was this difference between our Adversaries and us, that they desir'd to hasten the Decision for the confounding of all things by precipitating them under the pretext of the blame which they charg'd upon us of seeking to retard them; but for our parts we were so desirous to promote them in such manner, that the speed used therein might not hinder their being examin'd with convenient leisure and attention. I likewise told the Ambassador the whole contents of our two Memorials; of which there was nothing but he judg'd reasonable. I spoke in general of the notorious falshood I had observ'd in the Writings M. *Hallier* presented to the Consultors touching *Pelagius*'s Confession of Faith, which he cited knowingly as a work of S. *Augustin*, or at least relying upon the honesty of the *Jesuites*, from whom he receiv'd and presented them, without troubling himself so much as to read them. The Ambassador seem'd mov'd at this passage, and spoke in such a manner as gave me to know, that if what I said were found true, M. *Hallier* would fall in his and all the worlds opinion

nion into the contempt deſerv'd by an action either ſo malicious or ſo ſervile, & one way or other ſo contemptible. I know not how in the Sequel of our converſe he fell to read two chapters of F. *du Boſc's* Book; But I know, that what he had read giving me occaſion to ſpeak of the neceſſity of conſidering the place, a Propoſition in the place whence it was extracted in order to the right judging of it, I brought him this example, *Manducemus & bibamus, cras enim moriemur*, *Let us eat and drink, for the morrow we ſhall die*; And I askt him whether conſidering it by it ſelf, he would not take not for a Propoſition unworthy to be produc'd by a Chriſtian, and as befitting only the Diſcourſe of a *Sardanapalus*, as undermining the foundations of Religion and Chriſtian Piety, as deſtroying all hope and pretention of an Eternal life, and favouring Libertiniſm and Debauchery. Nevertheleſs (I told him) I had taken it out of the Books of a VVriter to whoſe Labours and Preaching the whole Church was mainly beholding for the light of Faith which it had receiv'd, who excited us more then any other to renounce the intereſt and pleaſures of the world and our very ſelves; and that in a place where he eſtabliſhes one of the principal foundations of our ſalvation, namely, The Reſurrection of the dead: In one word, out of S. *Paul* to the *Corinthians*, Chap. 15. verſ. 32. where after other proofs of this fundamental Truth of our Religion he brings this, That if it were not certain, it were in vain that we performed all the painful and laborious actions of Chriſtian life, we ſhould only cheer up our ſelves, and paſs our Lives in delights agreeable to our carnal inclinations, being they would be ſo ſhort, and we ſhould have no other afterwards. *Si (ſecundum hominem) ad Beſtias pugnavi Epheſi, quid mihi prodeſt, ſi mortui non reſurgunt? Manducemus & bibamus, cras enim moriemur.* VVhence the Ambaſſador who ſaw how impious and dangerous this Propoſition was, when ſeparated from that place, and divided from what precedes aed follows it; acknowledging alſo how holy and edifying it was conſidered in its own place, might eaſily judge of the neceſſity and juſtice of conſidering thoſe under examination, with reference to the perſons to whom they were imputed.

Thurſday the 16th. in the afternoon we viſited the General of the Dominicans, to acquaint him with the weighty and important reaſons which retain'd us from delivering ſecret and private Inſtructions upon the Propoſitions to the Conſultors of the Aſſemblies held at Cardinal *Spada's* houſe. He approved our reaſons, and deſired us to communicate to him the writings which we preſented to the Pope, as accordingly we did we ſame day. He told us he conceived that the thing further to be feared in this affair was, that ſome Proviſional Remedy would be uſed therein, as Impoſition of Silence. VVhereunto I anſwered, that we were as well prepared againſt ſo unworthy an Expedient as againſt the reſt, and that we had a Memorial ready to preſent to the Pope againſt ſuch impoſition of Silence, aſſoon as we ſaw the leaſt need of preſenting it.

The more our Adverſaries ſought to keep their Writings conceal'd, the more we endeavoured to communicate and make ours publick. VVe had long ago provided a Copy of our firſt Information *De Geſtis* for the Ambaſſador, to the end to inform him with the moſt care we could of all that we did in this affair. Which Copy I carried to him on Friday the 17th. and deſired him to ask M. *Hallier* for his only for an Evening, not that I might ſee them, but that having received them from his own hand, I might ſhow him (the Ambaſſador) the notorious falſhood which I had mentioned to him, and that he might not doubt of M. *Hallier's* being guilty of advancing it. The Ambaſſador aſſented, and told me that an Abbot (whom he nam'd) lately ſignifi'd to him that he heard M. *Hallier* and his Collegues ſay, that there was not a page in S. *Auguſtin* explicable according to the Letter, his Writings were ſo obſcure and perplex'd. I anſwer'd that himſelf might make experience of it when he pleas'd to read them; but if he was minded to read ſomething of them in a language more natural to him, I would ſhow him the contrary by the Tranſlation of the Book *De Correctione & De Gratia*, which I believed he would very much like.

I underſtood that M. *Albizzi* did not enter into the Aſſembly of the H. Office which was held on Thurſday before the Pope with the Cardinals, as he was wont, but ſtay'd without with the Conſultors, and enter'd not but with them. This made me ſuſpect that the Pope had ſpoken to the Cardinals about our Memorials; but I learnt afterwards that poſſibly he was excluded upon an other buſineſs which concern'd him more nearly, and which I ſuppreſs; though I know the particulars of it very exactly, that I may avoid ſaying things diſadvantageous to him, which are not neceſſary to my Subject, ſince I do it unwillingly when I am oblig'd to it by that conſideration, and would willingly omit the ſame, if I did not fear to alter the truth, and fruſtrate thoſe to whom I owe it.

Tueſday the 21. we went in the evening to Cardinal *Ghiggi*, in whoſe Anti-chamber we found M. *Hallier* and his Collegues. When *M. du Noiſet* who was at audience came forth, they enter'd; and we when they came forth. The Cardinal ſpoke firſt to us, and reflecting upon the perſons who newly left him, ſaid, *Exiſtimabant negotium finitum eſſe*, with ſome other broken words which we could not hear well; but, as I believe, ſignifi'd nothing but that thoſe Doctors were miſtaken in conceiving that the buſineſs was done. Whereupon the Cardinal told us that it did not belong to them to know the times and ſeaſons of it, *Non eſt veſtrum noſſe tempora vel momenta*. After he had ended the Abbot of *Valcroiſſant* told him that we came to his Eminence, to know whether the Pope had ordained any thing touching our Memorials, and that the affairs lately ſupervening and taking up the Pope and their Eminences (to wit, the impriſonment of Cardinal *de Retz*) kept us from comming ſooner to deſire tidings of them. The Cardinal anſwer'd us that thoſe affairs laſted ſtill, but he believ'd the Pope had read our Memorials, becauſe there ſeldome paſſeth above eight or ten dayes but *omnes ſupplices libelli* all the Memorials were read, and anſwers given to them. We fell to ſpeak of the two principal things demanded

manded by thoſe Memorials, namely the reciprocal communication of our Writings, and that a publick audience in preſence of either ſide; and to perſwade the Cardinal of the juſtneſs of our demand, M. *de Valcroiſſant* repreſented ſundry reaſons to him taken from the nature of the affair. The Cardinal conſtru'd all thoſe reaſons contrarily to what we hop'd; for he conſider'd them as if thereby we pretended to give Law to the Pope in a thing whereof he was the Maſter. The like he judged of the certainty wherewith we ſpoke of the indubitable truth of our opinions, and the falſhood of the others whom we oppoſed; as if this great confidence was a defect of ſubmiſſion to the Deciſion which might be made thereof by the H. See. On the contrary, we gave him what verbal aſſurances could be given, that we had in our hearts as true a ſubmiſſion as this confidence was great; and we told him, that his Eminence could not conſider thoſe two qualities as oppoſite to one another, becauſe they were both natural and ordinary to the defenders of truth; as on the contrary they who impugned it wanted both, or had the ſame but falſly and in appearance. After which the Cardinal adviſed us to be ſhort in the Writings we intended to deliver, and to explicate our deſigns and pretenſions briefly, and yet more than we had done in the ſummary of the two firſt Writings which we had preſented. He alſo ſaid that we ſhould do well to repair to Cardinal *Spada* between that time and eight dayes after, and make our inſtances to him, if we deſir'd to be heard in preſence of our Adverſaries, becauſe he believ'd our VVritings would be receiv'd and audience given us; but he gave us to underſtand, that it would be ſeverally, one ſide after the other. He ask'd us alſo whether we had viſited Cardinal *Pamphilio*, and teſtified ſome deſire that we would not fail to go and inform him. VVe anſwered, that as for that particular we had done all that we could, after we underſtood that the Pope had made him of the Congregation; but our affairs could be only tranſiently explicated; that as often as we had been at Cardinal *Pamphilio's* houſe we found it ſo full of people expecting audience of his Eminence, that we were oblig'd to return without demanding any, and that we were loath to accoſt him in his multitude of incumbrances with the leaſt overture of our affair. But we had deſir'd his *Maiſtre de chambre* to procure ſome time for us in which we might ſpeak with him in a fitting manner; that he had given us hope of ſuch an opportunity, but not yet effected it, though he had ſeen us often in his Anti-chamber whither we repaired to put him in mind of it. Indeed we had been four times at Cardinal *Pamphilio's* houſe ſince the next day after Epiphany, and could never find him in a condition fit to be informed. But in the mean time we cauſed a Book of our writings, like that which we had preſented to the Pope, to be tranſcrib'd, intending to preſent the ſame to his Eminence, either when we ſhould ſpeak to him about our affairs, in caſe the Book were ready when that good hap ſhould arrive, or ſome time after we had entertain'd him therewith, if we ſaw his Eminence firſt. We acquainted Cardinal *Ghiggi* with all this, and he was glad of it; having ſome ſuſpition that we neglected to viſit Cardinal *Pamphilio*, probably becauſe he conceiv'd that we did not think him much skill'd in theſe matters, nor much at leiſure to be inſtructed therein. At laſt we acquainted Cardinal *Ghiggi* with the notorious falſhood in M. *Hallier's* writings, of which I had told the Ambaſſador. The Cardinal askt us pleaſantly whether the falſity was in thoſe which M. *Hallier* had given *in facto*, or in thoſe which he had given *in jure*; for he told us inſtantly that that Doctor had given none but *in jure*; and beſides added he, they were indeed *de communi*, and little ſerviceable to the Congregation.

When we went from Cardinal *Ghiggi*, we repair'd to *Signor Eugenio* our Advocate, to acquaint him with the odde eſtate of our negotiation, and to deſire him to viſite our Cardinals in our name, and beſeech them to deliver us from the tediouſneſs and perplexity of thoſe importune and extraordinary ſolicitations. VVe did not meet with him; but being return'd home, we were told that a Laquay had been there from Cardinal *Spada*, to tell me that his Eminence deſir'd to ſpeak with me the next morning.

CHAP. II.

Cardinal Spada's *offer to us in the end of* January, *to hear us in the Congregation held at his Houſe; and our Anſwer, that we were ready to appear there when juſtice was done us upon the conditions demanded by us. The Letter which I writ thereupon to the Biſhops who deputed us.*

I Failed not to go to him the next morning; and becauſe all that he ſaid to me in this viſit and two others, one in the afternoon of the ſame day, and the other on Thurſday the 23d. before he went to the Pope, was of conſequence enough to be ſignifi'd punctually to my LL. the Biſhops who ſent us; I ſhall not relate it otherwiſe than by inſerting the Letter, though very long, which I writ to them thereupon on the Monday following, being the 27th. I directed the ſame to the two abovementioned, who were then at *Paris*, and it contain'd theſe words:

My Lords,

VVIthin theſe eight dayes a thing hath paſs'd in our affair, of which we conceiv'd our ſelves oblig'd to give you notice without delay; and I am charg'd to do it, becauſe I acted moſt therein, and MM. *de Valcroiſſant* and *Angran* being imploy'd about other things which preſſe us, referr'd this care to me. They conceive that nothing is to be neglected amongſt all the things which I have to acquaint you with; and therefore I ſhall endeavour rather to repreſent the ſame exactly to

to you then in few words. VVe hold it our duty to give you account of the leaſt particularities, that you may the better underſtand the main, leaving it to your prudence to make relation thereof to my LL. your Confreres, according as you ſhall judge expedient for their ſatisfaction, and the good of the affaire which you have committed unto us.

On Tueſday laſt returning to our Lodging in the Evening we were told that one from Cardinal *Spada* had left word there that his Eminence deſired to ſpeak with me. Which Order I failed not to obey the next morning; and being introduced into his Chamber, he told me that he had Order (without ſpecifying from whom, *tengo ordine* were his words) to let me and my Collegues know, that if we had any thing to propound to the Congregation held at his Houſe, and would appear there, we ſhould be admitted; and if we were ready, it might be on Monday: That the Doctors our Adverſaries might be admitted afterwards upon Wedneſday; and they ſhould be treated in the ſame manner as we. That thus things would be tranſacted calmly, and nothing innovated in the ordinary practice according to which they proceeded.

I anſwered the Cardinal that he told me very acceptable news, in telling me that the time vvas come in which vve might appear in the Congregation. That we never wiſht any thing elſe, and we ſhould do it with great contentment; but that the term which his Eminence propos'd was ſomething ſhort for the firſt time, which requir'd a little more than ordinary preparation, and proportional to ſo grave an Aſſembly, and ſo weighty an action. That it would not be my part to ſpeak, but M. *de Valcroiſſant's*. That I could not preciſely tell his Eminence whether he could be ready by the day appointed by him. That I hop'd ſo; but I muſt firſt ſpeak with him before I could give his Eminence a poſitive anſwer.

Before I proceeded further in my Anſwer, the Cardinal told me that if Monday were too ſoon, it might be deferr'd till Wedneſday; but he was deſirous of a preciſe anſwer either that morning, or without fail in the afternoon, that he might afterwards give ſuch Orders as were neceſſary for the Aſſembly.

I anſwer'd him, that I would not fail to bring him one in the afternoon at furtheſt; but beſides the time needfull for M. *Valcroiſſant* to prepare himſelf, we ſhould be glad to have ſome wherein to confer with the Conſultors particularly before ſeeing them in publick. That we had not been told hitherto who they were; and therefore I deſired his Eminence to cauſe a Liſt of them to be given us.

His Eminence preſently took up a pen and writ one himſelf, then bid me tranſcribe it; which I did preſently in his preſence whilſt he read ſome Memorials; and though I ſaw ſomething which I might ſay to him immediately, yet conſidering that I was to return ſuddenly to him, I thought beſt to defer it till I had conferr'd with my Collegues. Wherefore aſſoon as I had done the Catalogue, I took my leave.

Thus paſſed this Viſite. Being returned to my Lodging I gave account of it to my Collegues, and ſhewed them the Liſt which I had written, containing the names following.

1. *The Maſter of the Sacred Palace.*
2. *The General of the* Auguſtines.
3. *The Commiſſary of the H. Office.*
4. *F.* Raphael Averſa, *formerly General of the Regular Prieſts.*
5. *The F. Procurator, General of the Conventual Cordeliers of* S. Francis.
6. *F. Campanella* of the order of the *Carmelites.*
7. *F. Luca Vadingo* of the reformed order of *S. Francis,* Superior of the *Covent* of *S. Iſidore,* a native of *Ireland.*
8. *F. Civia* ſometimes Procurator General of the order of the *Servita.*
9. *F. Delbene* Superiour of the Houſe of S. *Andre de la val,* of the order of the *Theatines.*
10. The Procurator of the *Capucines.*
11. *F. Sortia Palavicini* of the order of the Society of Jeſus, and Reader of Divinity in the *Roman* Colledge.
12. *F. Maiſtre Celeſtin Bruni,* an *Auguſtin.*
13. *F. Tartaglia* of the order of *Barefooted Carmelites.*

This liſt, and what I have above mentioned, being conſider'd by us, the principal thing whereupon we could preſently reſolve, was, that M. *de Valcroiſſant* ſhould ſtay at home to prepare himſelf to appear in the Congregation on Wedneſday following, and that M. *Angran* and I ſhould return preſently after Dinner to acquaint Cardinal *Spada* with that and other things needful to be repreſented to his Eminence.

Accordingly, my Lords, we went to Cardinal *Spada*, and told him that M. *de Valcroiſſant* could have wiſht a little longer ſpace for his preparation the firſt time; that neverrheleſs we left him at home to begin to get ready againſt VVedneſday next which was the longeſt time allotted us by his Eminence. That we had conſidered of ſome things needful to be provided for before hand, if they were not already; namely touching the two Memorials preſented by us to his Holineſs, whereunto we had yet received no anſwer. That we knew not whether the Pope had taken any order or no: that in one of them we deſir'd that when we ſhould appear before the Congregation, not only the Doctors who were here againſt us, but alſo the Jeſuites, our principal parties, might be oblig'd to appear there in our preſence, and anſwer to the Accuſations and inſtances which we had already made, and were yet to make againſt them in the progreſs of this Affair. That before our appearing it was needful that the ſame were ordained by his Holineſs. That moreouer we had conſider'd, that in the liſt of Conſultors given us by his Eminence, there was the name of a Jeſuite; that a Party could not be a Judge, & that we were unwilling to acknowledge a Jeſuite for ſuch, and leſs this then an other; becaule beſides the quality common to him with all the reſt, we had ſome writings of his which he gave the laſt year to his Schollars in the *Roman* Colledge, in which we were ready to ſhew that he taught pure Pelagianiſm, Maximes directly oppoſite to all the Eſſential principles of S. *Auſtin's*

stin's Doctrine against the *Pelagians*. That besides him, we found among the Consultors the Procurator General of the Conventual Cordeliers, whom we conceiv'd to be F. *Modeste*, who made a Panegyrick upon F. *Annat's* Book newly printed; in which the Doctrine and Authority of S. *Augustin* were unworthily injur'd. That we had accus'd this Father to his Holiness as having prevaricated in this point of his duty, and we could not own him for a Judge in a cause wherein we accus'd him as Criminal. That lastly his Eminence had not signifi'd who was to be Secretary in the Congregation; that if they intended to choose one amongst the other Consultors, we had nothing to say; but if M. *Albizzi* pretended to continue in that office as we heard he had hitherto done in the private Congregations which their Eminences held, we were not resolv'd to come where he exercis'd that charge, because he was a man too much suspected by us, for reasons represented in our Memorials, and others which we should deduce more largely in time and place, if it were needful. That we most humbly beseecht his Eminence, that all this might be regulated between this and VVednesday, if it were not already, and this granted, we would not fail to be ready to appear that day in the Congregation.

The Cardinal reply'd to us, that this discourse seem'd very different from that which had been held in the morning. That we said indeed that we would appear, but withal made Demands contrary to the purpose which we pretended to have of so doing. That we well knew, that there was no resolution to hear us in presence of both sides, that it was not the manner of the H. Office. That his Holiness might order things without all these Formalities: That all the Congregations which had been held were not necessary: that if their Eminences were oblig'd always to observe that course in all affairs, it would not be possible for them to dispatch any. That the Favour done us in offering to hear in the manner propounded to us, was not due to us, that we might accept it if we would; that if we would not, no body was forc'd to receive it: *Beneficium* (said he) *non confertur invito*: that however we had no reason to refuse it, since they promis'd to hear us as largely as we pleas'd; instead of one hour three days; and to receive as many VVritings as we were minded to present; two Reams of Paper if we would; and that they assur'd us nothing should be done till every thing were first most exactly weigh'd and discuss'd. As for the Consultors whom we refus'd, he could assure us, as he had done formerly, that since the establishment of the Congregation, no Jesuites nor any other from them had spoken to him concerning these affairs. That if we refus'd those whom we mentioned, our adversaries might likewise refuse others. That we ought not to have any ombrage concerning these Divines, since they had no decisive voice; *Audimus*, said he, *illos dissentes*, as we shall hear you. That were Prelates there with their Eminences, they should have no decisive voice; but after hearing the Arguments of either side, their Eminences were to consider the whole, make report thereof to his Holiness, and all to be judg'd and regulated according as Justice, and Truth, and the Obligation incumbent on the H. See to provide for the needs of the Church and the Faithful requir'd. As for the Secretary, that his Office was very small and little important in those Congregations, that he had no power at all; that all he did there, was, after the Divnes had spoken an hour more or less, when they came to conclude and say, *Sum igitur in voto*, &c. to writ down the words dictated to him by the speaker, which were also written down by others who had so much curiosity.

This, my Lords, is the substance of the Answer which Cardinal *Spada* made to us: If himself had dictated it, no doubt it would have been better digested and expres'd then I am able to relate it: 'Tis a very difficult thing to represent in writing the discourse of any one whatsoever, but more one of so great and high a Genius as is that of Cardinal *Spada*; wherefore when you read what I was able to collect, I beseech you to supply with your imagination, the force and vivacity wherewith his Eminence spoke it.

Towards the end of his Discourse he fell upon the principal point of our demand, *viz.* to have our Adversaries present, and we stood so much upon it, that the rest were no more spoken of. VVherefore having urg'd to us again that the presence of Adversaries, and the disputation which we demanded, was not the use of the H. Office. VVhen he had done speaking, we reply'd to him that our intention was not in any wise to cause any alteration in the Laws and practices of the H. Office, but his Eminence was also to consider, that we had not recourse to it. That we had recurr'd to the Pope as the Vicar of Jesus Christ, and head of the Church, to whom in the name of the Bishops who sent us, we had represented the intended surprise of his Holiness, entreated him to beware of it, and considering the combustion caus'd amongst Catholicks by these contests, most humbly desir'd him to establish a Congregation like that held under *Clement* VIII. and *Paul* V. in which the parties were heard *viva voce*, and by writing in presence one of the other. That the Letters which we first presented, were most expresly to this effect. That the Memorial which we deliver'd after those Letters, contain'd the same also most evidently. That all our remonstrances by speech touching this affair, both to his Holinesse and their Eminences for a whole year together, before the Congregation was declar'd to us, were only to obtain the same in that form. That at length the Congregation was declared to us without any restriction, that we had given notice thereof to the Bishops who sent us, that the report of it was spread over all the world; that we had acted till the present in that confidence, and could not but be a little amaz'd at the difficulty which we found in the performance.

I think, my Lords, we had not gone much further in this reply, when Cardinal *Spada* interpos'd and told us that we ought to consider what he had told us already several times, to wit, that when this affair was in agitation under *Pius* V. there were no parties heard, nor in the time of *Gregory* XIII. nor afterwards under *Urban* VIII. and lastly, under the present Papacy things were not handled otherwise, and that it was resolved not to alter the course.

We

VVe inſerted in his Diſcourſe that between the times of thoſe Popes newly mentioned there was *Clement VIII.* and *Paul V.* under whom the proceedings were in the manner which we demanded.

His Eminence continuing his Diſcourſe, anſwer'd that it was true; but that it was not intended now to bring upon the Stage again the matters agitated in that time; that the Queſtion was only about qualifying preciſely Five Propoſitions, what they were in themſelves according to the very words in which they were compriſed. That this might be done by the ſingle inſpection of them as they lay, without conſidering what had been acted, or hearing the Parties contradictorily.

We told his Eminence that we could not enough wonder, how any could pretend to decide the Propoſitions without medling with the matter *De Auxiliis*. That it was very eaſie to prove evidently, that none of them could be touch'd, but the whole matter *De Auxiliis* muſt be decided and carry'd one way or other by moſt certain conſequences.

His Eminence anſwer'd that this was our pretenſion; that our Adverſaries had another, and took themſelves to be as well grounded in theirs as we in ours. That they conceiv'd it very eaſie to ſeparate the Propoſitions from the matter *De Auxiliis*, as certainly as we believ'd the contrary. And laſtly, that vve ought not to doubt but the Perſons employed to determine them vvould conſider all their conſequences and dependences; and therefore there vvas no need of ſuch a contradictory conference as vve demanded.

We reply'd to his Eminence that this Matter was of it ſelf ſo difficult, ſo ſubject to equivocations, ſo embroyl'd and obſcur'd by our Adverſaries; that a reciprocal Conference could not but be very advantageous for the diſ-intangling of it, and expoſing it naked to the eyes of the Congregation. As for vvhat he ſaid concerning determining the Propoſitions in the manner he mention'd, it vvas not at all the deſign either of the Biſhops vvho ſent us to *Rome*, nor ours; that vve very little car'd vvhat value vvas ſet upon a vvord ſubject to divers interpretations, or hovv far it might be extended; that had nothing but this been in queſtion, the Biſhops vvho ſent us vvould not ſo much as have ſet pen to paper, nor we have come out of our Cloſets; but the ground of their ſollicitude and ours, vvere the Catholick truths contain'd in thoſe Propoſitions; vvhich vvere taught us by Jeſus Chriſt, and deriv'd dovvn to us by the Holy Scriptures, and by the continu'd Tradition of Popes, H. Fathers and Councils, which we obſerved were endeavoured to be overthrown under the pretext of ſome bad ſenſes in vvhich the Propoſitions might be underſtood. That thus the Propoſitions vvere not the primary object of our thoughts and cares; but having been taken by our Adverſaries as a very plauſible means to ruine the whole Catholick Doctrin concerning Grace; and knowing very well that they could not be toucht without immediately falling amongſt all the difficulties which are in the Church touching this matter; not to divert out of the way which our Adverſaries put us upon to obtain, that they might at length be terminated, we judg'd it ſufficient if the Congregation which we demanded were eſtabliſht for deciding the Propoſitions; to the end it might be oblig'd to decide all the remainder to the bottome. That in fine, not to enter further into the diſcuſſion of what we ſaid, if the Propoſitions did not relate to the matter of our Grace, we had nothing to do in the buſineſs, becauſe we were ſent only upon that account, and that was it which cauſed the preſent diviſions in the Church; that we came to the H. See to ſeek a ſovereign remedy which might conduce to the eſtabliſhing of a ſolid peace amongſt Catholicks, by perfectly clearing the truth; that the Congregation which we demanded was eſteem'd the remedy moſt ſuitable and proportionate to the preſent circumſtances that could be us'd; that having demanded it ſo expreſly, and for ſo long time together, and it having been ſignifi'd to us without any reſtriction, we had all reaſon to preſume, pretend and believe that it was eſtabliſht; if it were, we deſir'd the execution of it; if not, all that we had to do, was, to demand the eſtabliſhment of it.

The Cardinal urg'd to us the delivery of our Writings to the Congregation, by which we had in a manner own'd it, and profeſs'd to be ſatisfi'd with the inſtitution of it; and he ask'd us wherefore we ſcrupled to proceed in the manner already begun, ſince we were certain regard would be had to all which we ſhould repreſent as well this way as an other; beſides that His Holineſſe was not oblig'd to receive from us what rule he ſhould hold in the conduct of this Judgement.

We anſwered him, that we delivered thoſe Writings out of a reaſonable preſumption that the Congregation having been purely and unconditionably granted us, it was eſtabliſht according to the terms wherewith we demanded it; otherwiſe we ſhould have delivered no Writings, but continu'd our Inſtances for its eſtabliſhment; and beſides many reaſons which we had repreſented for the obtaining of it, and the obligation impos'd on us by the Biſhops to proſecute it till we obtained it, we had yet a moſt powerfull one; namely, that as far as we could underſtand after throroughly examining our ſelves, and conſidering the cauſe we maintain'd, we ſaw not that our Adverſaries could charge us with any thing which we could not very eaſily wipe off, whether in fact or opinion, but we did not perceive the Caſe ſo fair on their ſide; that therefore having to oppoſe to them none but moſt certain Truths, which we are ready to make good by moſt convincing proofs; and conceiving them to have nothing conſiderable to charge us with but what was falſe, fictitious and calumnious, we were not reſolved to weigh what they had to ſay with what we had to ſay, as it would be if we have not the means ſolidly to refute their allegations, and manifeſt to the Congregation that they can give no ſolid anſwers to what we ſhall object againſt them. Now whereas his Eminence ſeveral times urged that it was not neceſſary for the Pope to comply with whatever we demanded in this affair; we declared to him that

we no wise doubted of the Pope's plenitude of power, and the universal sollicitude which he ought to have for all the Churches, enabled him with a right to suppress of his own accord a Heresie either newly sprung up, or already increased in any part of the world whatever, not only without hearing of parties contradictory in judgement, but also without the secret Congregations which had been held to the present, as Cardinal *Spada* himself said before, and as we could easily prove by the example of *Celestin* the first, when upon the advertisement which he received from S. *Prosper* and S. *Hilary*, he vindicated S. *Augustin* against the contempt cast upon his Doctrine by the Priests of *Marseille*, though in a lesse degree than that of the Jesuites and their Imitators at this day. That if a Pope took this course in every case, and made a good Constitution to repress the boldness of whosoever perverted the Maximes of Faith and Good manners, such Constitution would be very legitimate and valid, and all the Faithfull would be obliged to revere and obey it according to the laws and customs of the Church: but as our affair stood at this day, we conceived it just and for the interest of the H. See as well as our own and that of the Church, to do what we requested of the Pope with all importunity, submission and respect. That it was a demand from which we could not recede in any thing, being but Commissioners. And being we apprehended this stedfastness of ours might be somewhat displeasing, that we might not seem to persist in it out of obstinacy, we declar'd that in reference to any other course after the orders which we had received from the Bishops, it was requisite to write to them to know whether they continu'd in the same resolution; that if they alter'd it, which was not likely, we might also take another way than what we now held; but till they chang'd their Orders, we were oblig'd not to depart from them.

His Eminence askt us by the way, whether we desired this Expedient to prolong the affair; to which it might have been answer'd, that if we had such a purpose we should have embraced the offer he made us of giving us as many audiences, and receiving as many Writings as we pleased: but we assured him that if we were put to the proof in the way we demanded, it should be seen how extremely desirous we were to see the affair speedily ended, and that never any delay of the Decision would be caus'd on our part.

As we proceeded to assure him, that if he were the chief in the business, we were so respectful of his Sentiments and submissive to his wayes, that we should consult him what he conceived fit for us to do; the Cardinal reply'd that we might do as we thought good, either accept or not accept the offer'd favour of hearing us as he propounded. That if we would take that evening to deliberate with M. *de Valcroissant*, he would allow us that time to advise together, but he desired to know our last resolution the next morning before he went to the Pope at the Assembly of the H. Office. We scrupl'd not to refuse this favour from his Eminence.

Thus, my Lords, we rested upon this Visite. His Eminence no doubt spake many other things in confirmation of those which I have represented to you, and with more energy than I have been able to relate them; but I conceived it would be sufficient if I reported to you the substance of the the principal; some having escaped my remembrance, & others being not essential to the business.

Thursday morning M. *de Valcroissant* stay'd yet at home to prepare himself against Wednesday, but M. *Angran* and I repaired again to Cardinal *Spada*'s house, as he appointed us the day before. We gave him our answer almost in these very words, *viz.* That we could not accept the offer made to us by his Eminence, but upon the conditions which we had mentioned; that upon those terms we were ready to accept it, and comply with it; that we dispair'd not to obtain the same when his Holiness and their Eminences had consider'd how just and important they were, and never were deny'd by the H. See when demanded; that perhaps it never hapned in any kind of judgement that the Judges signifying to one Party that they were ready to hear it, and the party answering that it was ready to speak on condition its adversary might be present, the Judges deny'd such a condition. We added that (to shew his Eminence that it was not particular obstinacy, but an express obligation which caus'd us to act thus) besides our General Commission oftentimes reiterated to us by us by particular Letters, we beseech h is Eminence to look upon one which we had received lately wherein the aforesaid Order was most expresly renewed. And hereupon, my Lords, we presented to him a Copy of the Letter which you did us the honour to write to us the 28th. of *November* last; we desired his Eminence to read it, and offer'd to leave the Original with him for more sureness.

His Eminence replyd that there was no need of it, yet if we pleased for our own satisfaction to read it, he would hear it. So we read the Original to him.

Which ended, his Eminence excepted at those passages of the Letter which concerned our adversaries, and said in their defence, that they seem'd not to him desirous of avoiding a mutual conference, but on the contrary professed to wish it, and to be ready for it; and further declar'd that however the H. See proceeded in this affair, they were contented.

We answer'd that we wonder'd not much if in some occasions they professed to desire such a Conference; but we conceived that what emboldned them to speak thus of it, was their perceiving that it was not likely to be granted to us; and that if they should find that they must come to it, they would not be so desirous of it.

His Eminence reply'd, that it was one thing to conjecture the secret intentions of persons, and an other to tell what of them appeared outwardly; but as for what appeared of those Doctors, none could deny but they were so dispos'd; and were perfectly submissive to all that should be ordain'd by the H. See, not only in reference to the Decision it self, but also as to the manner of proceeding.

These affected compliances which our Adversaries have always in their mouths, and boast of upon all occasions, call'd to my mind that the principal artifice made use of by *Pelagius* and *Celestius* to circumvent Pope *Zozymus*, was the profes-

sing

ſing an abſolute ſubmiſſion to him, as * *Baronius* obſerves. But we anſwe-

* *Annal. Eccleſ. ad an.* 417, & 418.

red his Eminence that we did not judge of them by their ſecret intentions, but by what they declar'd at their firſt coming in preſence of a perſon of unexceptionable credit, who would atteſt the ſame to his Eminence, if it were needfull. For when it was propos'd that they and we together ſhould by common conſent ſue for ſuch a Congregation, upon being preſs'd to it, at laſt they anſwer'd plainly, that if we could obtain it, they would appear before it; but they would firſt do all they could to hinder it, demanding formally a pure and abſolute condemnation of the Propoſitions without hearing of parties. We added that this proceeding did not ſurpriſe us, becauſe we certainly knew they could make good nothing againſt us, either by ſpeech or writing when it came to be compar'd with what we had to ſay on the other ſide to overthrow it.

His Eminence ſaid, that we ſpoke very confidently, and our Adverſaries no leſs; that they had ſhew'd as well as we, by the Books which they had made touching this matter, that they could eaſily defend themſelves *viva voce* and by writing, it being eaſier to do it this way then by printed works of which all the world muſt judge.

We anſwered that we could not perſwade our ſelves that his Eminence had perus'd the Books of both ſides; for then he could not but have found that they were reduc'd by this way to the neceſſity either of being ſilent, or alledging nothing more but indefenſible things.

The Cardinal did not aſſent to this, nor yet altogether gainſay it, but leaving the cauſe between both, and ſaying that this was our conceit, ann perhaps others were of another mind, I know not how we fell again upon the principal ſubject of our diſcourſe; but his Eminence alledg'd for inſtances againſt our demand the Conference of *Poiſſy* and *Fontainebleau* and other ordinary Diſputations which produce no fruit.

We anſwer'd that it was not to be wonder'd, becauſe in thoſe Conferences and ordinary Diſputations there were no Judges to determine upon hearing of the parties, which was in the right.

His Eminence further ſaid, that he wonder'd at the aſſurance wherewith both we and our Adverſaries ſpoke of our affairs. We anſwered that this was a motive to perſwade the bringing of us together, that it might be ſeen who had reaſon in the allegations advanc'd in the abſence of their adverſaries.

His Eminence ſaid that Conferences ſerv'd only to exaſperate men's minds more, and produce diviſion and noiſe. VVe anſwer'd, that if any one fell impertinently into heat in theſe Conferences, it would be to his own prejudice; and beſides upon the firſt appearance of ſuch misbehaviour, a little admonition would ſettle all again; and we beſeecht his Eminence to conſider what we had repreſented to him for the obtaining of a Conference.

He reply'd that we might ſollicite it, and if the Pope appointed ſo, well. VVe anſwered that we ſollicited not only his Holineſs, but likewiſe his Eminence for it. That we knew the Pope would do nothing therein without his advice, and that his Holineſs had ſo great eſteem of him that we doubted not but to which ever ſide he inclin'd, he ſway'd much in the buſineſs. VVherefore we had recourſe to him and ſupplicated him to further our ſute with his Holineſs.

The ſame Evening, my Lords, I went to acquaint the Ambaſſador with the paſſages of theſe three viſites to Cardinal *Spada*, and to beſeech him to ſpeak thereof to his Holineſs the next day, being that of his audience, and procure one for us, to the end that we might make our Remonſtrances to him our ſelves. The Ambaſſador promis'd me he would. And accordingly the next day when his audience was ended, he told me that he had ſpoken largely to his Holineſs about the paſſages of the ſaid viſits, who was inform'd thereof before and knew the whole contents of our Memorials. That his Holineſs was conſidering to take order for every thing, but would do it in his own time and in the manner which himſelf judg'd fit; that in the mean time we muſt be quiet and patient; and get our ſelves ready to appear poſſibly before his Holineſs and our Adverſaries preſent when we leaſt expected it. That he was reſolv'd to end this affair with all poſſible ſolemnity, and that neither the one ſide nor the other ſhould return into *France* before we had been heard as amply as we could deſire.

You ſee, my Lords, in general what account the Ambaſſador gave me of the Popes intentions. He ſpecifi'd nothing preciſely concerning the particular of our demands, but ſaid enough to oblige us to be ready for every thing.

I aſſur'd the Ambaſſador that we ſhould joyfully and quietly attend the effects of his Holineſs's good purpoſes, and conſidering afterwards how the Pope could be ſo ſoon inform'd of what had paſs'd between Cardinal *Spada* and us, I diſcover'd that the day before this Cardinal with *Ginetti*, *Pamphilio* and *Ghiggi* ſtay'd an hour with his Holineſs after the other Cardinals of the H. Office were gone at the end of their ordinary Aſſembly, to which Cardinal *Spada* went immediately as he left us. Hence I doubted not but in that time this Cardinal reported to his Holineſs how we ſtood diſpos'd. I ſhall add no more to this Letter but the rumour vvhich I vvas told by one vvho heard it from our Adverſaries, *viz.* that the abovementioned Cardinals ſtay'd vvith the Pope to make report to his Holineſs of the Affair of the *Five Propoſitions*, which were going to be decided, not to ſay (as the Relator did) condemned; as if this affair were in a condition to be judg'd, and as if an hours time ſuffic'd to give his Holineſs the information neceſſary for that purpoſe. A thouſand ſuch bruits and more groundleſs they diſperſe abroad; and provided they find any intention to diſmay S. *Auguſtins* Diſciples, and excite ſome tempeſt againſt them, they care not what way they take. Indeed we ought by this time to be proof againſt thoſe Artifices and vain fears. Would God our Adverſaries could abſtain from the one, and we avoid the other, and that his Mercy may give us all a ſincere love of Truth, and a true ſpirit of Peace: In which wiſhes I remain,

My Lords, *Your moſt humble and*

Rome 27. *Jan.* 1653. *obedient Servant,*

De Saint-Amour.

The fairness of this Letter shews how the circumstances of time oblig'd us to carry our selves with Cardinal *Spada*, and to suppress such things as might exasperate him, had it been intercepted. I remember, that to oblige me to appear in the Congregation in their manner, he endeavour'd to frighten me, bidding me take heed what I did; and telling me that if we did not appear, things might happen which might cause us to repent it. But I answer'd him resolutely, yet with respect, that the Pope and their Eminences might do what they thought good; that we were only to answer for the justice of our demands, and they for what they should do thereupon.

The multitude of things spoken in this visit permitted me not to reply to his example of the Conference of *Fontainebleau*, whence he inferr'd the unprofitableness of all Conferences; which would have been easie to do, there being nothing less suitable to the Cardinals design then the example of that Conference of *Fontainebleau*, which is known to have been so glorious to the Church, to have conduc'd to the conversion of so many Hereticks, and to have cover'd with eternal confusion one of the greatest props of Heresy in *France*.

CHAP. III.

How we observ'd that the Congregation held at Cardinal Spada's *house was only a part of the Inquisition. The Audience given there to M.* Hallier *and his Collegues: the Letter which I writ thereupon to the Advocate General* Brignon. *A Conference which I had with the Ambassador touching what had pass'd between us and Cardinal* Spada.

THE foregoing Chapter contains the principal and most considerable Passages from the time of my being sent for to Cardinal *Spada* till the departure of the Pope, *Jan.* 27. Some small particularities remain not unworthy to be related.

Wednesday the 22. after our second Visit to Cardinal *Spada*, we went in the evening to advertise Cardinal *Ghiggi* of what had pass'd in those two visits, and of the necessity of making the same answer the next day to that Cardinal which we had already given him. At first Cardinal *Ghiggi* would scarce hear us, but turn'd the whole carriage of the Affair upon Cardinal *Spada* who was (he said) Dean of the Congregation; but reiterating the Remonstrances, and beseeching him to consider that we were come to beseech his Eminence to assist the justice of our demands, in case Cardinal *Spada* made report thereof to the Pope the next day, as we believ'd he would; he heard what we had to say with more patience, and more courteously receiv'd our request that he would be favourable to us.

On Thursday morning, having been so late with Cardinal *Spada* that before his going to *Monte-Cavallo* there was no time but for his Mass which was just beginning; and finding, as he conducted us, M. *Hallier* and his Collegues staying to attend upon him thither, we thought good to perform that duty to his Eminence as well as they, thereby to oblige him the more to be mindful of us and the justice of the things which we had represented to him.

As we were going down stairs, he caus'd his Maistre *de Chambre* to signifie to M. *Hallier* and me, that we should go in the Coach with him. This Doctor and I sat near together, and talkt peaceably: I put on the most free and cheerful countenance I could, that the Cardinal might know that the justice of the things demanded by us, though he were not dispos'd to grant them, kept us from discontent and anxiousness about the issue.

In the afternoon we went again to our Advocate to tell him how things stood; after which he said, that according to the ordinary forms there was not the least difficulty in our affair, but he had heard that they would *burlare gli uni & gli altri*, delude both the one side and the other. Nevertheless he promis'd to visite their Eminences in our name, to make such instances to them as our affair required, and to endeavour to know the reasons which mov'd them to baffle us in that manner.

In the Evening a Laquay of Cardinal *Spada*'s addressed himself to us, to know M. *Hallier*'s lodging, which I told him, and believe he was to give him notice to appear before the Congregation on Monday following.

Being on Friday amongst the attendants of the Ambassador, I heard some Frenchmen say one to another, that M. *Hallier* and his Collegues said the day before that our affair was just going to be dispatcht, and that those Doctors believed it would have been ended that day, because the Cardinals *Barberin*, S. *Clement*, and *Colonna* went out of the Congregation of the H. Office before them which were of ours, and these, *viz. Spada*, *Ginetti*, *Ghiggi* and *Pamphilio* stay'd after the rest a whole hour with the Pope; but as I sent word in the above-said Letter to the Bishops, it was only about the report which Cardinal *Spada* made of what had pass'd between him and us.

Saturday in the afternoon we visited M. *Gueffier* and gave him an account of all that had pass'd in our affair. He was highly pleas'd that we had had recourse to the Pope himself, and not to the Congregation of the H. Office. And the next morning he came to tell me that he was desirous to write into *France* that we were in danger of acknowledging in these contests the Congregation of the H. Office, whose jurisdiction and authority is not own'd in *France*. I answer'd that we were far from it on our part, and I read the above-mention'd Letter, which he counsell'd me to send word for word as it was drawn to the Bishops to whom it was written; and pray'd me to inquire in the mean time a little more exactly whether the Congregation was summon'd with the Title of the H. Office.

Monday the 27th. I went to see the General of the

the Auguſtins, and recounted to him the laſt weeks paſſages in our affair. He was pleas'd therewith, and pray'd me to let him preſently ſet down ſomething thereof in writing, or promiſe to give him a Narrative, which I willingly did. At my requeſt he ſhew'd me the Ticket for appointing the Aſſembly to be held that afternoon at Cardinal *Spada*'s Palace, and offer'd to give me a copy of it, taking up his pen for that purpoſe; but bethinking himſelf he ſaid It was beſt that I tranſcrib'd it my ſelf for fear of ſome inconvenience. I did ſo, and theſe were the words of it. *Die Lunæ 27. Januarii erit Congregatio Sancti Officii in Palatio Eminentiſſimi & Reverendiſſimi Domini Cardinalis* Spadæ. Forthwith I went to M. *Gueffier*, to ſhew him what I had diſcover'd.

Afterwards I went to ſee F. *Luca Vadingo*, and his Ticket was wholly like the foregoing. In the afternoon I ſent one to the Gates of our Cardinals to ſee if there were any left, and bring one to me if it could be done without offence, that I might have an Original written with the hand of the Curſors of the H. Office. That which was faſtned at Cardinal *Ghiggi*'s gate was brought to me, containing the ſame words with the former, and theſe beſides on the backſide, *Sancti Officii, Eminentiſſimo & Reverendiſſimo Domino* Cardinali Chiſio; and within, before *Die Lunæ* and the reſt, *Eminentiſſime & Reverendiſſime Domine.* I acquainted M. *Guffier* with all this, and he writ that day into *France* what he thought good; and for my own part, I did my Duty therein eight dayes after, by a Letter which I writ to M. *Brignon*, *February* 3.

At the Congregation thus ſummon'd this afternoon, H. *Hallier* and his Collegues were preſent; and all that I learnt they did there was intimated to me the ſame Evening by a Friend who was purpoſely at Cardinal *Spada*'s houſe to ſee what paſt there. He did it in the following Note.

The Congregation begun about three a clock. Your Adverſaries ariv'd about a quarter of an hour before, and fell into talk with F. Campanella. *When the other Qualificators and Cardinals were come, their Emininces retir'd into their accuſtomed chamber, the Qualificators into theirs, and the Moliniſts into that where the fire was. They did not enter where the Cardinals were at the ſame time as the Qualificators, becauſe F.* Palavicini *was not yet come. On the contrary they went ſo towards the Stair-head that one would have thought they had been going away. But meeting that Father upon the ſtairs, they came back with him, and enter'd into the* Congregation, *and there ſtay'd till the* Ave Maria. *When they came forth, the FF.* Tartaglia, Campanella, Celeſtin *and* Averſa *congratulated them; and ſo did F.* Delbene *in ceremony. This is all that I could ſpye or underſtand. The Ticket upon* Cardinal Spada's *gate was like that brought you from* Cardinal Ghiggi's, *ſo that there was no neceſſity of taking it, the great multitude alſo being there. I kiſs your hands, and cauſe ſome good Souls to pray to God for you, that by his aſſiſtance you may be victorious on Wedneſday over your Adverſaries.*

The good Prieſt who writ this Note believ'd that we were to appear indeed on Wedneſday according to the Offer which he knew Cardinal *Spada* had made to us, and comming to ſee us the next day he wonder'd at our reſolution and anſwer, that we could not appear unleſs upon the conditions abovemention'd; and the more, becauſe he came to tell us from *Monſignor Sacriſta* that he concluded by diſcourſe with Cardinal *Ghiggi* that it was likely a Bull would be paſs'd for condemning the Propoſitions, yet without hurting S. *Auguſtin* or Effectual Grace. This good Prieſt was a little ſtartled at this report, and blam'd us both from himſelf and *Monſignor Sacriſta* of a little obſtinacy. Wherefore to juſtifie our ſelves to the latter, as we did immediately to the former, I went on Tueſday in the afternoon to him, and after ſome diſcourſe on either part about the buſineſs, I told him that we were reſponſible only for the demands which we had made and ſtill inſiſted upon; that the H. See was ſo for what it ſhould do upon thoſe demands; and that it was a ſtrange prepoſterouſneſs, to ſee the H. See deaf to the horrible accuſations made againſt the Jeſuites, who outrag'd it by going about to engage it with themſelves to diſhonour S. *Auguſtin* and his Doctrine, and that the ſame H. See was inclin'd to grant to thoſe Reverend Fathers a condemnation of the Propoſitions which they had contriv'd purpoſely to accompliſh the treacheries and outrages which they intended againſt it.

The next morning I talkt with ſeveral perſons at *la Minerve* about the ſame matter; and after they had heard me, the concluſion of the plurality was, that we had done well, and been mindfull of one of their Proverbs, *That the Aſſe which ſuffers himſelf to be laden at the beginning of the journey, muſt carry the ſame burden all the reſt of the way.*

The laſt viſit which I made during this month to the Ambaſſador was upon Friday the 31. towards Evening, to beſeech him to explain to me a little more largely what he had told me the week before at his comming from audience concerning the Pope's good purpoſes to give us contentment, and to bear us in preſence of our Adverſaries. The Ambaſſador fell at firſt to ſpeak of our Memorials, and did me the favour to repeat to me the particularities which the Pope ſaid to him thereupon, adding that we ſpoke a little too vehemently againſt the perſons of whom we complain'd. I anſwer'd him that it was neceſſary to ſpeak ſo; that nevertheleſs we did it with great circumſpection, weighing all our words, and taking heed whether it would be eaſie for us to prove what we found our ſelves oblig'd to alledge. And to ſhew him more particularly all that we had ſaid therein, I offer'd him a copy of them which he willingly accepted. As for the principal affair, he told me the Pope intended to have the Votes of the Conſultors in writing, examine them himſelf, caus'd the Congregation held at Cardinal *Spada*'s houſe to aſſemble before his Holineſs, to diſpute the ſame matters in his own preſence which were debated there. That the examination ended, he would appoint publick prayers, make a Jubilee, and other ſuch ſolemnities, before the reſolution which he was to take in this ſo important occaſion. That he would alſo firſt aſſemble all the Cardinals with their habits of ceremony, Rochets and otherwiſe. That himſelf would

would appear in his Cap, and cloath'd with his other Pontifical ornaments. In brief, that the business would be very solemn. But that he (the Ambassador) could not tell me all that he knew, yet we should assuredly see the affair determin'd with perfect solemnity; that in the mean we ought to trouble our selves about nothing else, but to get ready to appear before that venerable Assembly, and represent all that we conceiv'd necessary for justification of the cause we defended, possibly too (as he hop'd) in presence of our Adversaries, that nothing might be wantiug to our contentment or the discussion of the affair. I testifi'd to the Ambassador great satisfaction for the hope he gave me, and told him that course would be admirable and afford great edification to all the Church, provided it were follow'd and put in execution. He answer'd that I need not doubt of it, and that sometimes Popes, ill-lik'd for other reasons, perform'd extraordinary and important things in which God's protection and direction was manifestly seen, and which oblig'd such as were otherwise not well pleased with them, to heap all sorts of applauses and benedictions upon them.

The Ambassador added that nevertheless he must advertise me that many at *Rome* disapprov'd our carriage. That it was mere disobedience that we would not be heard, except after our own fashion. That we had no reason to pretend a necessity of hearing us as Parties in the affair; That they would not so much as hear of that word; that there was nothing in the points, which concern'd the Faith; and that the aime both of the one side and the other was to seek the truth, and contribute what every one could towards finding it. I answered the Ambassador that the Faith of every one being that which might be deareſt to him, there was nothing in which he might be a party with more reason then when that is concern'd. That a man assaulted therein, had more reason to defend himself, then his goods, life and honour. That it was the most ordinary matter of contests that could spring up in the Church; and that if in other judgements it was fit to beware of suspect Judges, and to procure the observation of forms, more ought to be taken in such cases wherein a man's faith is in question. The Ambassador reply'd that the offers of hearing us in the Congregation appointed for our affair made us culpable of our own wrong; and since we would not accept them, perhaps we would wonder that a Cardinal should come to him to make a publick *Memorandum* or Act of those Offers, and of our refusal and disobedience. That consequently thereunto a Decree would come forth; and that for his part, he could not but give way to the Act demanded of him, and write into *France* how things pass'd. That verbal processes would be made at *Rome* of the whole transaction, enter'd into the Registers of the H. Office, and found there to the end of the world. I answer'd the Ambassador that the offers made to us of hearing us, were not pure and simple, no more then our refusals; but we were offer'd to be heard in a secret and private Congregation, in which there was a Secretary and Consultors, our profess'd Adversaries, in which they were to be Judges, and we to be heard severally, instead of obliging our Adversaries to appear there in our presence to answer the accusations which we had to make against them, and also to produce their defences before us and their charges against us. That provided the Act were made not only of the Offer and our Refusal, but also of the circumstances pertaining both to the one and the other, it could never be but to our advantage and glory; but if the circumstances were omitted, and the Act nakedly enter'd into the Registers, I should endeavour (and I added that I had done it already) not to omit them in the Letters which I was oblig'd to write into *France*, to give an account of our negotiations at *Rome*; and I hop'd those Letters would become publick and remain monuments to posterity as authentick and permanent, and more credible than the Registers of the H. Office, since they would shew their defect, and want of fidelity and exactness. As for the Ambassador, if he were oblig'd to send word into *France* concerning the said Offer and Refusal; I hop'd from his justice and generosity that he would not deny my most humble request to send the circumstances of them too; as also to consider that 'twas no disobedience to request so just and necessary a thing of the H. See as we demanded, of being heard *pro & con* by word of mouth and writing in presence of our Adversaries upon the matter in question; especially being oblig'd thereunto as we were, by the Commission given us by the Bishops who sent us. That if the Pope had at first done us this justice and grace together, as we might have hop'd; or rather if the Declaration which he made to us by Cardinal *Roma* that he had granted the same to us, had been perform'd, we should not have been constrain'd to renew our instances so long and so often; but we had been oblig'd to reiterate the same, and endeavour to surmount all the difficulties lay'd in our way from time to time; and thus it was not through obstinacy but necessity that we acted in this manner. The Ambassador seeing me so couragiously defend our proceeding against his exceptions, told me, He was not alwayes so bad as he appear'd, but spoke all this to let me know how things were constru'd at *Rome*: and because the Pope and Cardinal *Spada* were wholly surpris'd and astonish'd at the resolute manner wherein I had spoken to his Eminence about this Subject. I answer'd the Ambassador that in all I said to Cardinal *Spada* I did not think I had any wayes violated the respect which we ow'd to his Eminence and the H. See. The Ambassador reply'd that he had nothing to blame me for thereupon; but our down-right and flat refusal to appear in the Congregation amaz'd them, and that they lookt upon it as if we intended to give law to them, which they were wont not to receive from but to give to others. I told the Ambassador again that no Judges in any place of the world conceiv'd that the Parties contending before them had the least thought of giving them law, when they humbly demanded the favour to represent to them the merit of the cause upon which they were to pronounce; and besides that this seem'd to me a First Principle known by it self, and needing no proof, that the Commission of the Bishops who sent us was to us a Law which we might not transgress. The Ambassador answer'd me that if those Bishops were themselves perso-

perſonally at *Rome*, they durſt not act there as we acted; becauſe there were means to reduce them, & in caſe of too much perverſeneſs to depoſe them. I reply'd that it was ſtrange that ſo much difficulty ſhould be made at *Rome* to grant to us and thoſe Biſhops a thing which had been formerly ſo eaſily granted to the Dominicans and the Jeſuits in a like conteſt under *Clement* VIII. and *Paul* V. in the Congregation *de Auxiliis*. The Ambaſſador anſwer'd me that they knew at *Rome* what was done in that Congregation, and had the Acts of it. I reply'd that we had them too, and knew as well as they all that paſs'd therein: which the Ambaſſadour took as too confidently ſpoken, becauſe it imply'd that we paralleld our ſelves with them. Then he askt me for an example of any Saint, who refuſed to be preſent in a Council as we did to be in this Congregation. I inſtanc'd in S. *Chryſoſtome*, whoſe Feſtival the Church had celebrated but four dayes before. Yet he ſaid we ſhould do well to appear there, becauſe if we were heard ſeverally, perhaps it would be a means to oblige them to hear us afterwards in preſence of our Adverſaries. I anſwer'd him that nothing hinder'd but they might do it at once, if they had any ſuch intention; and that moreover perhaps the caſe would be the ſame as with our Writings which we had fairly preſented upon a full confidence that the ſame would be communicated without any difficulty; and yet we could never obtain the communication of them, whatever inſtance we had made for it. The Ambaſſador ſaid that perhaps the reaſon was, becauſe we had demanded it with too great earneſtneſs; that they would communicate them when we demanded it no more, and leaſt thought of it. That they would do things after their own faſhion, and not be forc'd to any thing. That they were the Maſters, and would have it appear ſo.

CHAP. IV.

Paſſages at Paris *and elſewhere upon occaſion of theſe Conteſts, ſignifi'd to me by Letters during the ſame month of* January.

After the account of what I could learn to have paſs'd at *Rome* during this firſt month of the year 1653. I ſhall preſent the Reader with ſome things done and ſpoken at *Paris* and elſewhere during the ſame time, which I underſtood by the Letters of ſome Friends, conſiderable and unexceptionable perſons.

After the Ambaſſador had told me what M. *Hallier* ſhew'd him in a Letter which he receiv'd from the Biſhop of *Conzerans* ſince nominated to the Archbiſhoprick of *Tholouze* touching the Frantick ſickman and his uncouth confeſſion, I writ to *Paris* about it to the Cure of S. *Roch* and M. *de Sainte-Beuve*, for ſatisfaction therein, and that being inform'd my ſelf, I might give the Ambaſſador a true account of thoſe two ſtories; and after he knew how apocryphal and forg'd they were, (according as I believ'd them) he might no more take notice of and object ſuch detractions and calumnies to me. M. *de Sainte-Beuve* ſent me an Anſwer firſt dated the third of this Month, and here it follows:

SIR,

Firſt wiſhing you the grace of our Lord Jeſus Chriſt for all this year, I ſhall tell you that we wonder'd at the pretended Letter of the Archbiſhop of *Tholouſe*; Whoſe learning and prudence, in my opinion, deſtroy the whole Story. What I writ to you concerning him the firſt of *November* is very certain; MM. *Queras*, *le Nain*, and *de la Militiere* will make it good when it ſhall be neceſſary: nevertheleſs for more ſureneſs I will get him to ſpeak by his moſt intimate Friend; I will know whether he is chang'd, or whether he is impos'd upon, and ſend you word by the next return. As for M. *Hallier* I cannot but tremble to ſee the terrible judgements of God upon him, and the loſſe of his reputation, which began in the Clergy, in the Aſſembly whereof he was the Promoter, which continu'd in his Syndicſhip of our Faculty; and which he is going to complete at *Rome*. Would to God it might be with the edification of his Soul: but when I conſider that he bids war to Truth, and that his negotiation tends only to the perſecution of perſons of whoſe probity he is fully convin'd, I confeſs I am as it were beſides my ſelf, and find thereby what it is to forſake God. Pray to him, I beſeech you, that he do not abandon me to the deſires of my own heart, but make me to know his Truths, and live according to them. I am, &c.

Eight dayes after this Letter, the ſaid *Sieure de Sainte Beuve* writ me another, which ſerv'd to clear to me what he had told me in the preceding concerning the new Archbiſhop of *Tholouſe*, and contain'd other particular things remarkable enough to be inſerted in this Journal.

He ſent me word, *That our Friends at* Paris *were anxious about what was doing at* Rome, *becauſe they heard that the Congregations were held very frequently, and we not admitted to audience; that we our ſelves knew not their proceedings; but it was noiſ'd at* Paris *that three Propoſitions were already examin'd and condemn'd.* He wiſht *that we would preſent to the Congregation which acted, a requeſt like the firſt Memorial deliver'd to the Pope, and therein declare that the Propoſitions* UT JACENT *were not ours, that we always condemn'd them in the bad ſenſe which they included, and never pretended to defend them in any other ſenſe but that of the neceſſity of Effectual Grace*; and he believ'd *that this would fully ſecure us.* He was not troubled *for their being condemn'd*, provided *that by the ſame Bull of their condemnation it was declar'd that no prejudice was meant thereby to the doctrine of Effectual Grace, which he judg'd to be in effect gaining of the Cauſe for us.* He deplor'd *the injuſtice of the whole proceedure*

obſerv'd

observ'd at this time against S. *Augustine's* Disciples, against whom *every particular interest was made to pass for a point of Doctrine*; and amongst others in the business of *Caen*, which being begun by a very strange and irregular thing which he observ.d, namely, *by a Privy-seal Letter compos'd by F. Paulin a* Jesuite, and the King's Confessor, *in which a Swordman was appointed to watch over the Doctrine of a Professor of Divinity, had many sequels of the same strain.* He further took notice of several persecutions and calumnies rais'd against us, which the Authors cry'd up for convictions of our evil doctrine; but he added that the main and most important thing was, that he and our other Friends stuck all to the Memorial which we had presented to the Pope; that if it pleas'd him to distinguish the senses of the captious Propositions, they would disapprove those which his Holiness disapprov'd, and approve those he approv'd, which they knew well to be that of Effectual Grace. And as for *the Argument which the Archbishop of* Tholouse's *Letter supply'd, he esteemed it as ridiculous as any other*; and added *that this Prelate ingenuously confessed that the Letter was his; that he writ it to M.* Hallier *whom he made use of at* Rome *for the obtaining of his Bulls: that he sent word of things as they were reported to him; but he positively deny'd that he had empower'd him by that Letter or any other to prosecute at* Rome *any condemnation of the Propositions fram'd by M.* Cornet, &c.

I do not wholly relate what M. *de Sainte Beuve* said of the Archbishop of *Tholouse* touching the sick person of the Parish of S. *Roch*, referring the Reader for further knowledge of the truth to what the Cure of that Parish writ to me himself the same Tenth of *January*. His Letter was in these words.

'God give you the good day and good year 'which you sent to me from *Rome* beforehand, and 'which arriv'd in time at *Paris*. As for the main 'business of yours, I knew nothing, before I re-'ceiv'd it, of the two cases said at *Rome* to have 'hapned in my Parish. Upon inquiry touching the 'sick man, I have found that it is true that about 'two or three months ago I administer'd to a cer-'tain man desperately sick, and heard the general 'confession which he made with bitterness and fer-'vency; and for fruits worthy of repentance, he 'faithfully perform'd what I appointed him. He re-'ceiv'd also the most holy Viaticum in presence of 'sundry persons of condition and vertue. One and 'the other Sacrament being receiv'd by him with 'great fervency and piety, and great hope in God's 'mercy and grace, as well of amending if he liv'd, 'as of his salvation and life eternal if he dy'd. Now 'God hath prevented him in his mercies, and. I 'took my time well; for the deliration began al-'ready when he receiv'd the Sacrament; but after-'wards he was seiz'd with so great and furious a 'delirium, that for three weeks or a month he 'was not capable of any ratiocination; and not only 'wanted judgement and the use of reason, but 'being of a hot and boiling temper he utter'd 'all sorts of words, Blasphemies and Oathes '(though when in health no swearer at all) and 'many times despairingly said, that he was damn'd, 'and that there was no God for him, and other 'such language to which a furious Raving in a hot 'temper is apt to lead a sick man. During this time 'the Father, Reader of the *Jacobines* of S. *Honore* 'visited him, and 'tis true that he answer'd him as 'he did every body else, That he was damn'd, 'and other like; but that he formally answer'd 'him according to the three Questions contain'd 'in yours, namely, 1. That he did not believe that 'he had grace. 2. That he had not so much as the 'grace of Prayer. 3. That he could not perswade 'himself that he was one of those for whom Jesus 'Christ dyed; this, under correction, is very false; 'and I am certain that had he been learned (as he 'was not) or been of these Opinions and Do-'ctrines concerning Grace, he was not then in a 'condition to answer about them so distinctly and 'formally; and should he have answer'd so, yet 'the disorder and despair of his answers ought not 'to be attributed to the Questions of Grace, but 'purely to his great and high *Delirium*. Nor do 'I think that the abovesaid Father so propounded 'those three points to him; if he did, 'twas very 'imprudently done, considering the sick-man's 'condition.

As for the second Case touching the Woman 'who in Confession said Grace had fail'd her thrice, 'instead of saying she had sinn'd thrice; it did not 'happen in my Parish; but yesterday two *Jaco-'bines* told me they heard that it was in the Con-'fessional of a Sub-penitentiary they knew not 'whom. So that 'tis but a hear-say; and I will in-'quire more largely of this Case, and of the first 'too. I forgot to tell you that the abovesaid sick-'person is returned to his right judgement and per-'fect health, and lately came to thank me for my 'ministring to him; and that he never seem'd 'to me to adhere to those three or other opinions. 'I will look into the business, and write of it to 'you more largely. When he visited me, he told 'me that he remembered nothing at all of what 'passed, and is reported to have been spoken or 'done to him by during his *delirium*.

Though the Bishops who signed the Letter of 'M. *de Vabres*, did it onely for particular Engage-'ments, and without any pubick deliberation of the Clergy, yet their great number made M. *Hal-lier* and his Collegues take the confidence to speak and act at *Rome*, as if they had been sent by the whole body of the Clergy of *France*. But to over-throw this falshood and presumption when occa-sion presented it self, wherein we might reproach them with it, we procured an authentick piece at hand to convince them. The Abbot of *Val-croissant* writ a Letter touching this matter to the Abbot of *Marmiesse*, who was then A-gent General of the Clergy, and returned him this answer.

SIR,

I *Received the Letter which you did me the honour to write to me, and sought in our deliberations of the Clergy whether there were any ground for the busi-ness concerning which you write to me. The Clergy of*

of France *hath not deputed any Doctor to* Rome *about the Queſtions which are agitated there. 'Tis true, ſundry Prelates no doubt out of a Principle of Charity, writ ſome time ago a Letter to his Holineſs; but it was as a particular thing, and no act of a form'd Aſſembly. This, Sir, is all the ſatisfaction I can give to your queſtions. Be pleas'd to believe me alwayes perfectly,*

SIR,

Your moſt humble and

faithful Servant,

The Abbot of Marmieſſe, *Agent General of the Clergy.*

I have not yet ſet down one circumſtance of the reaſons which the Pope told me he had to haſten to pronounce judgement upon the Propoſitions, in the audience which I had of him, *July* 9. 1652. namely, by reaſon of the Diviſions which they excited everywhere, he having lately been advertis'd that they began to excite ſome in *Poland*. I reſerv'd it for this place, that I might at once clear it. For ſome time after, being certified that the Ieſuites had imploy'd not only the recommendation and Letters which they had obtain'd for this end from the Emperour, the Kings of *France* and *Spain*, but alſo from the King of *Poland*: I writ thereupon to M. *Fleury*, the Queen of *Poland*'s Confeſſor, from whom I received the following Anſwer.

From *Grodna* in *Lituania*, January 17, 1653.

SIR,

I Read to the Queen the Contents of your Letter of the laſt of November. *She was amaz'd when ſhe heard that you were aſſured that the King of* Poland *had written in favour of the Fathers, and to preſs the concluſion of our affair, and that his Majeſty fear'd that doctrine might ſpread in his Kingdom. Two dayes after, the Queen told me in preſence of her firſt Phyſitian, a good Friend of the Fathers, that he had ſpoken to the King about it, and the King affirmed that he had not written. He ſaid indeed that he had been much preſs'd to do it, and that within three or four dayes; but alwayes refus'd to write, and would leave the cauſe to be judg'd without medling in it; that it was not an affair for a King but for the H. See and the Pope. This, Sir, I thought good to write to you, that you may be confirm'd in the knowledge you have otherwiſe, that the good Fathers employ other weapons than Study and Prayer for advancing their deſigns, and for the judgement of an Affair wholly Eccleſiaſtical, &c.*

'Tis clear by this Letter, that the King of *Poland* had not written about this matter. Yet the aſſurances given me at *Rome* of the receit of his Letters there, were very expreſs; and that which the Pope himſelf ſaid to me, was a very evident confirmation of it; So that it ſeems doubtfull whether amongſt the Arms made uſe of by the good Fathers to promote their deſigns, there was not a ſuppoſititious Letter of the King of *Poland*, as there had been a Falſe Cenſure of the Faculty of Divinity of *Paris*.

Their falſe Deputy, F. *Mulard*, was at Chartres the ſame Month; where upon the Eye of the King he viſited M. *Feron* Doctor of the Society of *Sorbonne* and Abbot of S. *Laumer*, and told him *that he was come from* Rome, *and ſhould return thither ſuddenly with good tackle againſt the* Thomiſts. *That the H. F. would ſhortly pronounce upon the controverted Propoſitions, and according to all probability in favour of the* Moliniſts. This notice was given by the ſaid *Sieur Peron* the next day in a Letter to an intimate Friend of his, Doctor of *Sorbonne*.

M. *Brouſſe* ſent me word by one of the 24th. *That a Friend of his, a conſiderable Officer of the Queen's, told him that he was preſent on Monday before, when the Biſhop of* S. Malo *told her Majeſty* (no doubt upon the Letters which he had receiv'd from M. *Hallier*) *that three of the Propoſitions were already condemn'd, and the reſt would be ſo ſuddenly. That theſe reports were diſperſed abroad, and occaſioned many perſons of Quality to reſort to him for information of the truth.*

In fine, I learnt by the Letters of this Month, that as Orders were given, and extraordinary endeavours uſed to pluck M. *Cordon* out of the Colledge of *Montaigu*, and M. *Monaſſier* out of his Chair of Divinity in the Univerſity of *Caën*; ſo the like had been employ'd to hinder two Fathers of the Oratory from preaching at *Paris* in the two Churches where they were retain'd. That M. *Argentier* went to the *Marguilliers* of S. *Bennet*, to tell them from the Queen that her Majeſty would not have F. *Des Mares* preach there, and that a Letter under the Privy-Seal was ſent from the King to F. *le Boulx* to forbid him comming to *Paris* where he was alſo to preach in another Church.

CHAP. V.

Containing what paſs'd in the firſt dayes of* February, *particularly concerning a Memorial prepared by the General of the* Auguſtines *touching the Five Propoſitions. Of a Letter which we writ to our Biſhops, informing them that the Congregation appointed for us by the Pope took the ſtyle of the Congregation of the H. Office. And of a Writing of M.* Halliers *which came by chance to my hands.

THe firſt of *February* I viſited Cardinal *Altieri*, who was about to return me the Book of Prevailing Grace which we had lent him, and the firſt Chapter of our Writing concerning S. *Auguſtin's*

stin's authority, which he had caus'd to be transcrib'd, being to return to his Bishoprick the Monday following. He told me that he thought the Pope had intended to adde him to our Congregation, but for certain respects, because he must have added others too, it was not done; and that his Holiness was willing that when he took his leave again in the last Consistory, their long Discourse should make the world believe that they had many affairs; but they had none at all, and all that they said was only familiar and indifferent things. I know not whether I was mistaken in my suspition that the cause of the Pope's declining to adde this Cardinal to the Congregation was his having open'd his mind too freely to others about the necessity and justice of hearing the Parties as we demanded, and seriously sifting the whole matter *de Auxiliis*, before any thing could be reasonably pronounced upon the Propositions. But so it was, we were depriv'd of his protection, and bore his absence with the same submission to God's good pleasure which we used in all other difficulties opposite to our desires of seeing his Truth triumph over all those who assaulted and oppress'd it so unworthily.

The same morning I went to *la Minerve*, where I learnt that F. *Barellier* and F. *Reginald* went the day before to the Ambassador by their Genera'ls order, to beseech him to allow them to intervene in the affair of the Propositions, against the Jesuites; and that the Ambassador answer'd them that their intervention would be no wise displeasing to the King, whose whole interest in the affair was to have it decided with the greatest diligence possible.

Sunday, *Feb.* 2. the day of the Purification, having first accompany'd the Ambassador to the Pope's Chappel, and according to my weak measure perform'd the duties of pyety required by that Festival, I went to our Advocate who told me that being with Cardinal *Spada* at the end of a Congregation held at his House, and speaking to him about our affair, his Eminence told him strange things *cose stupende*; which yet our Advocate did not explain to me exactly. That as for our demands, the Cardinal said the Pope had given order to treat this affair in the manner wherein they acted, and till his Holiness appointed otherwise they could not alter it. That it was not in their power, but if we would obtain more than was hitherto done, we must address to the Pope. Touching the persons against whom we excepted, our Advocate told me further that we could not accomplish our desire; that he advis'd us to desist from it, otherwise we should make so many persons our Enemies to no purpose. That in conclusion he ask'd the Cardinal how the affair stood then in the Congregation; who answer'd him that it was under examination whether the Propositions were any of those which were condemn'd by the Bull of *Pius* V. That in case they were not, we had reason; if they were, then our Adversaries had. That nevertheless after it were found that they were not, the next Question would be, whether they were true in themselves or no, which was a hard thing to judge, and therefore the Congregations were frequent. That *Si vorrebbe far qualche cosa*, *they were desirous to do something considerable*; but there was no great likelihood of bringing it about; they met with great difficulties; that after the making of a Decision, it was not known whether they who were condemn'd by it would acquiesce in the Condemnation. *In summa*, in a word, 'twas an affair likely to last to the end of the world, *fin alla fine del mondo. Giesù m' ha detto gran cose, che pareva quando parlava a gli altri che le loro Signorie fossero tanti demonii. & quando parlava a loro che gli altri fossero tante bestie*: Jesus (said our Advocate ending his Discourse) the Cardinal spoke strange things; he said when he talkt with your Adversaries, he seem'd to hear them say that you were very Devils; and when he talkt with you, that your Adversaryes were wilde Beasts.

Tuesday *Feb.* 4. in the morning two *Augustines* visited us from their General; to desire us to appear in the Congregation, though it were for no more but to make the Declarations upon the Propositions which he had often heard us make in visits and particular meetings. We profess'd to these Fathers that we wisht nothing else but an occasion of making those and other Declarations with all possible solemnity; but to appear before the Congregation whilst it acted as it did, and the persons excepted against by us were amongst the Consultors, was a thing whereunto it was impossible for us to condescend and conform. When these Fathers left us, I went to Masse at *la Trinita del Monte*, where I met M. *Gnesfier*, who told me he had blamed the Doctors our Adversaries for appearing and being heard in Cardinal *Spada*'s Congregation the last week.

Wednesday the 5th. I went to see the General of the *Augustines*, who repeated his desire of our appearing in the Congregation, Though it were (said he) only to testifie your submission. That it would be expedient that we spoke all three there; that one of us represented perhaps the occasion of our undertaking this journey; that another lay'd open the truth of the Propositions in the sense wherein we maintain'd them. and that the third refuted the Objections which could be brought against them. That above all it would be requisite that we took heed of saying any thing in defence of *Jansenius*; and as for the Bull issu'd against him, that we profess'd that we made no scruple to receive it.

I thank'd him for his affection, and represented to him some of the Reasons which kept us from complying with his desires. He redoubled his instances; I repeated my excuses, and Cardinal *Roma*'s Brother supervening ended our Conference.

Thursday the 6th. a friend of ours advertis'd us that F. *Luca Vadingo* told him that we should undoubtedly be heard; but it were good that some Doctors from *Flanders* came to *Rome* for the interests of *Jansenius*, since we declar'd that we would not meddle with his defence.

Friday the 7th. being the day of the Ambassador's usual audience, when he return'd from it, I went to him, to see, whether he would inform us of any thing touching the purpose which he said the Pope had to hear us solemnly; but he told me, he had other things to extricate. And in the afternoon being at S. *Peter*'s Church, I was witness

ness of Cardinal *Corrado*'s piety whom I saw at Prayers above an hour and a quarter all alone upon his knees behind a pillar, without train.

Saturday the 8th. I was inform'd that in Cardinal *Spada*'s Congregation as F. *Palavicini* being several times in dispute with some Consultors who validly and learnedly confuted what he alledg'd, M. *Albizzi*, to hinder the like inconveniences, at length brought an Order of the Pope that none of them should speak but in his rank, and measure his discourse by an half-hour glass which was introduc'd for that purpose.

The same day I saw the draught of a Memorial which the General of the *Augustin*'s was resolv'd to present to the Pope upon the first favourable occasion, in which he beseecht his Holiness to consider, 1. That the Propositions were contriv'd purposely to involve in their condemnation the total ruine of S. *Augustine*'s doctrine under the name of that of *Jansenius*, which was so decry'd. 2. That their Authors had compris'd in them the whole matter of Grace. 3. That they had propounded them in general without the name of any Author, in hope that they would be speedily condemn'd. 4. That finding that they could not make them so bad but they would appear capable of some Orthodox sense, they afterwards attributed them to *Jansenius*, that at length they might be condemn'd under that pretext. 5. That being consider'd even with reference to that Author, they included the sound Catholick doctrine of S. *Augustine* and S. *Thomas*, whereof *Jansenius* made profession. I shall here insert the Copy of the said Memorial, having been permitted to transcribe it.

Beatissime Pater,

EX obsequio in auctoritatem hujus sedis ac debito officii mei pro tuenda doctrina S. Augustini *quam tuetur S.* Thomas *& ejus schola, humiliter supplico, ut advertat, quòd sub his quinque Propositionibus latet eversio totius doctrinæ ejusdem S. P.* Augustini, *quem cum diserte ut Doctorem Ecclesiæ adversarii impugnare non possent, pretextu doctrinæ* Jansenianæ *tam invisæ eum omnino impetere cogitarunt. In illis enim quinque Propositionibus, datâ operâ, & magno artificio, & majori dolo, comprehensa est tota materia de Auxiliis, de possibilitate præceptorum, de gratia sufficienti & efficaci, de libertate liberi arbitrii; quæ quatuor capita totam hanc materiam comprehendunt. E primò quidem Propositiones in abstracto proposuerunt, existimantes quòd statim proscriberentur. Ut adverterant non posse per se Censuram damnabilem habere, quia eas ita confingere non potuerunt quin bonus aliquis appareret earum sensus, easdem Propositiones retulerunt relativè ad doctrinam* Jansenii, *ut saltem hoc titulo condemnarentur. Cæterum & cum hoc quoque respectu involvitur doctrina sacra & Catholica ejusdem & S.* Augustini *& S.* Thomæ *quam* Jansenius *profitetur. Quare, &c.*

Moreover the same day I learnt that they who most ardently wisht the condemnation of the Propositions began to confess that they were not of the number of those which were condemn'd by the Bull of *Pius* V. but were found in a greater number of those which this Pope had collected to condemn, and were left behind, yet being of the same quality with those which were condemn'd, they deserv'd the like condemnation.

Sunday the 9th. I went to the Sub-Bibliothecary at the end of his grand Mass, to tell him that I heard that Cardinal *Ghiggi* had said that the Propositions might be condemn'd without touching S. *Augustine* or Grace Effectual by it self; and to beseech him to advertise his Eminence of it, that he might take heed what wrong this report might do to his reputation. He told me he would seek occasion to speak to him about it; but in the mean time he advis'd us to frame a handsome Memoral, to represent to the Pope, that the usage of the Church had been in such Cases as this to assemble Councils either General or Provincial; and that it was free for all the Faithful to enter into such Councils, and represent to the Church so assembled what every one thought fit to represent in defence of the Catholick Faith. That the Tribunal of the H. Office was establisht for the punishment of Criminals who subverted the Maxims of the Faith, but not to make Canons and Decisions. This Consideration of the Tribunal of the H. Office, the style whereof was transferr'd to our Congregation, troubled us much, and oblig'd us to write another Letter upon the tenth of this Month to our Bishops, and give them account of some particulars touching the said Congregation, not signify'd to them by my Letter of the 27th. of *January*, and especially to know of them what we should do, if all the difficulties we had made of appearing were redressed, and there were only this that hinder'd us. The Letter follows:

My Lords,

'HAving review'd the Letter which was written to you a fortnight since concerning the offer made us by Cardinal *Spada* to appear, if we would, in the Coogregation held at his Palace, and our answer thereunto; we found it not so exact but there remain some circumstances which deserve to be signify'd to you.

'Though we had refus'd to appear for the reasons therein mention'd to you, yet we understood a day or two after, that it was appointed to be held on Monday, and that M. *Hallier*, *Laguult* and *Joysel* were expected to be there alone without Adversaries. We were told that the Tickets customarily fixt upon the Gares of the Cardinals belonging to it, run thus, *Eminentissime & Reverendissime Domine, Die Lunæ 27. Januarii, 1653. erit Congregatio S. Officii in Palatio Eminentissimi & Reverendissimi Domini Cardinalis* Spadæ, *horâ 21.* And upon inquiry we found it to be so. But having thereby the more curiosity to know whether the aboveсaid Doctors appear'd there, we sent a man at the time appointed to see them enter in case they should come thither, which accordingly they did. Afterwards we understood a remarkable observation made of their deportment whilst they were in the house.

'The Cardinals were in the usual Chamber of their retirement expecting till all their Eminen-

'ces were come, the Consultors in another, and M. 'Hallier with his Collegues in a third. When all 'their Eminences were arriv'd, they went into 'the Chamber where the Consultors were, to begin 'the Congregation. F. *Palavicini* the Jesuite 'was not yet come, and his absence probably was 'the cause of deferring the admission of those Do'ctors. For there pass'd a considerable time, about 'a quarter of an hour, during which they who 'were without the place of the Assembly, won'der'd at the delay of introducing these Gentle'men. Themselves shew'd some signs of impati'ence by their cariage; but at length it was perfect'ly visible; for they left the Chamber where they 'were, being near the place of the Assembly; they 'passed into the Out-room, went down the stairs, 'so that it could not be known whether they were 'going away in good earnest or not. But F. *Pa'lavicini* being come, and meeting them upon the 'stairs, the cause of their impatience was clearly 'known. For after such a salutation as uses to be 'between persons of perfect correspondence, the 'Doctors turn'd short and came up again with 'that Father; and assoon as they were re'turned to the place where they were at first, 'they were all four introduced into the Assem'bly.

'VVhat several reflections were made hereup'on, my Lords, is not needfull to tell you, but we 'cannot omit the intimate correspondence of these 'Doctors with that Father. 'Tis believ'd their in'troducing was not deferr'd till that Fathers com'ming without some very particular reason. Nor 'that it would have been so, had any other Consul'tor then he been absent; since at other times im'mediately upon the arrival of the Cardinals, 'the Congregation begins, though some o'ther Person of the Congregation be not 'come; and especially this, which we are told 'is sometimes held in the absence of one of their 'Eminences.

'Another thing which a little amaz'd us, is, that 'these Doctors appear'd there, though the Con'gregation taking the Title of the H. Office, is a 'Jurisdiction, however venerable in the places 'where it it is receiv'd, not own'd in *France*, 'and consequently to which French-men cannot 'have recourse about an affair risen in *France*, and 'which concerns in some manner the whole Galli'cane Church. As for our selves, my Lords, had we 'had no other consideration but this, to hinder us 'from appearing, this would have greatly troubled 'us, and we durst not have done it without first 'consulting the Ambassador to know whether nei'ther the King nor his Estate, nor the Gallicane 'Church would be prejudiced thereby. Perhaps 'these Doctors inquir'd thus about it; but concei'ving they did not, we beseech you, my Lords, 'to resolve us what we shall do in a like case, 'namely, supposing all the other difficulties which 'have hitherto kept us from entring into that 'Congregation, were remov'd, and there remain'd 'no more but this.

'We conceive those others will not be redressed 'so suddenly but we may have your answer here'upon before-hand. But to the end you may 'judge thereof with more certainty, we think 'our selves oblig'd to represent to you in few 'words some circumstances on either side, which 'you cannot comprehend there so well as we do 'here.

'What may be said to induce us to appear in this 'Congregation, though under the title of the H. 'Office, is, that though the affair be handled 'there, yet perhaps no mention will be made 'thereof in the Pope's Constitution, but it will be 'drawn in form of a Brief or ordinary Bull. 2. That 'the Pope being to be assisted with information in 'this affair, his Holiness is free to take whom he 'please for that purpose. That had he appoin'ted but three persons only, to be inform'd by 'us concerning what we had to represent to his 'Holiness, he relying upon those persons, we 'should have had nothing to say. Wherefore his 'Holiness having chosen Cardinals the most im'ploy'd and vers'd in matters of Doctrine, and 'added to them thirty of the most experienc'd Di'vines in *Rome*, we ought to be satisfied with this 'establishment. 3. That though all the Cardinals 'design'd for our Congregation, and most of the 'Divines imploy'd in it, are Officers of the H. Of'fice, yet some are not, and so it cannot abso'lutely be said to be that of the H. Office. 4. That 'the affair is not treated nor reported, at least hi'therto, in the general Assembly of the H. Of'fice.

'Now to this it may be answer'd, That whoever 'is engag'd in the information of an affair, contri'butes very much to the judgement of it, and the 'Registers of the H. Office will without fail very 'authentically set forth that the whole procedure 'of this affair was before its Tribunal, and so its Ju'risdiction will be acknowledg'd by us, and by you 'also, my Lords, in this so important affair, and 'that without contradiction; and supposing (as is 'very uncertain) the Brief and Bull speak not at all 'of that Tribunal, yet Monuments will be left to 'Posterity in what manner we acted in this Cause. '2. That the Pope being the Common Father of 'all the Faithful, may well comply with what the 'Customes of those who have recourse to him will 'admit; and there are other Cardinals, Divines 'and Bishops in great number in *Italy*, whom he 'may summon hither to make a Congregation 'somewhat solemn and more proportionable to 'the affair than this of which we speak is hitherto. '3. That no Cardinal is of this Congregation but 'is of the H. Office. That the Secretary of the 'Congregation is the Assessor of the H. Office, 'That of the thirty Divines chosen for it at first, 'only two nor are of the H. Office, namely the Ge'neral of the *Augustin*'s and F. *Aversa*; and there 'is great reason to doubt, whether by being chosen 'for this Congregation, they be not *eo ipso* made 'Qualificators of the H. Office; which may be said 'also of the two other Divines substituted since 'in stead of the two Qualificators of the H. Of'fice, who would not be present at these Assem'blies. To which may be added, my Lords, that 'although no report be made of this affair to the 'General Congregation of the H. Office, yet the 'whole conduct is as that of the H. Office, the man'ner of proceeding secret; excommunication 'to whosoever shall tell the least word of what is 'done in those Assemblies; all the Consultors ha'ving no other suffrage touching what is treated

there,

'there, but a deliberative one; and all the rest ge-
'nerally according to the order and manner of the
'H. Office; which was also one reason urg'd by
'Cardinal *Spada* in answer to our instances for a
'contradictory Conference, as we signifi'd to you
'by our last. As for the reasons, my Lords, on
'either side relating to the substance of the thing
'which we propound to you, you know them
'better than our selves, and sufficiently see the
'consequences which can be foreseen on the one
'side and the other. Wherefore we shall content
'our selves with having mention'd these to you,
'and we believe they will suffice to clear the thing
'perfectly to you about which we consult you, and
'we beseech you most earnestly to send us your re-
'solution with all speed.

'Other things remain'd to tell you, my Lords,
'concerning the choyce of the Consultors, and the
'proceeding hitherto held in this affair; but be-
'cause some of them are such that we need further
'light before we can speak of them with assurance
'and plainness, we shall defer them till we be bet-
'ter inform'd, and can acquaint you with them all,
'contenting our selves for the present to have spo-
'ken to you of these. We are,

My Lords,

Rome, Feb. 10. 1653. *Your most humble and obedient Servants,*

De la Lane, Abbot of *Valcroissant*.

De Saint-Amour.

Angran.

But when I reflect upon this Letter, I must confess, that how displeasing soever it was that an affair referr'd to the Pope by Bishops of *France* should be examin'd in the Inquisition, a Tribunal not own'd in *France*; nevertheless it would have been an advantage to us, to have had it discuss'd in the full Congregation of the Inquisition, and not in this part, which M. *Albizzi* had cunningly cull'd, by removing those whom he thought likely to be contrary to his designs. For had it been examin'd before the proper Judges of that Congregation both Cardinals and Divines, without affecting or excluding any, 'tis credible things would have pass'd after another sort. Cardinal S. *Clement* alone, who had right to assist therein, and was excluded by this attificial choyce, would have so clear'd things, that he would have overthrown all the designs of the *Molinists*, and procur'd a distinction of the senses of the Propositions, which was all that we desir'd. Besides, there was amongst the Consultors the F. Abbot *Hilarion*, the Abbot of S. *Peter in vinculis*, since Archbishop of *Manfredonia*; F. *Ubaldino* General of the *Sommasques*; F. *Bordone* of the Order of S. *Francis*; the General of the Dominicans, and another Dominican, Companion of the Commissary of the H. Office; *Monsignor Paolucci*, the Procurator General of the Augustines, and possibly two or three more, all excellent Divines, and very zealous for S. *Augustine*'s doctrine, and Members of this Tribunal, who being joyn'd to those of the Consultors who were favourable to us, would have been stronger as well in number, as they were incomparably in Learning. And the reason alledg'd for excluding the Dominicans particularly, and Cardinal S. *Clement*, as if they would have been partial in the business was the worst pretext in the world; since M. *Hallier* and all the rest protested daily that the Dominicans had interest therein, and that the points in contest were such upon which they fully agreed with the Jesuites.

Tuesday the 11th. a New Writing against the Propositions fell into our hands; it was of a hand like that of the others, whereof we knew M. *Hallier* and his Collegues were the Distributers. We forthwith took a Copy of it, that we might return it without delay to the person who did us the favour to communicate it to us.

In this VVriting, after the Propositions in the front, they attributed the same to *Jansenius*, citing him in this manner.

(1.) *A pag.* Indicii facti 19 *ad* 22. (2.) *à* 33 *ad* 50. (3.) *a* 1 *ad* 18. (4.) *in Hist.* Hær. Pelag. & Semip. (5.) *à pag.* 59 *ad* 63.

The false censure of the *Sorbonne* was cited in this manner: *Has Propositiones* Sorbona *sequenti Censura notavit.*

The first Proposition was branded as Calvinistical, and as condemn'd by the *Sorbonne* in *Luther. Damnavit in* Luthero *primam Propositionem ut impiam, Blasphemam & Hæreticam.*

Primam Propositionem (said the VVriting further) Jansenistæ *cum* Calvino *communem habent.* It attributed to *Jansenius* that ridiculous fiction of Necessitating Grace. *Intenditur* (said this VVriting) *hac Propositione, ac imprimis scilicet, hominem in eo statu collocare, in quo si peccat, necessario peccet, quia defectu gratiæ non peccare non potest; si verò bene agit, necessariò bene agit, quia* GRATIA ILLUM AD AGENDUM NECESSITAT. Calvinus *hoc etiam dixit. Propterea rectè concludit hominem libero arbitrio carere. Nam revera si homo ex necessitate agit, liberè non agit.*

Thus they securely vented Calumnies in private Writings, and further affirm'd this Falsehood upon the fourth Proposition in these words:

Porrò eo fine hanc Propositionem *adstruunt* Jansenistæ, *ut consequenter ad sua Principia loquantur, ut gratiam sufficientem tollant; ut qui bene agit, bene agere necessario dicatur, cum gratiæ resistere nequeat.*

And upon the fifth; *Hanc Propositionem adstruunt, ut consequenter loquantur. Si enim Christus pro omnibus mortuus non est; Ergo nullam gratiam illis confert, saltum in ordine ad salutem, qui damnantur. Ergo necessariò peccant. Ergo præcepta Dei illis impossibilia.*

About the same time accidentally came to my hands another Writing upon the Propositions somewhat

somewhat longer, than the former, which tended only to shew that they who prosecuted the condemnation of them were not contrary to the Thomists.

It was an abridgement of a longer VVriting mention'd above to have been dispers'd at *Rome*, and since printed at *Paris*, viz. *Jansenius à Thomistis damnatus*. Only there was added divers passages of S. *Thomas* which the Dominicans confuted and endeavoured to present the said Confutation to the Pope, with the other Writings which his Holiness would not hear of. 'Tis observable that it determin'd not any sense of the Propositions, nor attributed them to *Jansenius*, but handled them *in abstracto*. It cited sundry passages of S. *Thomas* and the Thomists, to shew that the Commandements are not impossible. That there is a Sufficient Grace in the sense of the Thomists; That Sufficient Grace is resistible; That the Will is not necessitated by Effectual Grace. None of which things were ever disputed in *France*, but thought fit by these Gentlemen to be brought into question at *Rome*, thus making an imaginary dispute and Chimerical adversaries; which was very easie for them to do, because they spoke alone, and writ what they pleas'd, without our knowing any thing of it when they dispers'd these Writings, or being able to refute them had we known it, their subtilty in this affair having alwayes been so to carry it, that they might be free to calumniate as much as they would, and not be subject to conviction. But the advantage to be drawn nevertheless from this proceeding, is this, that it discovers that the doctrine of Effectual Grace is so establisht in the Church and particularly at *Rome*, that they who impugn'd it in *France* were oblig'd to declare by all wayes at *Rome* that they meant not to touch it; and being they oppos'd the Propositi only by Citations of the Thomists who are Defenders of Effectual Grace, 'tis a manifest proof, all those which this History affords of the condemnation which they obtain'd of them, do's no prejudice to that Grace, as we have a hundred times protested.

These false accusations shew what necessity there was of a contradictory Conference, in which the Calumnies wherewith the minds of the Cardinals were prepossess'd would have been not only lay'd open but destroy'd in a moment. For to do it we needed to say no more, but that we taught nothing of all that which M. *Hallier* imputed to us; that we did not reject all Sufficient Grace, but only that of *Molina*; that we did not hold that Effectual necessitates but only that it infallibly causes to act; that men have a power to resist it, though it is not resisted: And so of the rest. This declaration alone would have stop'd their mouths, and reduc'd the Dispute to precise terms, by obliging them to confess that either the Question was about nothing, or else design'd against Effectual Grace.

CHAP. VI.

Of the Conference, Feb. 14. between M. Hallier and his Collegues on the one part, with the General of the Dominicans, and some principal Fathers of his Order on the other.

M. *Hallier* and his Collegues having understood the visit which the Father *Barelier* & *Reginald* made to the Ambassador to entreat him that the King would allow the resolution of their Order to intervene in this affair, conceived themselves oblig'd touse all their endeavours to hinder it. For which end they repair'd to the General on Tuesday, *Feb.* 11. Some dayes before we had visited him, and speaking of the design of all those who prosecuted the Propositions to destroy the Doctrine of Effectual Grace by their condemnation, we thought fit to give him the proofs thereof in a short Writing, wherein we laid open their sentiments and designs, and accordingly, not thinking of any thing else we went to carry it to him upon *February* 14. But comming to *la Minerve*, F. *Reginald* met us, and told us that M. *Hallier* and his Collegues were with the General, and it would be well that we deliver'd our Writing to him whilst those Doctors were there. VVe did so, and waited till their departure to speak with the General, and know what was the subject of their Visit. He receiv'd us but coldly, and told us that those Doctors had visited him in complement; and that as for the Paper which we caus'd to be given him whilst they were there, he had not yet seen what it was. Whereupon we gave him an account of it, and read it to him.

The next day we were inform'd that M. *Hallier* and his Collegues had not visited the General of the Dominicans only in complement, as he civilly told us, but to protest to him that he had no design to prejudice the Doctrine of Grace Effectual by it self, which his Order profes's'd to defend; to convince him of which, they were ready to subscribe the Five Propositions in the sense of such Effectual Grace, provided on the other side he and the Fathers of his Order would concur and contribute together with them to the condemnation of the same Propositions as they were contrary to the doctrine of Sufficient Grace. That for this purpose he desir'd a speedy Conference in his presence with some principal Fathers of his Order, and they should all find how they (*Hallier* and his Collegues) held the same Sentiments with the School of S. *Thomas*. Only they desir'd that F. *Nolano* and *Reginald* might not be of this Conference, because they were too hot upon this matter, and things would be more easily accommoded if they were not. We understand also that the General accepted this Offer, but would not yield to the exclusion of the two said Fathers; whereupon M. *Hallier* and his Collegues at length consented. That the same Evening the General acquainted the Fathers of his Order with all this,

and

and order'd F. *Reginald* to draw up the Five Propositions distinctly, in the sense of Effectual Grace, intending to cause M. *Hallier* and his Collegues to subscribe them before entring into any other accord with them.

The same morning M. the Abbot *Viole* told me that M. *Joyssel* was impatient to return, and expected a condemnation of the Propositions the second week of Lent; that he had in a friendly and pleasant way blam'd M. *Joyssel* for daring to come to *Rome* about this affair, being so little vers'd in the matter in question; that he could not understand how so many other props of the Party came to rely upon him; and that M. *Joyssel* ingenuously answer'd, that who had a mind to come, came, but of his own accord, and without procuration from Bishops or any body. I told the Abbot, that I was glad to understand this particularity. Whereupon he went about to retract, and excuse M. *Joyssel*, saying that perhaps they had receiv'd procurations since he was at *Rome*. But I answer'd him that it was too late to disguise what he had spoken so plainly.

Thursday the 13th. I understood that besides what is above related, M. *Hallier* and his Collegues offer'd the General to confer not only with his Fathers, but also with us; and that the General answer'd that being that the Pope and Cardinals would not yield to a disputation between us, he was loth to suffer one before himself, or to be the Mediator of it. That nevertheless the General purposed to speak to the Pope the next day, and tell him what had pass'd between him and M. *Hallier* and his Collegues; and that if his Holiness thought good that he should set them and us to dispute together, to try whether we could close, he should do it willingly, and account himself happy in being able to contribute to our reconciliation. I desir'd him who gave me this intelligence to pray the General not to make any such motion to the Pope, because we had no reconciliation of Doctrine to make with them; and that as for Conferences, it was more expedient to make them in a full Congregation. After I was return'd home, and given account hereof to my Collegues, they approv'd my answer.

In the afternoon we went to the General, and assur'd him again of their design who persecuted the Propositions, to make use of their condemnation against Effectual Grace and S. *Augustin*; of which we gave him new proofs; and he promis'd us to beware of suffering himself to be diverted by M. *Hallier* and his Collegues from the Capital point of Effectual Grace which they promis'd him to subscribe, being that alone for which himself and we were concern'd. After our departure, one of their Fathers who had some intelligence of what pass'd in Cardinal *Spada's* Congregations, told us that all went very ill there for the Propositions; that nothing was spoken of but their condemnation; but because the Pope had given order whatever were done, to beware of medling with S. *Augustin's* doctrine, or the matter *De Auxiliis*, they scarce knew what course to take. That yet he fear'd our resolvedness not to appear in Congregations but after our own way, might exasperate them against us, and carry them to extremities. We answer'd that we could not hinder them from doing what they thought good; yet all they could do could not hinder us from acting as we were oblig'd. Another of those Fathers told us that M. *Hallier* and his Collegues, had since their visit to the General endeavoured to defer the Conference design'd to be on Friday till Monday or Tuesday following; but the General would not yield to it, fearing to lose time whilst it was uncertain what the intentions of those Doctors might be. That otherwise they believ'd they tended to deceive; but they should find themselves deceiv'd, for either they would subscribe the Propositions as they promis'd in the sense of Effectual Grace, and so we should have all we desir'd; or else they would not, and so manifesting their promises as equivocal and fraudulent as the Propositions, they should oblige their whole Order to stand no longer in suspence, but engage against them in this affair.

Omitting some less considerable passages, which would cause too great interruption, I shall proceed to insert the Relation of the Conference which was held on Friday the 14th. word for word as it was given me soon after in Writing by one of the Dominicans.

A Relation of a Conference between M. Hallier *and his Collegues at* la Minerve, Febr. 14. 1653. *and the General of the Dominicans and some Fathers of that Order made by one of those Fathers.*

M. *Hallier* and his Collegues came to the General of the Fryers Predicants on Tuesday *Feb.* 11. 1653. The subject of their long discourse with him, was, That they agreed with the *Thomists*, and admitted Grace Effectual by it self, but held also that God gave Sufficient Grace. That in this sense they impug'd *Jansenius*, and desir'd of his Holiness in the name of fourscore French Bishops the condemnation of the Five Propositions, in the maintaining of which the Order of S. *Dominicus* was no wise interessed.

The General would not determine any thing with them, saying that the affair was too important to be decided in a moment; that he would consult with his Divines about it; that nevertheless he protested that he undertook not to defend *Jansenius*, unless in what he taught conformably to the sentiments of S. *Augustin*, whom the Fathers of his Order so vigorously defended under *Clement* VIII^. and *Paul* V. That if it could be known that the interest of that Doctrine was not mingled with *Jansenius*, he would not stir at all; but if it were never so little concern'd directly or indirectly, he could not but interpose in the business.

M. *Hallier* answer'd, That they were ready to show both to him and his Divines in his presence, that he was not concern'd therein.

Whilst they were in this debate, M. *de* S. *Amour*, M. the Abbot *de Lane*, and M. *Angran* came to *la Minerve*, and meeting F. *Reginald* (by whom they understood that their Adversaries were with the General) told him that they came to present a Writing unto him which contained the sentiments of M. *le Moyne*, *Pereyret*, and others who prosecuted the condemnation of the Five Propositions. F. *Reginald* answer'd them that it was very important

important that that Writing were deliver'd to the General before he concluded any thing with those Doctors, and therefore sent a Frier of the General's chamber to deliver it to him, and tell him that it was very important that he please to read the few lines written in the Paper. VVhich done, M. *de S. Amour* and the others waited till M. *Hallier* and his Companions were gone. After which they were admitted to the General, who received them somewhat coldly. The same Evening that General call'd for *Reginald*, told him that M. *Hallier* and his Companions were ready to subscribe, and to that purpose were to come on Friday to confer with us; and that they were very urgent that F. *Reginald* might not be there, which the General would not yield to, and so at length it was resolv'd upon. F. *Reginald* answer'd, that great heed was to be taken of surprizes; that the Jesuites admitted Effectual Grace; that in the Congregations of *De Auxiliis* they proceeded so far as to affirm that God physically and really moves the VVill before it acts; and yet under these fair words they had equivocations which wholly enervated Grace; that therefore it was needful to go with great precaution. VVhereupon the General commanded him to draw up the Five Propositions in the sense of Effectual Grace, according to the sentiments of S. *Augustin* and the Fathers of the Order; which he did in this form:

I.

Gratia de se efficax vere, realiter ac physice præmovens ac prædeterminans, immutabiliter, infallibiliter, insuperabiliter & indeclinabiliter, ita est necessaria ad singulos actus etiam ad initium fidei & ad orationem, ut sine illa homo etiam justus non possit adimplere Dei Præcepta etiamsi & conetur affectu & conatu imperfecto; quia deest illi gratia qua possit, sive qua fiant ipsi possibilia possibilitate cum effectu, ut loquitur Augustinus *de Nat. & Grat.* cap. 42.

II.

In natura lapsa nunquam resistitur gratiæ interiori, id est, efficaci, in sensu explicato in prima Propositione, quæ secundum phrasim Augustini *vocatur interior.*

III.

Ad merendum & demerendum in statu naturæ lapsæ non requiritur libertas ab omni necessitate, sed sufficit libertas ab omni coactione, hoc est, a violentia & naturali necessitate.

IV.

Admiserunt Semipelagiani gratiæ interioris necessitatem ad singulos actus, etiam ad initium fidei; & in hoc erant Hæretici, quod vellent eam gratiam talem esse, cui posset humana voluntas resistere vel obtemperare, id est, in hoc erant Hæretici quod vellent gratiam illam non esse efficacem modo explicato in prima Propositione.

V.

Error est Semipelagianorum dicere Christum pro omnibus omnino mortuum esse aut sanguinem fudisse: quia videlicet Christus *est quidem mortuus pro omnibus quoad sufficientiam pretii sufficienter, non tamen efficaciter, quia non omnes participant beneficium mortis ejus.*

During these two dayes F. *Reginald* by the General's Command shew'd the Propositions which he had drawn to the other Fathers who were to assist at the Conference, namely to F. *Galasin*, F. *Nolano*, F. *Alvarez* Regent of *la Minerve*, and F. *Libelli Bachelier* and Regent also; and advised what they were to beware of.

Friday the 14th. being S. *Valentine*'s day the Molinist Doctors came hither presently after dinner, and were brougbt into the great room of the Inquisition. The General also being enter'd, after a little Ceremony M. *Hallier* and his Companions were plac'd in Chairs near a Table upon which was set a Stand[illegible] with Paper, in case there should be any need of writing. The F. General sate directly against M. *Hallier* on the right hand, F. *Galasin* over against one of his Companions, F. *Nolano* opposite to the other, and F. *Bachelier* to the Regent, who was placed next to those Gentlemen, and after him F. *Reginald.*

The F. General begun in Latin, saying that those Doctors had taken the pains to come and enter into conference with the Divines of his Order about the affair of the Five Propositions; and therefore he desir'd them that they would unfold their sentiments.

M. *Hallier* thereupon spake, and said in Latin, That the University of *Paris* had alwayes a great respect for the General and his Order; upon which he was very copious. That the Propositions had no

no relation to the dispute of the Fryers Predicants with the Jesuites; but were an affair totally distinct; that none was concern'd in it but *Jansenius* who had reviv'd the Propositions of *Baius* condemn'd by the most great H. and learned Pope *Pius* V. the light of that Order, in whose prayses he was very prolix; That the said Bull was publisht by *Gregory* XIII. renew'd by *Urban* VIII. and *Innocent* X. That the Congregations were held to this end with precaution in no wise to meddle with the matter *De Auxiliis*. He was long upon this Discourse, during which the last of his Companions was folding some papers upon the table.

When he had ended, the General spoke, and repeating briefly and judiciously what M. *Hallier* had said, shew'd that the question was not about the defence of *Jansenius*, but only to explain how the Propositions could be censur'd or condemn'd without touching the matter *De Auxiliis*; that this seem'd to him very difficult, that nevertheless he should be glad to know the sentiments of those Doctors.

M. *Hallier* reply'd and spoke many things in general, repearing what he had formerly said; and added that when the Fryers Predicants defended the efficacy of Grace before *Clement* VIII. and *Paul* V. these Propositions were not treated of; that when the Jesuites argu'd against Effectual Grace, that it would follow that the Commandements were impossible to those who had not such Grace; that this was absurd, and therefore it ought to be concluded that Grace is not Effectual of it self. The Fryers Predicants answer'd, by denying the Major and granting the Minor. That the Jansenists granted the Major and deny the Minor. That all the Thomists admitted Sufficient Grace; that *Jansenius* deny'd it; and consequently the Thomists were far from *Jansenius*.

Hereupon F. *Nolano* said that this was so common amongst the Thomists; that S. *Augustine* was of another mind; and that they ought not to deprive us of the weapons of S. *Augustine*. But the General interpos'd, and said that the Question was not about Sufficient Grace.

After which M. *Hallier* repeating the same things, added that this was the whole difficulty between the Dominicans and the Jesuites, but not the present question. That the Thomists affirm'd that Effectual Grace did not pertain to the First Act and Power, but to the Second; that they admitted Effectual Grace which causes to act infallibly, *insuperabiliter*, *indeclinabiliter*. But this did not hinder the Commandements from being possible, even to those who have not such Grace, because God gives them Sufficient to perform them, or else to obtain and impetrate that which is necessary.

F. *Nolano* interpos'd again that there was no ground either in S. *Augustin* or S. *Thomas* for such Sufficient Grace; that on the contrary they deny'd it. That if S. *Augustine* were suffer'd to be condemn'd in one sole point of the Doctrine of Grace, his authority would be no longer considerable in the Church; that we ought not to suffer it; S. *Augustin*'s doctrine having been approv'd by the Popes, *Celestin*, *Homisda*, *Gelasius*, and *Clement* VIII. that it was highly important to stand stiff upon this.

The F. General reply'd again that this was not the question, and therefore M. *Hallier* might proceed, who repeating the same things concluded that the first Proposition had no connection with the questions *De Auxiliis*, agitated under *Clement* VIII. and *Paul* V. And that for their parts; they never intended the condemnation of the Propositions but in the sense of *Jansenius*. That they had affirm'd the same in the first Memorial, which they presented to the Pope in the name of fourscore Bishops who deputed them.

Whereupon the third read the Memorial which they had presented, and said the same things which M. *Hallier* had done. The second likewise spoke something to the same sense.

Then M. *Hallier* added that they had alwaies made the same protestation; and that when they were call'd before the Congregation, they so protested, because they saw well that those Questions were not to be medled with.

The general answer'd him, that then it was not without reason that he fear'd and intended to stir; and he demanded whether his fear was just and well-grounded.

M. *Hallier* reply'd, that the F. General's feat was just, and that he did well to fore-arm himself; but for their parts, it was in no wise their intention to get the opinions of the Dominicans condemn'd. Then he proceeded to the second Proposition, and briefly explicated it, saying that the Thomists admitted Sufficient Grace, not only external but also internal, which men may resist and do oftentimes resist; but *Jansenius* deny'd them; and so there was no connection of the Propositions with the doctrine of the Order of Fryers Predicants. As for the third, he said that *Jansenius* affirms that 'tis sufficient to make an Action meritorious, that it be done without constraint, though it be necessary. That S. *Thomas*, *Qu.* 6. *De Malo* affirms this Opinions heretical.

The second added, that the Thomists affirm the same.

The third cited some Thomists.

M. *Hallier* said, that the fourth and fifth had as little relation to the Dominicans opinions, because these Propositions were never agitated in the time of *Clement* VIII. and *Paul* V.

After M. *Hallier* had ended, the F. General commanded F. *Reginald* to speak first and declare his judgement. He was the last on M. *Hallier's* side, who said that being thick of hearing he intreated the General to cause him to come nearer, and to place him where he might see him. Whereupon the Father exchang'd places with F. *Nolano*.

But when he began to speak, M. *Hallier* said he could not hear him, and therefore the General commanded him to speak lowder. Which he did, and said that three things were to be suppos'd: First, that it could not be made an Article of Faith, That there is Sufficient Grace common to all; that it was a dispute in the Schools; that many Authors deny that there is any Grace purely sufficient, but that all Sufficient Grace is effectual for some acts, that in this sense *Jansenius* did not deny it. And however *Jansenius*'s opinion were

with which he would not meddle. It was certain, that a decision of Faith could not be made concerning Sufficient Grace, especially such as is general, because S. *Augustin* denyes it, *Nunc autem quibus deest, &c.* as he speaks of Sufficient Grace, which he saith is deny'd to some. Secondly, 'Tis to be suppos'd that the Sufficient Grace admitted by the Thomists, is very different from that of the Divines *of the Society*; that these latter hold a Sufficient Grace which may be and is determin'd by the Consent of Free-will, either present or fore-seen; and besides this Sufficient Grace they admit no other necessary to all acts. But the Thomists with common consent admit a Sufficient Grace which gives power, but is not determin'd by the consent of the Will, and besides this Grace they hold that for a man to act he needs another Grace powerful and effectual of it self. Thirdly, That this Grace, necessary to all actions, even to the beginning of Faith, Prayer, and other Good Works, causes the will to act infallibly, *insuperabiliter & indeclinabiliter*, and that independently on *Scientia media*, and the conditional Prevision of God. That this being suppos'd, the Propositions were true in the sense of such Effectual Grace. That in the disputes *De Auxiliis* the Thomists had answer'd the Objections of the Jesuites, who drew all these Five Propositions as absurdities following from the Effectual Grace which the Thomists had explicated by the word of Physical predetermination; that it was a Question whether it pertain'd to the first act or the second, because it reduc'd the power of the first act into the second act. That in the Congregations *De Auxiliis* several points were disputed of, especially Grace necessary for performance of the Commandements; and that when the Jesuites objected, that if Effectual Grace were necessary, the Commandements would be impossible to those who had not such Effectual Grace, the Thomists answer'd that they were impossible *in sensu Composito*, but not *in sensu Diviso*: that as S. *Augustin* in the 42d. Chapter of the Book *De Natura & Gratia* distinguishes a possibility which he calls *cum effectu*, and another which may be call'd *simplex*; as may be collected from other places of S. *Augustin*; so the Thomists distinguish two Impossibilities, which, in the School-terms, they call *in sensu Composito*, and *in sensu Diviso*; that accordingly they distinguish that *in sensu Composito*, it is impossible for him who hath not Effectual Grace to observe the Commandements; which is as much as to say, that 'tis not possible for him with that possibility which S. *Augustin* terms Possibility joyn'd with Effect, *Possibilitas cum Effectu*; but they are possible *in sensu Diviso*, that is, with a simple and remote possibility or power. And therefore he conceiv'd that the first Proposition could not be absolutely and without distinction condemn'd, without doing great wrong to the doctrine which the Fathers Predicants had defended in the Congregations *De Auxiliis*, considering also that in the first Proposition Sufficient Aid was explicated in the same manner that many Thomists explicated it, *viz.* in these words *volentibus & conantibus*, which ought to be understood of an imperfect will and endeavour, proceeding from a Sufficient Grace explicated in the sense of the Thomists.

As for the second Proposition, he said that he conceiv'd that neither could it be absolutely condemn'd without doing wrong to the doctrine of the Thomists; because if by *Internal Grace* we ought to understand Effectual Grace, as S. *Augustin* understands it, it is certain the Thomists alwayes held that, to speak properly, it is never resisted, yea that it cannot be resisted; though in a sense less proper they confess that it may be resisted, that is, a man may not give his consent, because he who consents, consenting freely, alwayes reteins a power of not consenting.

As for the third he said, that if by Liberty from Necessity it was understood that to the making of an action meritorious it must be free from all Necessity, even that which is call'd Necessity of Infallibility *in sensu composito*, or from Necessity in general, and the like; then in condemning this Proposition, all the Thomists, yea all the Schools who admit it will be condemn'd. But if absolute or natural Necessity, which takes away the indifference of the Object be meant, then will *Scotus* with his School be condemn'd; and 'tis not convenient to require the condemnation of so famous a School.

As for the fourth, that it depended upon History, and that the Thomists alwayes maintain'd in the Congregations *De Auxiliis* that the Semipelagians err'd in that they would not admit at least for some acts, Grace Effectual of it self, but only admitted Sufficient Grace which may be determin'd by the Will. That therefore if this Proposition were condemn'd absolutely, the Thomists would be condemn'd too, and depriv'd of all their proofs which they drew from S. *Augustin* to prove Grace Effectual of it self.

As for the last, it appear'd sufficiently by what he had said in the beginning, because if they would have it that *Jesus Christ* dy'd for all, that is, by his death merited for all universally and without exception Sufficient Graces, it was a Question of the School which could not be determin'd. That if it were determin'd in this sense, that Jesus Christ merited for all Sufficient Graces determinable by the Will, then Effectual Grace would be destroyed. But if they only aim'd to get it defin'd that *Jesus Christ* dy'd for all *sufficiently*, in regard his blood was of infinite value and sufficient for all, this fifth Proposition would not be condemn'd, because neither the Semipelagians ever spoke so much in this sense, nor the Disciples of S. *Augustin* ever accus'd them of Error, for having said that *Jesus Christ* dy'd for all in this sense. And therefore he concluded that the Propositions could not be condemn'd absolutely, without wholly ruining the Doctrine of the Thomists.

F. *Reginald* having thus ended, M. *Hallier* reply'd, That the Question of Effectual Grace was very remote from Physical Predetermination; that the Thomists never plac'd Effectual Grace in such Predetermination; that Grace was a thing very antient, and Physical Predetermination a thing very new invented by some new Thomists.

At these words F. *Reginald* made a little sign with his Head, intimating that he did not approve them; at which M. *Hallier* taking offence said that he spoke Truth; and that he ought not to shake

shake his head at it; for 'twas true that it was a novel invention. F. Reginald, out of respect to the General, and because he was in their house, reply'd nothing.

M. *Hallier* continuing his discourse, said that 'twas true that the Thomists, to reconcile and accord freedom with physical Predetermination, us'd the distinction of *sensus Compositus & Divisus*, but not to conciliate Effectual Grace with Liberty; That this Effectual Grace did not pertain to the First Act, nor consist in a physical Predetermination; that besides he had read S. *Augustin* very well, who never us'd those words *Possibility with Effect and Possibility simple*; that they admitted Grace Effectual of it self necessary to all Good workes even independently on God's provision, which he had taught publickly long a go, and was ready to teach again; that he had protested thus before the whole Congregation of Cardinals and Consulters at his audience there; But that the Necessity of this Grace in no wise render'd the Commandments impossible to him who wanted it; That he who had it, had alwayes a power to resist it; that the Council of *Trent* had so determin'd when it said *possit dissentire si velit*, and that consequently a man consented without Necessity. That the third Proposition had been condemn'd against *Michel Bains*, that constraint alone takes away liberty.

F. *Reginald* replying, desir'd M. *Hallier* to excuse him if he told him that for certain all the Thomists, except one or two, held that Effectual Grace is a physical Predetermination; that even they who plac't it amongst indeliberate acts, said it is predetermined physically, and that therefore the Thomists us'd the distinction of *sensus Compositus & Divisus*, as well in reference to Effectual Grace as physical Predetermination; That when the Council saith *possit abjicere*, *possit dissentire*, it means *in sensu diviso*, and not *in sensu Composito*. That physical Predetermination is not a new invention as to the substance of the thing, that the word Predetermination ought not to be disputed, being found in S. *Thomas* and many other ancient Doctors. That as for the distinction of *Possibility with effect* and simple Possibility, it is found in S. *Augustin*, who uses the word *Possibilitas cum effectu* in chap. 42. of the book *De Gratia & Libera Arbitrio*; as for the other part, simple posibility, he confess'd it is not found formally in S. *Augustin*, but is evidently collected out of the fifth book *De Civit. Dei*.

M. *Hallier* rejoyn'd to the last point saying that the terme Possibility with Effect was never found in S. *Augustin*, and repeating the same things which he had said before; especially that he had alwayes protested that they pursu'd not the condemnation of the Propositions, saving in the sense of *Jansenius*, and not in the sense of Effectual Grace which they held.

M. *Hallier's* Companions spoke the same things which they had said before, adding that in all Memorials they had us'd this exception, because they saw that otherwise they should do wrong to so many and so learned Divnes of S. *Dominicus*.

Here the *R. F.* General interpos'd and said, Then our fear is just, since you acknowledge it requisite to make those protestations.

M. *Hallier* answer'd that they had taken order for that, because the speech which he made in the Congregation would be inserted in the Bull, to the end it might be known that the Propositions were condemn'd only in the sense of *Jansenius*.

Then the F. General commanded F. *Alvarez* Regent of *la Minerve* to speak, who said that he saw no more difficulty in this affair; that if these Doctors acknowledg'd Grace Effectual of it self indepently on God's provision, they must also acknowledge the truth of the Propositions in the sense of Effectual Grace, and consequently that the Commandments are impossible to him who wants it with an Impossibility consequent and not anteeedent; and next, that a man never resists internal, that is, Effectual Grace; and that this necessity takes not away merit; and so of the other Propositions. That since they agreed in doctrine, it remain'd only to consider how it was requisite to proceed in this affair; that he conceiv'd it expedient to unfold the Propositions and demand the confirmation and definition of them in the sense of Effectual Grace, and their condemnation in the other senses.

M. *Hallier* permitted not the F. *Regent* to end, but told him that he acknowledg'd the Effectual Grace as mention'd by F. *Regent*; that he admitted that the Commandments are impossible to him who wants it, with an impossibility consequent and not antecedent; that they were ready to subscribe thus much *privatim*, but not as Deputies, provided their Reverences would subscribe the condemnation of the Propositions in the sense of *Jansenius*.

F *Galasin* told them, that the match was not equal; that a General could not subscribe it, they subscribing only as particnlar persons.

M. *Hallier* answer'd that he demanded only the condemnation of *Jansenius* who was condemn'd already.

F. *Reginald* having desir'd leave to speak one word, said, But what if *Jansenius* hath had the same sense as the Thomists in all these Propositions, or in any one of them? this is the business. Why is it denyed to distinguish that sense? wherefore (continu'd he) to avoid this inconvenience, it will be requisite to make a common Memorial address'd to his Holiness and the Congregation, wherein to lay open the sense of *Jansenius*, and, it not beiug the same with that of the Thomists, to persue its condemnation.

M. *Hallier* and his companions answer'd altogether that they could not do it, nor recede from their first Memorials, nor from the precise orders given them by the fourescore Bishops who disputed them.

The F. Regent said to them, Neither can we agree with you, since you will not explain the sense.

Whereupon M. *Hallier* and his companions said, that they insisted upon the condemnation of *Jansenius*, and the five Propositions, so far as they deny'd sufficient Grace.

The F. Regent answer'd to them, He acknowledges it in the same Proposition, *volentibus & conantibus* with an imperfect will and endeavor; for that will or velleity, and imperfect indeavor pro-

ceeds from an imperfect and smal Grace, which is in effect the sufficient, as many Thomists explicate it.

The Doctors reply'd, that if he admitted it, he contradicted himself.

The F. Regent said to them, If *Jansenius* contradicts himself, will you demand that he be condemn'd in both the two contradictions? It is requisite therefore to expound him before condemning him. For two contradictions cannot at the same time be true, nor consequently defin'd.

The Doctors answer'd that *Jansenius* formally deny'd sufficient Grace in *Tom.* 3. *l.* 3. *chap.* 1. and the following, that he call'd it a Monster, and was as well against the Thomists as the Jesuites.

The F. Regent urg'd them and told them, *Jansenius* admits habitual Grace, Gifts, Infus'd vertues, he admits also Inspirations and internal Illuminations which make us know Good, for since we cannot will what we do not know; and in this first Proposition he saith that the Just man wills, he supposes the knowledge which comes from supernatural light and inspiration. In the third place he admits that he hath an imperfect will and Endeavour: Now this velleity and imperfect indeavor proceeds from some Grace, as *Jansenius* saith, and this Grace is term'd sufficient by the Thomists; therefore he admits all that the Thomists admit, and that you admit: For what is it that you admit more in him who do's not fulfill God's Commandments? You admit habitual Grace and vertues; *Jansenius* admits them: You admit Illuminations; *Jansenius* admits the same: You admit a small and weak Grace for these Velleities and imperfect endevors; *Jansenius* admits it also: You admit a Grace in him who performes the Commandments; *Jansenius* admits the same: What is it then which you admit further in him who doth not fullfill God's Commandments?

The Doctors were much press'd, and never answer'd; but speaking all at a time, never answer'd to the question made to them by the F. Regent, who urg'd the same arguments upon them twice or thrice.

At length they answer'd, (and I think it was the last who answer'd) that besides this they admitted a sufficient Grace, which gives the utmost and compleate power, in such manner, that therein is wanting to him who keeps not God's Commandments, onely the bare action which proceeds from Effectual Grace.

The F. Regent told them that this sufficient Grace was not in the sense of the Thomists.

Then F. *Libelli Bacchelier* said that S. *Thomas* in 1. 2, 9, 109. act 9. and 10. and in many other places, saith that a Just man cannot fullfill the Commandments and do good without the motion of God; that such motion is Effectual Grace; and that therefore in some sense it is true that a man who hath not Grace, hath not a compleate power; that this was the opinion of most Thomists, and that it was necessary to declare the sense in which they would have the Propositions condemn'd.

F. *Tolano* added that the first Proposition could not be condemn'd without condemning those two expresse Articles of S. *Thomas*, wherein he affirmes that a man cannot do good without Grace; and that it is evident that he speaks of Effectual Grace; that S. *Thomas* never taught any other; and therefore it was requsite to explicate the Propositions before condemning them.

The F. *Regent* fell again to presse the Doctors, and said, That what they admitted further in him who keeps not God's Commandments, is not at all receiv'd in the School of S. *Thomas*, though some *Thomist* should have said it. That if they would do any thing and agree with the Thomists, they must necessarily explain the Propositions, and afterwards in a Memorial either general, or in particular, demand of his Holinesse the condemnation of the Propositions in the sense which should be found false; that it imported very little whether *Jansenius* or some other were the author of them.

The Doctors reply'd hereunto that they could not in any manner recede from the Memorials which they had presented, nor the orders which foure score Bishops had prescrib'd them. The F. Regent rejoin'd, Neither can we agree with you.

Whereupon the R. F. General said to M. *Hallier*, that they must not take it ill if he took his Course, since he saw what interest all his Divines found, and themselves confess'd his Order said that the Propositions might not be condemn'd without explication.

This done, all arose from their seats, and after they had conferr'd a little apart, the F. General accompani'd the Doctors to the bottome of the staires into the Cloister; from whence F. *Nolano*, *Libelli*, and *Reginald*, accompany'd them to the gate of *la Minerve*. This is the account of that Conference.

CHAP. VII.

Of a long audience which I had of Cardinal Ghiggi *upon the same* 14th *of* February.

THE same day that this Conference was held at *la Minerve*, I was a long while in Cardinal *Ghiggi's* Antichamber before his masse begun. When it was ended, the first that had audience was the Secretary of the Congregation *de Propaganda fide*. After him F. *Modeste*, and next him two persons in a curt garb who seem'd to be but of mean condition. When there was no body more that desir'd it, I was introduc'd. I told the Cardinal that the last time we had had the honour to see him, amongst the reasons then represented to him for the communication of our Writings, I had acquainted him that hapning to see one which was presented to their Eminences by our Adversaries, therein, casting my eyes upon a place, I found a great falshood. That I was come again to confirme the same to his Eminence, and to shew him if he pleas'd that it was not onely an enormous

enormous, but also a bold and wilful falshood. That his Eminence was concern'd to know with what sincerity either side acted, and if he pleas'd to let me see that Writing of our Adversaries, I would instantly shew him the falsity. The Cardinal took this Proposal quite otherwise than I expected, and with an aire wholly contrary to his usual gentleness and courtesie. He answer'd me sharply, that it was time for us to resolve to submit and comply with the Pope's pleasure; that we had been told often enough already that there should be no communication of Writings. He askt me how I could know whether the others had presented any; that perhaps they had not; that he knew as little whether or no we had. I reply'd that his Eminence amaz'd me with this, for I conceiv'd ours were both for bigness and matter considerable enough not to be forgotten. The Cardinal said, that at least we had not presented them *à tutti* to all; that Cardinal *Pamphilio* had none. That for his own part he knew not which were ours, and which were those of our Adversaries. That we had very late bethought our selves of demanding a communication of Writings. That we spoke not of it at the beginning, before our Adversaries came. That we might have reason in desiring the Pope that he would please to define certain Propositions; but to impose law upon him touching the way of doing it, was not just. That we said, *Vogliamo parti, vogliamo contestare*; We will have parties, we will enter into disputation with them; that it did not become us to speak in this manner; *Non est vestrum* (said he) *nosse tempora vel momenta, quæ Pater posuit in sua potestate.* I answer'd his Eminence that the demand we made for the communication of our Writings, was not new. That on *July* 10. 1651. I deliver'd to the Pope the Letters of the Bishops who sent us, and that those Letters expresly demanded it. That in our audience of the Pope, *Jan.* 21. 1652. we left a Memorial with his Holiness, wherein this demand was expresly contain'd. The Cardinal scarce suffer'd me to make an end, but he askt me, What meant you to say *partibus auditis*, seeing you had no parties then? No sooner had I begun to answer him that the Jesuites were our principal parties, and alwayes upon the place at *Rome*; but he interrupted me again, saying, Ha, You would now fall upon the Jesuites and grapple with them; but the Pope will not suffer it. That we must resolve to proceed more mildly, and not speak, as we did, of causing the Jesuites to be declar'd Hereticks. Then with a more gentle tone he told me, that he had alwaies receiv'd me favourably; that he was not oblig'd to do so; that he might give me a bare hearing, and then reconduct me without speaking so much as one word to me. I thankt him for the good will which he profess'd to me, and told him that I conceiv'd likewise that on our part we had endeavour'd to correspond therewith; that our carriage had been modest and fair, and that the demand we made was never refus'd to any person by the H. See. He askt me whether I was sure of it. I answer'd that I knew no example. And he reply'd In some: as if to conclude, that if we had nothing else to demand, we might be quiet, and that it was not handsome in us to be so stedfast and resolute to be doing *à pugni* at cuffs. I answer'd him that I conceiv'd not that there was any fighting before *Clement* VIII. or *Paul* V. or in the Council of *Trent*. He reply'd that the times were now otherwise, and, as if to dismiss me, he askt me what it was that I pretended. Whereupon I represented to him how little time he afforded me to speak, and satisfie his complaint of our not having yet presented our Writings to Cardinal *Pamphilio*; and I told him that we knew not of his being substituted in the place of Cardinal *Roma* till he (C. *Ghigi*) inform'd us of it the last of *December*; though indeed Cardinal *Spada* had told us once in *October* that he believ'd Cardinal *Pamphilio* would come to a certain Congregation which he design'd for us. That ever since we had done our utmost to present our Writings to Cardinal *Pamphilio*, but could not, by reason of the great multitude which we found at his Chamber door, as often as he gave audience, notwithstanding his *Maistre de chambre* had frequently promi'sd to befriend us. The Cardinal reply'd that nevertheless Cardinal *Pamphilio* was at all the Congregations held during the month of *October*, *November* and *December*. I mention'd again the communication of our Writings, and beseecht him that since I saw him altogether resolv'd to deny it to us, he would do me the favour to let me understand the reasons why he became of this mind, having testifi'd to me in my former visits that such Communication was so necessary that nothing could be well done without it, to the end I might signifie the same to our Bishops, and they, if it satisfi'd them, reverse the Orders which they had given us to perfist in demanding it till it were granted. The Cardinal hesitated a little what answer to make; at first making semblance of doubting that he never was of that mind, or having forgotten it. But I press'd him, and said, Yes, My Lord, before the Congregation was establisht when M. *Hallier* came to relate to your Eminence all that came into his head against us, and I beseecht your Eminence not to value what he said; you answer'd me, that all those tatlings, *chiacchiare*, were to no purpose; that they went in at one ear and out at the other; that it was requisite to come to the proof, to writing, to set down the business in paper, to demand of the other what he hath to answer to it, who must also do the like, &c. In brief, your Eminence said so expresly, that to bring any thing to effect, it was necessary for all to be done which we demanded in our Memorial; that I askt your Eminence whether you had seen that Memorial, and you said it was fitting to do all that we demanded; but you had not seen it, and would be glad to see it; and therefore I carri'd it the next day or two dayes after to your Eminence, and you were well pleased with it. But since that Congregation has been establish'd and our Writings presented, we have been held in suspence for some time whether they should be communicated or not; afterwards we were told that it was conceiv'd that they should not; then from time to time our hope has been diminish'd, and now 'tis flatly deny'd. Your Eminence will extremely oblige me by telling me the reason of this alteration; that so being satisfi'd with it my self, I may signifie it to the Bishops. The Cardinal began his answer something in anger, saying,

Pole-

Polevale: dimenticare questo, You might have put this out of your head, but told me no reason of this alteration; and instead thereof fell to blame me, for that the Pope having declar'd from the beginning that he would by no means meddle with the matter *De Auxiliis*, yet we forebore not in our first Writings to drive the affair directly to it. I acknowledg'd that we had very well understood what the Pope said to our selves concerning his resolution not to meddle with the matter *De Auxiliis*; and that we had nevertheless made all the importunity we could to induce the Pope to make an exact and serious examen thereof; because it was not possible to pass a Judgement well upon the Five Propositions in question (being in the sense according to which we defended, and our Adversaries in their hearts oppos'd them, but visible consequences from that Capital Principle and Essential Point of this matter) without first judging of the truth or falshood of that principle. Wherefore though we found the Pope purpos'd to decide the Propositions without touching the matter; yet it did not stop us, because we hop'd that in the progress of the affair the Pope would discover the error and defect of that purpose, which had been suggested to him by M. *Albizzi* or some other. I had scarce nam'd M. *Albizzi*, but the Cardinal interrupted me in anger, and said, This it is, all is lay'd upon M. *Albizzi*. They of *Flanders* said M. *Albizzi* had falsifi'd the Bull of *Urban* VIII. yet he (the Cardinal) had shew'd them that 'twas not so. After which he added some words which I heard not plainly, but conjectur'd by these two words *istos pervicaces & pertinaces* (meaning I suppose as well us as the Doctors of *Flanders*, that their sense was that there was no way to reduce those obstinate persons to reason. I took no notice of all this; but continuing what I was speaking, added, that indeed we doubted not but M. *Albizzi* and perhaps others with him had perswaded the Pope that he had impos'd perpetual silence touching the matter *De Auxiliis*; and that this was the cause why the Pope would not engage upon an unprofitable and superfluous labour which would terribly wrack him, and whereof he could not hope to see any issue for himself, or fruit for the Church. That it could never be prov'd that such a silence was impos'd either by *Clement* VIII. or *Paul* V. That if it had, we could shew the Pope and their Eminences that that Ordinance ought to be revok'd, and that it could never be upon any occasion so necessary as this of the Propositions, by reason of their indissoluble affinity with that matter in the true and orthodox senses, for which alone their Authors prosecuted their Condemnation, and we endeavour'd to hinder it. The Cardinal suffer'd me not to make an end of what I was speaking concerning the connexion of the Propositions with Effectual Grace, but acknowledg'd that it was true, that they perceiv'd it well, and that this gave them most trouble. That they consider'd all this; and that I ought not to doubt of it. I observ'd in this Conference that the Cardinal offer'd twice or thrice to end it, and about this place he turn'd towards the door (for we were walking all this while) whetefore I resolv'd to say nothing at all more to him, but suffer him to speak while he pleas'd. I was so dissatisfi'd during the whole discourse, that I believe some sight of it appear'd in my countenance; which I conceiv'd not unfitting to be observed by the Cardinal. When he had done, I suffer'd my self to be reconducted by his Eminence without speaking a word. He continu'd still to set forth to me, though not without some sticking, what care they took to effect some suitable and fitting order in this affair, concluding that they desir'd that we would contribute thereunto on our part, instead of obstructing them, as we did; *desideraremus manus adjutrices non impugnatrices*. After which, perhaps a little to temper the bitterness of these words, he added, when he was come to the place of parting, that we ought on either side to pray to God for his assistance in this affair, *Oremus Deum, &c.* I said nothing more at all to his Eminence, but made him a most humble and serious reverence, which might intimate to him as much my dissatisfaction as respect.

CHAP. VIII.

Of the two Memorials which our Advocate presented to the Pope in our behalf in an audience which he had of him, February 17.

HAving in vain endeavour'd to give the Ambassador a Visit, and an account of our affairs, I went alone to F. *Luca Vadingo*, who restor'd me our Writings *De Gestis*, and said he wisht all the Cardinals had seen it. He told me of the Jesuites reproaches cast upon us by reason of the two stories of the frantick sick man and the loose woman. He told me that we were accus'd of causing disturbance everywhere, because we would not let our Penitents dispose of a penny but by our order, as appear'd by the story of M. *Charigny*. By all which I perceiv'd that these goodly fictions were spread amongst the Consultors of our Congregation as well as amongst the rest of the world. In brief, this good Father inform'd me, That their cares were so throng'd with these vain reproaches, that in all their Congregations there was not so much as one word spoken concerning our Writings.

Saturday the 15th. one came from Cardinal *Barberin* to invite us to dine with his Eminence the next day: Which we did; and amongst sundry Discourses in the afternoon, he friendly blam'd us that he had not yet seen any of our Writings: Which oblig'd me to carry him a Copy a few dayes after. He shew'd us several curiosities and rarities in his House, amongst others a very goodly sute of Tapistry given him by the late King whilst we was Legate in *France*. He carry'd us abroad for a while to take the air, and return'd us home.

The continual difficulties and troubles which we suffered for four months in pursuing the communi-

cation

cation of our Writings, and the little hope Cardinal *Ghiggi*'s late repulſes left us of obtaining it, caus'd us to take a reſolution to employ our Advocate thence forward in ſolliciting it, to try whether he could be more happy in it then we; wherefore before our going to dine with Cardinal *Barberin*, I went to acquaint him at large with the reaſons of our demand and the objections made againſt it, that ſo he might be prepar'd to make good the one and anſwer the other when he ſhould addreſſe to the Pope and Cardinals. And leaſt he ſhould forget any thing of what I ſaid to him, I left an Abſtract thereof with him, which I ſhall here inſert tranſlated out of Italian. I intended it only for the uſe of our Advocate, but as it ſeemes, it paſs'd from his hands into thoſe of the Pope, as I ſhall ſhew afterward.

Reaſons in behalf of the demand made by the Doctors of Paris, *defenders of St.* Auguſtin, *for a Conference.*

1. 'Tis an affair upon which the eyes of the whole world are fix'd, and whoſe ſucceſſe every one attends, as well in regard of the ſubſtance of the things in queſtion, as of the manner of proceeding.

2. The Hereticks alſo are in great expectation concerning it.

3. A report is already diſpers'd into all places, that the Congregation demanded by theſe Doctors was granted and ſignify'd to them without any reſtriction, by the deceaſed Cardinal *Roma* of pious memory, according to the order which his Eminence receiv'd from the Pope.

4. That although it had not been ſo; yet their demand is juſt and conſentaneous to the uſage of the Church. The Council of *Trent* practis'd the ſame towards Hereticks, ſummoning them for that purpoſe, and offering them permiſſion and full liberty *to anſwer even to the things which the whole Council ſhould object to them*; *Etiam ad Obiecta Concilij generalis reſpondendi.*

Clement VIII. and *Paul V.* practis'd the ſame ſince between the Dominicans and the Jeſuites. Under *Clement*, after other great examinations preceding, 68 Congregations were held in the ſpace of three years, at which that Pope was perſonally preſent, and 19 in like manner under *Paul*; in which Congregations the Domininicans and Jeſuites were heard in preſence one of the other both *viva voce* and by writing.

They between whom the preſent conteſt is, are not of meaner condition or conſideration.

5. The matter is ſubtle and knotty of it ſelf. Great ſurpriſes in it have ſometimes been put upon the H. See, becauſe the Parties were not preſent and heard. Moreover it ha's been grievouſly embroil'd by the ſubtlety of Adverſaries. It requires now a more exact diſcuſſion then ever.

6. 'Tis an affair more important alone then all others of the H. See together. It concernes the firſt principles and eſſental Elements of Chriſtian Faith and Piety; yea the whole Catholick Religion.

That which is demanded is the laſt and ſoveraign remedy which hath alwayes been in the Church, for repreſſing hereſies and maintaining Catholick truths. The H. See never deny'd it to any that demanded it. If it denyes it now, it takes away all courage, vigorous means, and boldneſſe from Good and ſincere Chriſtians to oppoſe errors. By this demand alone S. *Hilary* ſometimes overcame the *Arians* in the face of the Emperor, though one of thoſe Hereticks. Wherefore, &c. It is hop'd the Pope, &c.

Objections Anſwered.

1. *'Tis ſaid in the firſt place that there are no Parties in this affair.*

Anſw. Propriety, life, honor, and above all, Faith, is the matter which cauſes controverſies, and parties amongſt men. The quality of Judge of Eccleſiaſtical Controverſies which belongs to the Pope, ſhewes that there may be Parties in things of Faith. And in thoſe at this day, the conteſt is ſo enflam'd, that never were greater, more oppoſite and more formal parties.

2. *That diſputations never produce any fruit.*

Anſw. 'Tis true, when they are made Metaphyſically, only by words in the aire and without Judges. But in this affair, Eccleſiaſtical Conferences *vivâ voce*, and by writing and before Judges, are demanded.

3. *That ſuch conferences exaſperate men's minds more.*

Anſw. Suppoſe they do, yet thoſe exaſperations would ſoon paſſe over, becauſe they will be ended by the Judgment intervening. But by delay in the true way of attaining thereunto they are fomented and increaſed dayly more and more; becauſe they who are in the wrong, not fearing to be ever convine'd ſo long as the proceeding is thus, every day attempt ſome new project againſt the truth; and they who maintain it, are animated more to defend it againſt ſuch endeavors: And neither the one nor the other will reſolve ever to be quiet till after a ſolemn and authentical deciſion.

4. *That this Diſputation is demanded, only to delay the judgment of the affair.*

Anſw. There will be alwayes ſeeking to delay the Judgment till it be examin'd and clear'd fittingly to be judg'd of, as the truth, the honour of the H. See, and the good of the Church requires. That this way is lookt upon as the only one in the preſent circumſtances, for arriving to a perfect and ſufficient knowledge to paſſe it; and it ſhall be ſeen with what diligence and ſincerity this courſe ſhall be manag'd.

5. *That perhaps the H. See will not engage it ſelf at this time to make ſuch a Deciſion.*

Anſw. When the H. See ſhall have taken a ſufficient information of the affair, to be able to make ſuch deciſion, it will not be oblig'd to make the ſame unleſs it Judge it neceſſary. It may deferre it for as long as it ſhall pleaſe and think expedient, and perhaps with more credit then refuſe a fitting information.

6. That

6. *That the Adversaries are contented with such as is made in the secret Congregations.*

Answ. They have reason not only to be contented with it, but also to desire it, having no other means and hopes to escape; nor can they otherwise secure themselves from the necessity either of discovering what they are, or of acknowledging S. *Augustin*'s authority, and the true Grace which must be confess'd by him that pretends to be a Christian, as saith that H. Father.

It will be reply'd on the contrary, Your Adversaries desire a Disputation no less than you, but they referre themselves to what the H. See shall think most fit.

Answ. When they say they desire a Conference, they dissemble, they delude. When they affect to seem thus perfectly submissive to the H. See, it must be remembred what *Baronius* observes, namely, that the great artifices of *Pelagius* and *Cœlestine* to circumvent the H. See, were such affected testimonies of their counterfeit submission. Whereof our Adversaries are the more to be suspected, as the impostures and ambushes which they have made against it within four years are stranger.

7. *That our Demand argues disobedience to the H. See, and implyes as if we intended to give law to it.*

Answ. VVe are not so inconsiderate as to commit either the one or the other, nor so blind as not to see a difference between those faults, and a most humble, just, important and reasonable suite as ours is; nor so timerous as for such frivolous dreams as are objected to resolve to forsake so beaten and common a way in the Church.

'Tis themselves that pretend to give law to the H. See and to us also; having boasted to all the world from the beginning of the Congregation that they would never permit a Conference either *viva voce* or by writing. And this the more obliges the H. See to grant it to us; because 'tis neither just nor edifying that the H. See should be conceiv'd to receive law from them, nor yet that we should receive it.

We saw the matter reduc'd to such extremity that we could no longer conceale our dissatisfaction from the Pope; we consider'd the Congregation often assembled at Cardinal *Spada*'s Palace so improportional to the grandeur of the affair to be decided, and the dignity of the persons who had recourse to the H. See for that purpose; we saw that it acted in a manner so little Canonical, and so little conformable to the proceeding which we had pray'd the Pope might be observ'd in that which we demanded; in fine we consider'd that it had so much of the H. Office, both as to the persons in it, and the course it follow'd, that we were resolv'd to make a new demand to the Pope of the first Congregation which we had demanded as having scarce any regard to this, but disapproving it as much as the circumstances of things would permit us to declare. VVherefore we made a new Memorial, which I beseecht our Advocate to present to the Pope the next day, *Febr.* 17. when he was to have audience of him about other affairs. He promis'd me to do what he could in it, and I to send him the Memorial the next morning before he went to the Pope. It was thus inscribed on the outside:

Beatissimo Patri Innocentio *Papæ* X. *Pro Doctoribus Parisiensibus* S. Augustini *Defensoribus*. And the Contents follow:

BEATISSIME PATER,

ITERUM SUPPLICATIO, ITERUM PRECES, aiebat S. Bernardus *ad* Innocentium *secundum*, ET DECIES REPETITÆ NON DESINENT. NON DESISTIMUS QUIA NON DIFFIDIMUS. BONAM CAUSAM HABEMUS ET ÆQUUM JUDICEM Innocentium Decimum. *Illi supplicamus iterum humillimè, pro negotio quinque Propositionum solennem illam, opprimendis fraudibus, indignandæ veritati, comparandæ paci maximè opportunam, quam petimus Congregationem concedi, in qua Partes tum voce tum scripto coràm audiantur, omniaque illarum scripta mutuò communicentur, sicut postulant Ecclesiæ consuetudo, negotii magnitudo, & ipsius Sanctæ Sedis Apostolicæ usus, non ita pridem à* Clemente Octavo & Paulo Quinto *suæ Sanctitatis Præcessoribus observatus, priusquam ad tantæ litis diremptionem accingat se Sanctitas tua, ut tandem re perspectâ penitus, sententiam ferre velit. Hocque petimus iterum humilliamè, juxta literas Episcoporum* Galliæ, *quorum nomine hîc agimus, Sanctitati tuæ oblatas die* 10. Julii *anni* 1651. *juxta Memoriale exhibitum à nobis Sanctitati tuæ die* 21 Januarii 1652. *aliaque ad id pertinentia, juxta declarationem hac de re nobis factam die* 11 Julii *ejusdem anni* 1652. *ab Eminentissimo bonæ memoriæ Cardinale* Roma, *nomine Sanctitatis tuæ, Cui omnia fausta ex animo precamur & annos de nostris. Hac die* 17 Febr. 1653.

Sic subscriptum: Natalis *de la Lane* Doctor Theologus *Parisiensis*, Abbas *Beatæ Mariæ* de Valle Crescente.

Ludovicus de S. Amour Sacræ Facultatis *Parisiensis* Doctor & Socius *Sorbonnicus*.

Ludovicus Angran ejusdem Sacræ Facultatis *Parisiensis* Licentiatus, ac Insignis Ecclesiæ *Trecensis Canonicus*.

I could not meet our Advocate to know what he had done with this Memorial till Tuesday afternoon; and then finding him in haste to go abroad, I was referr'd by him to M. *Brunetti* then at his House, whom he had acquainted with the successe.

M. *Brunetti* told me, that when our Advocate had ended his other affairs with the Pope, he askt whether his Holiness would permit him to present a Memorial to him; The Pope askt him in whose behalf? The Advocate answer'd, in ours. The Pope askt him, what we demanded? Our Advocate told him, The establishment of a Congregation which might hear us contradictorily *viva voce*,

voce, and by writing. The *Pope* reply'd, Do not they know that there are two parties in this affair? Bring them to this, and assure them for the rest, all shall be done with the necessary precautions. After this Answer the Advocate durst not presse further, but rose up to retire. As he was going, the *Pope* call'd him, and ask'd him what the Memorial was, and what it contain'd? Our Advocate gave him account of the Contents again, and the Pope answer'd as before, that there were no parties, that he would take order sufficiently for every thing without that trouble, that he assur'd us of it. Whereupon our Advocate rose up and was going away, but the Pope recall'd him once more, and for that he had spoken with some esteem of it to the Pope, his Holiness seem'd something curious of it notwithstanding his outward unwillingness; which our Advocate observing, drew the Memorial with the above-mention'd Abstract out of his pocket, and presented both of them to the Pope, conceiving the latter very proper and effectual to back the former.

Two or three dayes after our Advocate confirmed the same to me, and told me two things more. First, That the Pope testify'd to him an esteem of our persons, and a desire to give us satisfaction, particularly as to the Conference which we demanded; but withall b.d him advertise us that we might bring ill suspitions epon our selves, if we persisted obstinately to give no information but in that manner. And Secondly, That the Pope mention'd Cardinal *Spada* as the person who told him that there needed no Conference in the Cause; and that he answer'd the Pope, *That's very strange, H. Father; for he told me on the contrary that it stuck only at your Holiness, and that assoon as you appointed it, he would willingly do it.* That the Pope seem'd amaz'd at this, and that his wondering oblig'd him to confirm to his Holiness what Cardinal *Spada* had said to him by adding, *No, H. F. when I tell you this, I do not lye; Cardinal* Spada *spoke it to me, I assure your Holiness.* I thank'd our Advocate for his interest and affection in our affair, and we agreed that he should carry Copies of our little *Italian Memorial* which he so much lik'd to the Cardinals; and when need requir'd, address to his Holiness again in a second audience, and press him further.

CHAP. IX.

Of the Writings which the General of the Dominicans intended to present to the Pope with his Memorial to intervene in this affair.

Tuesday the 18th. in the forenoon I understood that the General of the Dominicans had been the Sunday before to get audience of the Pope, but could not; and therefore intreated *Monsignor Sacrista* (who had opportunity every day to speak to the Pope before or after Mass) to present his Memorial, and some few Papers to his Holiness. I have not the Copy of that Memorial; but for the Papers, I have most, if not all of them, which I shall insert in the annexed Collection.

Here I shall only say, that as the Jesuites and M. *Hallier* represented our Opinions after a calumnious and fraudulent manner, so the Dominicans shew'd themselves equitable and intelligent in laying open their designs. Now the endeavour of the Jesuites and their Complices, M. *Hallier*, *&c.* was to hinder the Pope from giving them audience and receiving their Writings, which contain'd a full elucidation of the Controversie. But as they could not hinder them from comming to my hands, so neither shall they hinder me from preserving them to posterity as a monument of the zeal of that Order for the defence of Jesus Christ's Grace, and of the clearnesse wherewith those famous Divines extricated this so intangled matter.

Only two differences will be found in their proceeding and ours. One, that whereas by the expres order of the Pope, the Cardinals and all our Friends at *Rome*, we abstain'd from so much as naming *Jansenius*; these Divines who had receiv'd no such Order, defended him expresly in reference to the Five Propositions, and formally maintain'd that they were not his. So that if the Pope had pleas'd to decide this question of Fact, it was strange that on the one side he so often forbad us to speak of *Jansenius*; and on the other deny'd to hear and receive the writings of the most famous Religious Order in the world for knowledge in Divinity, and who were ready to defend that Bishop, and to show that the Five Propositions were not his.

The second difference is this; Although they explicated the Propositions in the same manner as we did, and no less then we maintain'd the common doctrine of Effectual Grace, yet they did it in terms incomparably more powerful then ours. So that if those Eminent Divines have reason to say as they did, that they never maintain'd the Five Propositions, because to maintain the sense of Effectual Grace whereunto they were reducible, was not to maintain them, we had more reason to say so then they.

But reserving these Writings for the end of this Journal, I shall only reckon them up here, and exhort the Readers to peruse them carefully as containing a perfect elucidation of the Controversie. Perhaps I shall not rank them in the same order as they were intended to be presented to the Pope, but that's no great matter.

The first of them begins with these words: *Beatissimo Patri* Innocentio; *Eminentissimis sanctæ Romanæ Ecclesiæ Cardinalibus & Doctissimis Theologis Censoribus pro negotio quinque Propositionum ab Apostolica sede deputatis.* In this Writing they refuted M. *Hallier*'s great pretension that the Five Propositions in question had no reference to the matter *De Auxiliis*; and show'd that the Jesuites had objected all Five to the Dominicans in the Congregations under *Clement* VIII. and *Paul* V. and the Dominicans maintain'd them all in a Catholick sense, which is that of Effectual Grace.

The second Writing shews, that the Jesuites have three principal intentions in this affair. First,

to get *Molina*'s opinion obliquely defin'd. Secondly, to overthrow all that was done in tenne years in the Congregation *De Auxiliis*. And Thirdly, to ruine S. *Auguſtine*'s authority. All which they manifeſted by clear proofs.

The third Writing contains an explication of the Five Propoſitions with reference to *Janſenius*; and therein they ſhow that this Prelate never held the firſt but by determining it to a moſt Catholick ſenſe; and that he never maintain'd the four others at all. They alſo unfold his Doctrine touching the matter of theſe four Propoſitions.

The fourth Writing was almoſt to the ſame purpoſe, and ſeems made by ſome other Divine of the ſame Order.

The fifth is alſo a Catholick explication of the Five Propoſitions, and a deduction of the conſequences enſuing from their condemnation in a Catholick ſenſe; and inſtead of theſe Five Propoſitions they ſubſtitute five of *Molina*'s to be cenſured.

The ſixth clears *Janſenius*'s opinion touching Sufficient Grace, and ſhows that he has admitted in effect all that the Thomiſts underſtand by that term.

The ſeventh is a refutation of all which M. *Hallier* alledg'd out of S. *Thomas* and the Thomiſts, againſt the Five Propoſitions in a Writing which fell into their hands; 'tis that which I ſpoke of above.

The eighth was a compendious enumeration of paſſages of S. *Thomas* and others falſifi'd by M. *Hallier* in divers VVritings which fell into their hands.

The ninth was an Abſtract of the Outrages of the Jeſuites againſt S. *Auguſtin*.

The tenth contain'd the reaſons which had animated the Jeſuites againſt *Janſenius*, namely the juſt parallel which he had made of their doctrine with that of the Semipelagians.

The eleventh is an explication of theſe four Queſtions, namely, whether *Janſenius* admits that Internal Grace is reſiſtible; and they ſhow that he doth. Secondly, Whether *Janſenius* admits Sufficient Grace; to which they anſwer, That he admits the thing, but rejects the word, with reaſon. Thirdly, Whether Sufficient Grace can be prov'd by S. *Auguſtin*; and they anſwer by diſtinguiſhing the word. They ſhew that a Grace Effectual for one Effect, and Sufficient for an other, may be prov'd by S. *Auguſtin*. Fourthly, Whether the Congregations cited in the firſt Writing were held before the Pope, and the anſwer, that they were ſo in the year 1062. and that all Five Propoſitions were maintain'd there in a Catholick ſenſe.

Such clear and compendious Writings as theſe will be found by who ſo peruſes them, being preſented by an Order ſo conſiderable at *Rome* and in the whole Church as that of the Dominicans, might and ought to have made ſome impreſſion upon the Pope's mind, and induc'd him to diſtinguiſh the ſenſes of the Propoſitions, had he been pleas'd to receive and examine them; but, as I have ſaid, he was ſo fearful of engaging himſelf therein that he would give no audience to the General of this Order, though he requeſted it ſeventeen or eighteen times, his Holineſs doubting that it was for this purpoſe that he demanded it; and a Prince of his near alliance, having taken a very favourable occaſion to ſpeak to him about it, his Holineſs made a ſemblance of not hearing him, as ſhall be ſeen hereafter.

CHAP. X.

Of what paſs'd at Rome *from* Febr. 19. *to the end of the ſame Month.*

VVEdneſday the 19th. I went to the Sub-Bibliothecary at the Vatican, and ſhew'd him that two Memorials which the Advocate commended by him to us had been preſented to the Pope: wherewith he was extremely well-pleas'd. After which he told me how dejected his Heart was at a common rumor that Cardinal *Ghiggi* his Friend and Benefactor was in a ſtrait union & intelligence with the Jeſuites, becauſe if it were a mere report and falſe, it wrong'd his reputation; and if it were true, 'twas yet worſe. By this his grief he gave me occaſion to tell him nakedly the whole Conference which I had lately had with that Cardinal. And upon my ſaying that I had minded his Eminence that before the Congregation was eſtabliſht, or he had ſeen our Memorial, he acknowldg'd to me that all was fitting to be done which we demanded; the Sub-Bibliothecary interrupted me, ſaying, *He ſaid the ſame to me, I will maintain it to his Eminence; and the next time I ſee him I will not fail to charge him with it, and tell him friendly and freely, Come Signor Eminentiſſimo, How my Lord, &c.* After which the Sub-Bibliothecary told me, that it was good and neceſſary in this Court to make a little noiſe, and carry it high, *è buono in queſta Corte di far un poco di rumore.* And yet ſome-wiſe qualifying his Counſel, he ſaid that when I addreſs'd to the Cardinals 'twas good that I did it with the fleam and calmneſs *del Signor di Sainte-Amour*; but when to others, to this or that General or Conſultor, with the fire and ardor *del Signor Coſimo de Ricciardi*, which was himſelf. Not to increaſe his griefe, I was extraordinary moderate in recounting to him what paſs'd in my Viſite to Cardinal *Ghiggi*, and nevertheleſſe it very much amaz'd and afflicted him.

Returning home I paſs'd by *la Minerve*, and gave the General of the Dominicans a Copy of the two Memorials which our Advocate left with the Pope. I told him alſo what extraordinary repugnances Cardinal *Ghiggi* ſhew'd to a Conference and the communication of writings. The General ſaid that they doubted him much more ſince the late Declaration he made what part and intereſt he took in this affair. He told me ſome particularities of M. *Hallier*'s viſite to him ten or twelve dayes before, which I do not repeat here, becauſe they are mention'd in the relation of it before inſerted.

I went

I went again to *la Minerve* in the afternoon, to ſhew F. *Reginald* ſome Propoſitions of S. *Auguſtin*, which F. *Adam* knowing for ſuch, tax'd of impiety and hereſie. As I was ſhewing the ſame to him in that Jeſuites book under the Cloiſter, the General paſs'd by to go into the City; we ſhew'd them to him too, and he thankt me for the double obligation which he ſaid he receiv'd from me that day.

As I was coming from *la Minerve*, I met F. *Angelo Ricci* who told me he had heard in ſeveral places in the houſes of Cardinals and Prelates, (and one might be aſſur'd of what he ſaid, he was ſo wiſe, reſerv'd and circumſpect) that many bad tenets were imputed to us, from which he advertis'd us to endeavor to defend and juſtifie our ſelves. The ſe bad tenets were (he ſaid) concerning Venial ſins, Publike Pennance and the Pope's power. He was one of thoſe who were troubled at our reſolution not to informe the Congregation at all, whilſt it remain'd ſecret and acted in obſcurity as it did. Wherefore to remedy this his conceit as well as I could, I told him, that the beſt and ſoveraign means to purge us from thoſe calumnies, was, the Congregation which we demanded, before which our Adverſaries might impute what they pleas'd, but yet ſhould be oblig'd to keep to certain heads, upon which after we were well juſtifi'd, they would be no longer creditable in imputing the ſame or any others to us. For which end it was requiſite that we endevor'd the obtaining of ſuch a Congregation before which all things being clear'd, calumnies would be deſtroy'd and confounded, and till then we ought to ſuffer them with patience, ſince we could neither hinder them nor defend our ſelves from them. He exhorted me however that ſeing the *Signori* on whom we depended would not grant what we demanded, we would conforme to their courſe; being, the more ſtedfaſt we perſiſted in the contrary, the more danger we ſhould be in to exaſperate them. The great goodneſſe and gentleneſſe of ſo accompliſht a Gentleman and vertuous an Eccleſiaſtick, oblig'd me to tell him for his ſatisfaction (if it might prove ſo) that though the Congregation we demanded ſeem'd to us ſo eaſy and neceſſary a means for diſcovering the falſehood and malice of thoſe calumnies, yet if we could employ any other that were capable to overthrow them, we would willingly do it.

Thurſday the 20th I had much talk with M. *Hallier* and his Collegues in the Pope's Preſence-chamber, where they ſpoke many remarkable things, and M. *Hallier* amongſt others very contemptuous words againſt the Arreſts and authority of the Court of Parliament. And touching the voices of Mendicant Doctors, whom we endevor'd to reduce to two ſuffrages of each Order in the Aſſemblies of our Faculty; they told me they were perſwaded that we did not attempt it, but only to the end we might more eaſily eſtabliſh the points of doctrine which we had a mind to introduce there. But I think it more fit to paſſe over this Dialogue then to recount all the particularities of it which I writ down the ſame day.

Friday the 21. I went to carry the General of the *Auguſtines* a Copy of our Memorials: He thankt me for them, and told me he had had audience of the Pope that day ſevennight, about other affaires, yet took occaſion to mention ours; and repreſented to him that it was a very difficult and hazardous matter, that it could not be ſearcht with too much warineſſe, that no precautions and diligences ought to be neglected in it; becauſe it was manifeſt that the five Propoſitions were invented onely to ruin and and overthrow S. *Auguſtin's* doctrine. Whereupon the Pope anſwer'd him that he would have either ſide heard and that in his own preſence; *Vogliamo che tutti ſiano ſentiti, & inanzi di noi.* This good General out of the abundant joy which this hope gave him, told me there was yet an excellent means of making this examen, and diſcovering the effects of Nature and Grace, namely, by conſidering a little with attention and reflection, all that paſſes daily within our ſelves. He told me alſo that we muſt be prepar'd with three things, in order to refutation of what our Adverſaries might oppoſe to us. Firſt, to explicate ſolidly ſome principal paſſages of S. *Auguſtin.* which they alwayes objected to us. Secondly to do the like with ſome of the Council of *Trent*, which they likewiſe made uſe of. Thirdly to obſerve very diſtinctly, wherein conſiſted the Doctrin of *Calvin*, and declare how it was different from that of S. *Auguſtin.* He ſaid, It was a ſhame to ſee the Writings of our Adverſaries, in which they boldly cited falſe Councils, which, having had the curioſity to ſearch, he found to be ſuch. He ſhew'd me many ſheets of Paper written with his own hand, containing Obſervations which he had already made upon this affair. He had collected all that paſs'd in Cardinal *Spada's* Congregations. And being I wonder'd at his great pains and exactneſſe, amidſt his many other buſineſſes inſeparable from his quality of General; He told me he never ſpar'd his pen to caſe his memory. He ſaid 'twas a ſtrange thing that *Vaſquez* having without contract, taken the liberty to explicate the Propoſitions of the Bull of *Pius* V. without complaint ever made thereof by any body; yet the ſame act was a crime of State in *Janſenius.* That the anſwer which they gave in this caſe, was, that *Vaſquez* ly'd, and that Cardinal *Tolet* had not writ in his Journal, that which *Vaſquez* ſaith was told him by that Cardinal. Which was neither a good anſwer, nor a proof that *Vaſquez* ly'd, becauſe the Cardinal might have told him a thing by word of mouth, which he had forgot to ſet down in his Journal. He lent me the book of *Turrienus* printed at *Lyons* 1623. to read the Bull of *Pius* V. in it. He had noted it with his own hand in divers places, and I found that in *pag.* 611. right againſt this paragraph, *Deinde ſciendum eſt in expoſitione, &c.* this General had writ theſe words; *Die 7. Febr.* 1653. Cardinal *Spada, dixit Vaſq. mentiri, quia aliter reperitur in M. S. ejuſdem Toleti.* Which was a ſecret reveal'd innocently, and without incurring excommunication, which whoſo had reveal'd it knowingly, could not have eſcap'd. This, I ſuppoſe, was ſpoken by Cardinal *Spada* to ward off ſome objection, which he could not otherwiſe avoid; and was a new proof of his engagement in the defence of the contrary party.

Comming from this viſite, I made another, in which I learn't that Cardinal *Barberin* ſaid in diſ-

courſe with Cardinal S. *Clement* the day before, that it was ill done to ſet upon *Janſenius* for theſe five Propoſitions, becauſe he was more obnoxious in regard of ſome others which concern'd the honour of the Apoſtolical Decrees. He had ſaid likewiſe two dayes before, to F. *Reginald* (who acquainted me with it) that it was requiſite to condemn *Molina* and his diſciples, and that his Eminence was ſomething diſpleas'd with the Approbation which M. *Albizzi* had given to F. *Annats* book.

Saturday the 22. we went to hear a Sermon, which F. *Mariana* made at S. *Laurence* in *Damaſc.* It was an excellent Sermon, and almoſt all concerning Grace, its neceſſity and effectual power. Cardinal *Barberin* was there alſo.

Monday the 24th. one of my friends told me that Cardinal *Ghiggi* had ſpoken to him of us, as much diſpleas'd with us, becauſe we acted as if we minded to give them law; and never ſpoke of ſubmitting our ſelves to the H. See, whereas our Adverſaries highly profeſs'd it upon all occaſions. 'Tis true we did not affect to gain the good will of the Romans by ſuch low flateries, though we had in our hearts as great and perhaps more ſincere ſubmiſſion to the H. See then they who glory'd in it and made advantage by it. But our ſubmiſſion was regulated by reaſon: and we were never of thoſe who think Popes cannot be ſurpris'd, and that 'tis lawfull for them to neglect all kind of formes, and the moſt neceſſary meanes for diſcovery of truth, as was done in this caſe, by ſuppoſing that the Divine Inſpiration would ſupply for all.

Tueſday the 25th I went to viſite F. *Bachelier* at *la Minerve* who was ſick. I met a perſon there who told me that Cardinal *Pamphilio* had by mediation of other perſons ſolicited the General, not to intervene in our affair; but all that could be urg'd to him had not mov'd him from his purpoſe. A Prelate there alſo told me, he had ſeen the General's Papers which he deſign'd to preſent to the Pope.

Wedneſday 26. we went to accompany the Ambaſſador to the ceremony of Aſhes. At *Monte Cavallo* we met the Abbot *de la Paix*, who told us we had the beſt reaſon in the world, but our reſolute manner of carriage was not approv'd. Whereupon I ſhew'd him that we were oblig'd to act ſo, and for his further ſatisfaction, deſir'd F. *Guerin*, who was to viſite him in the afternoon, to carry him a Copy of the Latin Letter, written to us touching this point by our Biſhops *Nov.* 28 and of the two Memorials preſented to the Pope by our Advocate.

As we return'd home I viſited F. *Luca Vadingo*, who told me we ſhould do well to tranſlate into Italian the Letter of the *Curé* of S. *Roch*, which I had ſhew'd him concerning the Diſparing ſick man of the Archbiſhop of *Toulouſe*, and ſhew it to the Conſultors, to defend our ſelves from the falſe impreſſions which our Adverſaries, who never reſted, gave them of us. He told me alſo that our writings both *de Geſtis* and of S. *Auguſtin's* Authority, with their ſummary, were ſhown to him; and other Conſultors by turnes. He ask't me if I knew whether any Doctors of the Univerſity of *Lovain* would come, becauſe they would be very neceſſary in the cauſe to repreſent the intereſt of *Janſenius*. In fine, he told me alſo that we ſhould do well to ſhew that this Controverſy was the ſame with that of the Dominicans and the Jeſuites. That the firſt Propoſition was concerning the Neceſſity of Grace, the ſecond concerning its Efficacy, the third concerning its compatibility and agreement with Free-Will, the fourth to know whether the ſame were neceſſary to the beginning of faith, and the fith whether there be a ſufficient Grace given generally to all men.

I ſpent the afternoon at *la Minerve*, where I found F. *Fani*, who told me that the Congregation was appointed to be next day at Cardinal *Spada's* houſe; and that if he were there, all he would anſwer to the paſſages of Scripture alledg'd by the Jeſuites againſt the Propoſitions, ſhould be, that theſe paſſages were the very ſame which the Semi-pelagians heretofore oppos'd to S. *Auguſtin*, and that he referr'd them to what S. *Auguſtin* anſwers thereunto.

After ſome particular viſites on *Tueſday* the 27. comming by Cardinal *Spada's* Palace in the evening I ſaw M. *Albizzi's* coach alone, ſtill waiting for him, and without doubt all the reſt of the Congregation which had been held there, were departed before.

Friday 28 I underſtood that in this Congregation, order was given to the General of the *Auguſtines*, F. *Luca Vadingo*, F. *Delbene*, the Maſter of the ſacred Palace, and the Commiſſary of the H. Office, to Write down their Vote or ſuffrage *per extenſum*, and that ſpeedily, to have it ready when it ſhould be demanded of them. That they ſaid they wonder'd why this Order was given to them rather then to the other Conſultors; and that Cardinal *Spada* anſwer'd that the others had deliver'd theirs in Common, in a particular Congregation held purpoſely, to which they had not been ſent for with the reſt, becauſe they were of a contrary ſentiment. That one of thoſe that were at that particular Congregation confeſs'd ingenuouſly, that they had ſubſcrib'd the condemnation of the Propoſitions, and that the Cardinals had done the ſame and were all highly incens'd againſt us.

In the afternoon I met F. *Galaſſini*, who told me that a few dayes before he ſaw M. *Hallier* and his Collegues much plung'd with an Inſtance brought in defence of the truth which they impugn'd under the firſt Propoſition, and that they could not get quit of it; and no marvel, for indeed it was not poſſible.

A ſuppoſal was made of two Juſt perſons, who both indeavor to perform a Commandment of God whereunto they are both oblig'd; one performes it effectively, the other doth not. They were askt what is wanting to him who doth not performe it, unleſſe the Effectual Grace; which is neceſſary to them for performing it, & which enables the other to performe it; and whether it is not this Grace which renders the Commandment poſſible with the laſt and compleat poſſibility, to which nothing is wanting? This good Father told me he never ſaw men ſo puzzled as theſe great Doctors, and that they could not anſwer a word to this Inſtance.

CHAP.

CHAP. XI.

Of divers Works publiſht at Paris *by* Molina's *Partiſans during the ſame Month of* February. *Of ſundry rumors and menaces which they diſperſed there. And of the Letters which were writ to us from* Paris *during this whole Month and the beginning of* March, *both touching the Matter and our Anſwers to Cardinal* Spada's *Offer.*

THe Letters writ to me from *Paris* this Month gave me intelligence of divers Books newly printed, amongſt the reſt of one which M. *Pignay* complain'd of in the Aſſembly of our Faculty *primâ menſis*, to the end the Faculty might nominate Doctors for examining it, and after an extract and report made of it, proceed to its condemnation in the ordinary forms. One of the antienteſt Doctors deputed for its examination ſent me word that 'twas a Book *injurious to the living and the dead, to the King and the State, to the Church, to the Biſhops, to the Faculty, to the Parliament, to the Archbiſhop then living, to Cardinal* de Retz; *in fine, to all ſorts of perſons.* And notwithſtanding ſundry Doctors M. *Cornet*'s Adherents, amongſt whom were M. *Charton* and M. *Morel*, were very ſtiff againſt M. *Pignay*'s motion; and to hinder the nomination of Deputies for examining the Book, cauſed M. *Malot* Dean, and M. *Grandin* to riſe from their places, and to go out of the Aſſembly with them, conceiving it would break up by their abſence; Yet the Doctors who remain'd finding it was not juſt that a Dean and a Syndic ſhould thus baffle the Faculty, and break its Aſſemblies when they pleas'd, held the Aſſembly in their abſence, and did juſtice upon M. *Pignay*'s Supplicate, by nominating Deputies for examination of the Book complained of. It was compoſed by a *Feuillant*, and intituled, *Chronicon ſeu Continuatio Chronici* Ademari *Monachi Engoliſm. ab Anno* 1032. *ad Annum* 1652. *Authore D.* Petro *à* Sancto Romualdo *Engoliſm*, &c.

Two others were publiſht under F. *Annat's* name, which were nothing elſe but the very writings which M. *Hallier* and his Collegues preſented at *Rome* to the Cardinals and Conſultors of the Congregation, and of which mention is made above; the one being intituled *Janſenius à Thomiſtis condemnatus*; the other, *Auguſtinus à Baianis vindicatus*. But which was moſt ſtrange, beſides the unworthy abjectneſs to which Doctors of *Paris* debaſed themſelves in being the Pamphletventers of the Jeſuites, in a cauſe wherein thoſe Doctors appear'd outwardly the principal parties, the ſame work was printed and publiſht a fortnight before as M. *Hallier's*, with the extract of a Letter in French by him written at *Rome* in *December* preceding; wherein that Doctor ſent word that the Propoſitions would be ſhortly condemn'd, that the Pope and Cardinals judg'd us unworthy to be heard, and that the condemnation would be paſſed nevertheleſs. And the ſame Book was publiſht afterwards under the name of the aboveſaid Jeſuite with a Latine Preface, in which according to his wonted confidence and ſhameleſneſs, he affirm'd that we had been heard as much as we would.

But leaving aſide this ſpirit of duplicity and lying, which caus'd both of them to ſpeak ſo differently of the ſame thing; they ſhew'd evidently thereby, what we were taking pains to prove at *Rome*, that M. *Hallier* and his Collegues were in this affair only the Agents of the Jeſuites, and thoſe Fathers our right Adverſaries; who conſequently ought to appear before the Congregation to defend themſelves, and neither they, nor ſuch as were known devoted to them, (as F. *Modeſte*, and M. *Albizzi*) to have ſeats amongſt thoſe who were to hear and pronounce upon our differences.

The above-mention'd Writing, *Janſenius à Thomiſtis, &c.* gave occaſion to two printed Letters which were directed to F. *Annat* touching its being one while attributed to M. *Hallier*, and another while challeng'd back by that Father. One of theſe Letters was dated, *Febr.* 7. and the other *Febr.* 12. both excellent. But I am ſo much an Enemy to the leaſt Faults which eſcape even innocently againſt the Truth, that I cannot but correct one here which I obſerv'd in the reading of them. In pag. 23. it is ſaid that the tranſient audience which we had of the Pope in his Preſence-chamber at the preſentation of our Writings and Memorials to him, laſted *a very conſiderable time*. Which by what I have above related, is convinc'd to be a miſtake in the Author's intelligence.

The ſame month another came forth, not quite new, but a ſecond Edition. 'Twas the Antitheſes of F. *L'Abbé* the Jeſuite between *Janſenius* and S. *Auguſtin*, upon which he had conferr'd and been confounded by M. *de S. Beuve*, as is before mention'd; and yet this Father caus'd the ſame to be printed again, as if he knew not the weakneſs and falſhood of his work. He follow'd blindly the paſſion which inſpir'd him with this incredible boldneſs, and crown'd it with no leſs an outrage againſt S. *Auguſtin*. For at the end of his Antitheſes he added an Advertiſment to the Reader, wherein he tells him confidently, that thoſe teſtimonies of S. *Auguſtin* which he cited, ſhew the falſhood of the Five Propoſitions of the New Doctrine, or *Janſenius* abſtracted and contain'd in thoſe Five Propoſitions; and that if after all this, the Opinions of S. *Auguſtin* ſeem ſtill obſcure to any one, he need but be a little patient till *Rome* declares what S. *Auguſtin*'s Opinions were, or what they ought to have been. *Ex allatis divi* Auguſtini *teſtimoniis refutatas habes quinque Theſes novæ doctrinæ, ſeu, ut loquuntur aliqui,* Janſenium *in quinque Theſes digeſtum. Sicui tamen poſt tot teſtimonia, obſcurus adhuc videbitur* Auguſtini *ſenſus, expectet tantiſper,* BREVI LOQVETVR ROMA QVID SENSERIT AUGUSTINUS, AUT QUID SENTIRE DEBUERIT.

In the Letter in which M. *Brouſſe* gave me notice of this ſecond Edition, he concludes after theſe

these words; *Behold, according to this Advertisement, S.* Augustin *convicted, and nothing more remaining but a Bull to declare him a Heretick, and remove him out of the Litanies as the Jesuites have already remov'd him out of the number of the Doctors of the Church*, by putting S. *Nicolas* in his place in the proud *Mausoleum* which they have erected in the Court of their Colledge of *Clermont*, to the memory of Cardinal *de la Rochefoucaut!*

M. *de S. Beuve* about three weeks after writ to me two reflexions upon the same advertisement. The first was concerning the three last lines about S. *Augustin*, *to whom*, he said, *this Discourse was highly injurious; that 'twas to accuse him of having err'd, and by extreme arrogance to pronounce before* Rome, *by saying that within a little while she will speak and declare what ought to have been the sentiments of that H. Doctor.* The second was upon the former part of the sentence; *Ex allatis D.* Augustini *testimoniis, &c. for* (said M. *de* S. *Beuve*) *he thereby openly declares that their design is to involve in the Censure of Five Equivocal Propositions of which themselves are the Authors, the whole Doctrine of Effectual Grace so strongly made good by M.* d'Ipre *against Molinian novelties.*

M. *le Maistre* Doctor and Professor of Divinity our Confrere hapned to be very sick; upon which occasion the Abbot *Ollier* made a Sermon at the Church of S. *Sulpitius* (the Cure whereof he had resign'd a little before) which deserves to be reckoned amongst the extraordinary Pieces which appear'd this month. The business was thus. M. *le Maistre* caus'd his usual Confessor to come to him, who was one of the Carmelites of the great Covent: He desir'd the H. *Viaticum*, which was brought to him from the Parish of *Sulpitius*. Upon the ordinary exhortation which the Priest made to the sick person, he out of sentiments of sincere Christian piety testify'd some fear of the dreadful and hidden judgements of God. The Priest spoke largely to the contrary, and perhaps a little too much concerning the inexhaustible abysse of his mercy. But being a man of less abilities then M. *de Maistre* he could not free him from this holy fear which is inseparable from solid Christian piety; and therefore went away displeas'd and angry, suspecting also that some body from *Port Royal* or the House of the *Incurables* had infus'd this fear into him. He made report in the Church of S. *Sulpitius* of what he had seen, and heard, and of his suspition that the sick person who was a Priest, was almost besides himself, and reduc'd to despair by him who had ministred to him, and that he spoke of nothing but repentance and God's judgement. Upon this occasion the Abbot *Ollier* made a Sermon at S. *Sulpitius*, in which he shew'd at first extraordinary commotion and grief that all was lost. And then alledg'd in the first place that the cause of this his vehement affliction, was, that a sect of people was risen up in the Church who drew the people into error with themselves; which error consisted in their standing upon external repentance alone, so far as to contemn internal; and that nevertheless they continu'd puff'd up with pride. After divers injuries suggested to him by his zeal against those people, he instanc'd (as an example of the pride whereof he accus'd them) in a man whom he affirm'd that he saw cruelly mangle his whole body. Secondly, He said that these new Sectaries held for an undoubted Maxime, That Absolution is never to be given to any but those in whom perfect Contrition is found; which he said was an Error condemn'd by the Council of *Trent*, and of which he brought no other proofs, saving that he was ready to dye for it. In the third place he accus'd the same people of believing that Absolution is unprofitable & did not remit sins; and that external pennance alone remitted them. Fourthly, That they generally believ'd it was necessary to salvation to forsake Cities and retire into Deserts. Fifthly, Himself affirm'd, that for obtaining remission of sins in the Sacrament of Pennance, there was no more preparation or repentance necessary then is requir'd in adult persons for Baptism; and that this was the pure doctrin of the Council of *Trent*. And in the sixth place, That for the direction and amendment of life, it is not requisite to make use of the rules of the antient Fathers of the Church, but of those of the Doctors of the present times who had converted so many souls to *Jesus Christ*.

This was the substance of his Sermon, in which appear'd so many errors and calumnies. He who gave me this account of it in a Latin Letter of *Feb.* 22. had exactly taken it. Which Letter containing this judgement touching our refusal to appear in Cardinal *Spada*'s Congregations, but upon such conditions as we demanded, I shall here insert at length, and with it two others, conceiving them worth the Reader's pains to peruse.

QVid sit de Cardinalis Eminentissimi Spadæ *nuperrima denuntiatione sentienda, haud satis mihi liquet. Multi multa variáque dicunt, nec idem est ac constans omnium hac de re judicium. Si tamen licet in re tam difficili aliquid suspicari, arbitror virum in rebus gerendis versatissimum, hanc tentasse viam dirimendæ litis illius maximæ, quæ omnium brevissima videbatur, si vos consentientes habuisset. Ita enim & satisfaciebat* Ignatianis *qui nihil pejus decollatione oderant, nec vobis videbatur facturus injuriam, si rationem illam judicii probassetis. Etenim mihi persuadere nunquam potui, prudentissimos viros, tanti momenti quæstiones, in quibus totius fidei Christianæ cardo vertitur, ex præconceptis opinionibus & præcipiti judicio definituros. Et quanquam Eminentiss. Cardinalem* Spadam *illi sententiæ quæ* Jansenio *tribuitur, infensum non unus pridem mihi nunciavit, publicéque dicere habere se argumenta duo quæ* Jansenistarum *nullus solvere valeat, arbitratus sum tamen illum non adeò sic adhæsurum privatæ sententiæ, ut cum se judicem intelligeret, non experirctur an qui aliter sentiunt, nihil habeant, nihil aut excogitarint aut à Deo acceperint, quo veritas illustrari posset. Sit enim persuasus licet dum privatum gerit, privatis rationibus, quas ut plurimùm quasi partus quosdam animorum plurimum diligimus; at ubi judicem induit, æquus esse debet, & antequam ad judicandum accedat, omnibus se præjudiciis exuere. De Traditione quæstio est quænam vera sit, quænam à Christo per Apostolorum, per* Augustini, *per summorum Pontificum manus Ecclesiæ concredita; quid illi conforme, quid illi adversum sit, res est obscurata pristinis contentionibus; multa per humanam Phi-*

Philoſophiam & complicationis ſuperbiam inducta ſunt, quæ ſinceram Chriſti fidem involverunt: Enucleanda ſunt illa, ſeparandum eſt humanum à divino, falſum à vero; quod fieri non poſſe, niſi concertatione mutua oppoſitarum partium, ac utriuſque doctrinæ explicatione comparationeque certum eſt. Itaque licet Apoſtolica ſedes, licet Concilia divinam gratiam in definiendis articulis Fidei ſemper ſperare debuerunt, quæ nunquam ipſis deerit, licet ad illa perfidia habere non poſſit acceſſum; Audire inter ſe Diſputantes ſemper in more poſitum fuit, ut ex illa veluti colliſione veritas excitaretur, cujus ſcintillæ ſeſe poſtea in univerſum orbem diſpergerent. Iſtud non ſchiſmaticis, non hæreticis negatum eſt, quanto magis Catholicis concedi oportet; qui ſe Pauli, Auguſtini, Thomæ, *veterum recentiumque Pontificum, adeóque diſcipulos Eccleſiæ profitentur, & Sedis Apoſtolicæ vocem toties gratiæ Chriſti vindicem iterum audire geſtiunt clarè loquentem, veraſque falſáque diſtinguentem, atque à Molinianis tricis atque argutiis, quibus tamdiù veritati illuditur, ſinceram fidem & Chriſti doctrinam eruentem! Quod quidem ut maximi momenti eſt, ita & ſervatà quantum licet legitimi judicii formâ fieri debet, ut quemadmodum olim dum Concilium generale cogi non poterat,* Romanus *Epiſcopus convocatis vicinioribus & ſuburbicariæ regionis Epiſcopis de fide conſultabat, & diſquiſitione facta diſcernabat; ſic etiam hiſce temporibus pro ea qua pollet auctoritate, pro ea qua urgetur charitate, ad pacem inter fideles ſtabiliendam, ad tuendam veritatem, ſummus Pontifex* Innocentius X. *collationem inſtituat ſolennem, ut pollicitus eſt, quæſtiones ventilari & examinari jubeat; ut maturè examinatis omnibus, diſcordiæ ſemina penitus auferantur. Neque aliam mentem eſſe arbitror Eminentiſſ. Cardinalium deputatorum & Conſultorum. Quî enim ſibi in animum inducant, ſe tam exactè noviſſe omnia quæ ad fidem Traditionemque pertinent, ut nullam aliunde lucem haurire poſſint! Nam egent lectione, ſtudio, meditatione diligenti, ut quotidiè diſcant quod prius ignorabant, & apertè videant quod apertum & obſcurum apparebat; ſed an ea legere, meditari, & videre unius aut etiam paucorum eſt, niſi diſputatione & contrariorum oppoſitione, quæ optima diſcendi Methodus eſt, adjuventur? An credere Spiritum ſanctum immediatè cujuſcunque hominis ingenio illabi, & revelare quæ fidem explicant, niſi omnem in exquirenda veritate ſollicitudinem adhibeant; Cum ne totius quidem Eccleſiæ Concilia id unquam ſperaverint à Deo obtinere, niſi & prolixas preces & maximam diligentiam adhibeant? ſed iſta prolixius quam putaram de re minime dubia, quamque firmiſſimè credere Romanos Conſultores non ignoro.*

Tacere non poſſum duo quæ Adverſariorum tuorum fidem, probitatem & ſinceritatem oſtendunt. Primum eſt, Abbatis Ollierii *zeluſne imperitus dicam an furor, qui nuper in S.* Sulpitii *Eccleſia, cujus ſe cura nuper exoneravit, concionem habens ea dixit, quæ non Sacerdotem modò, ſed ne hominem quidem pudoris alicujus decerent. Occaſionem hanc furori dedit D.* le Maiſtre *Socius & Profeſſor noſter; agrotabat ille; advocavit Confeſſarium ſuum, Carmelitam ſcilicet ex majori Conventu: poſtea Viaticum petiit; adfertur ipſi ex Parochiali Eccleſia S.* Sulpitii, *accedit ad eum Sacerdos, qui talem ægrotum neque ex nomine neque ex vultu noſſet, ſed confidens ac ſecurus; tum qui decumbebat ex ſenſu vere Chriſtiano teſtari quantum metu Divinorum judiciorum teneretur: alter mihi homo & ad miſericordiam inclinatior ſpem ingerere, miſericordiam opportunè importunè oſtentare; aliquod tempus ea in pugna perditum eſt; ſed ſenſit Sacerdos qui ad ægrotum acceſſerat, quàm impar eſſet congreſſus* Achilli. *Subiratus diſceſſit: inde ſuſpicio aliquem à Portu Regio aut Incurabilium Noſocomio infudiſſe metum hunc. Refert quod viderat, quod audierat, quod ſuſpicabatur; hominem ſacerdotem fere dementatum, & adactum in deſperationem, à neſcio quo, certe non è ſeminario; nihil loqui niſi pœnitentiam, niſi judicium. Excitatur rumor, animatur zelus, ſuccedit indignatio, inde in Cathedram veritatis poſt aliquot dies; Quid ibi? multa convitia, verberatur aër petulantibus maledictis, hæcque docentur & ſtabiliuntur, Chriſtiana pietatate ſcilicet pleniſſima. Primò, tam inſolentis iracundiæ cauſa affertur, nempe invaluiſſe Sectam novorum hominum populum in errorem inducentium, quorum error hic eſſet, ut Pœnitentiæ ſoli exteriori adhærerent, ad contemptum uſque interioris; qui interim ſuperbia inflati remanerent, &c. Tum poſt contumelias non paucas, exemplum attulit ſuperbi quem ipſe viderat (exempli fides ſit penes dicentem tam ſincerum) corpus ſuum dilaniare. Secundo, nunquam abſolutionem dandam niſi iis, in quibus perfecta contritio deprehenderetur; quam doctrinam errorem volebat à Concilio* Tridentino *damnatum; cujus rei aliud nullum argumentum attulit, niſi quod proteſtatus eſt ſe pro eo mori paratiſſimum. Tertio illorum quoque opinionem eſſe, Abſolutionem eſſe mutilam, non remittere peccata, quæ ſola exterior pœnitentia remitteret. Quartò eos univerſim credere, quod ad ſalutem conſequendam neceſſarium eſſet urbes deſerere, & in deſerta recedere. Quintò ad conſequendam remiſſionem peccatorum in Sacramento Pœnitentiæ non eſſe neceſſarium majorem diſpoſitionem neque plus pœnitentiæ erigi quam ad Baptiſmum exigitur ab adultis, hancque eſſe puram doctrinam Concilii* Tridentini. *Sextò, ad directionem & emendationem morum, antiquorum Patrum Regulis utendum non eſſe, ſed hujus ſæculi Doctorum qui tot animas ad Chriſtum converterunt. Iſta ad verbum ex compendio brevi concionis illius reddiderunt. Alterum quod monendum habebam, videbis in Epiſtola P.* Annati, *quam ad te miſſam mox mihi dictum eſt. Vale.*

21 Febr. *Anno* MDCLIII.

The third of theſe Letters was from M. *de Saint Beuve*, and here follows:

Paris, Febr. 1653.

SIR,

'WE have underſtood with wonder, by your 'laſt, how Cardinal *Spada* hath at length a liſt of the Conſultors, and offer'd you a hearing 'in the Congregation which it pleas'd the Pope to 'grant to you for the Controverſies about Grace. 'But we have underſtood with joy in what manner 'you carried your ſelf in this Occurrence, and 'all of us extremely approve your anſwer. It is 'not fit to appear ſo long as *Palavicini*, *Modeſte* 'and *Albizzi* are Conſultors; all of them carry 'their exception in their foreheads; and I doubt not

'not but his Holiness will do you justice if you represent to him that 'tis not reasonable in a Cause of the Jesuites for a Jesuite, or an approver of the Jesuitical doctrine contain'd in F. *Annat*'s book, to have a suffrage, and much less he, whom all *Europe* knows to have been their Agent for oppressing S. *Augustin*'s doctrine. 'Tis notorious that the Jesuites are our right Adversaries, and that the Doctors who appear there as such, are only the Sollicitors of their affairs, lending them their name and service, acting nothing but what they direct, and produce nothing but by their appointment. The last Book which came forth here under F. *Annat*'s name, and this Title, *Jansenius à Thomistis damnatus*, is a convincing proof thereof; for this Jesuite's Book is nothing else but the Writings which M. *Hallier* and his Collegues presented to the Congregation. The approbation which F. *Modeste* gave to the former Book of the same Author, intituled *Augustinus à Baianis vindicatus*, shews that that Approbator declaring himself thereby for our Adversaries is no longer fit to be a Consultor. And what can be said in the behalf of M. *Albizzi*, who ingag'd M. *Hallier* to go to *Rome*, who writ to him so frequently, and receiv'd his intelligences and answers, as M. *Hallier* confess'd in the open Faculty, when he was accus'd of corresponding with the Jesuites in this affair, and subscribing the Letters which he sent by F. *Mulard*, in quality of Syndic, though he had no order from the Faculty to write? 'Tis necessary, therefore, Sir, that these three persons be excluded from the Congregation; Justice requires it; and the honour of the H. See no less. When they are excluded, then you may appear; but according to order; not to make a harangue or remonstrance, but first to hear the complaints of our Adversaries, and then answer them by distinguishing the bad sense from the good, which we defend and you would establish. To this purpose you must speak, propose and answer. Afterwards 'twill be your part to oppose, and then *Rome* will see that 'tis not of Propositions made at pleasure that S. *Augustin*'s Disciples complain. Then will follow the answers of the Molinists, who will do no small matters if they save themselves from Censure. This is the Order, Sir, which is to be held and not departed from. If our Adversaries have carri'd their Complaint to the H. See, we shall also carry ours. They could not find Propositions in our Books worthy of Censure, our Doctrine is so Orthodox, and therefore they fram'd some of their own invention; but we have drawn such out of their Books as they can neither disown or defend. This, no doubt, they foresee, and therefore endeavour their utmost not to appear in a Disputation; which you must insist upon and take the advantage of this Congregation. M. *Hallier* is to return after Easter, and go directly to S. *Malo*, without comming to *Paris*, as I understand by the Almoner of the Bishop of S. *Malo*. And if so, you judge right, that he desires to decline all dispute. He has written to M. *Amyot*, that he shall shortly have the Propositions condemn'd, that he has been heard in the Congregation, and that you stand off and dare not 'appear there. His Letter was publisht in the 'Sacristie of S. *Maderic* and read in the seats of the 'Sorbonne by him to whom it was directed. This 'vain boasting confirmes me in the same conceit, '(besides that understanding persons have inferr'd 'the same) namely, that it is false that any Proposition 'is as yet condemn'd, seeing the Parties have not 'been heard. To think that judgment shall be pronounced without hearing you as you demand, is 'to think an impossibility. For how can they pronounce upon our sense, if they know not what it 'is? which they cannot but by our selves. To 'say that they will pronounce without distinguishing the senses, is ridiculous. For besides that nothing would be pronounc'd in this case upon the 'present controversy, which is not touching the 'Propositions, but touching the different senses 'which they have, the Thomists would become involv'd in such an absolute condemnation. So that 'there's no more to be done, but to keep in the 'same mind. We will send you help, to the end 'that in case of sickness the Congregation may 'continue. He will set forth, I hope, the first week 'of Lent, &c.

The third of those Letters was written to me by order of my LL. the Bishops to whom I had address'd mine of *Jan.* 27. And the Copy is here subjoyn'd.

Febr. 21. 1653. The answer to the Letter of *Jan.* 27.

SIR,

I Have communicated your Letter to my Lords, who were much surpris'd at your being sent for by Cardinal Spada, *to appear before an other Congregation then that which it pleas'd the Pope to grant you upon your sute. They remember very well that his Holinesse cans'd the late Cardinal* Roma *to signifye to you, that having regard to the Letters and Memorial which you presented to him, he granted you the Congregation of Five Cardinals, namely,* Roma, Spada, Cechini, Ginetti *and* Ghiggi, *for the discussion and examination of the five Propositions. Since that time my LL. always rely'd upon the establishment of that Congregation, and perswaded themselves that the judgment of the Five Propositions would be pass'd according to all the formes of Ecclesiastical justice; that you should be heard in presence of your Adversaries, the Writing communicated, all causes of exception against the declar'd opposers of your cause admitted, and finally that the Pope would decide the questions in such manner as the like have always been decided by his Predecessors, in Councils and particular Congregations. When they were most at quiet, your Letter comes and gives them notice of another Congregation to which you were summoned; this amaz'd them; nevertheless your judicious answer to that summons comforted them; they extremely approve the same, and injoyn you to insist upon it, and not go beyond it. M.* Hallier *will do any thing that he pleases. My Lords pray you to continue in the termes of your answer, hoping that the Pope being just will have regard thereto; and lastly they recommend themselves to you and beseech God to fill you with blessings.*

By Command of my Lords *N.*

After

After the departure of the Post, my Lords condering the present posture of our affair, and fearing the ill consequences which they foresaw, conceiv'd it befitting their Episcopal care to indeavor the prevention of the same; wherefore those who were then at *Paris*, writ forthwith a new Letter to the Pope, which came not from them till eight dayes after, and was deliver'd to us at *Rome* in its due time. The French translation of it is here inserted, the Original Latin in the Collection ensuing. Being directed To the most H. F. Pope *Innocent* X. it proceeded thus.

MOST H. FATHER,

'BIshops highly affectionate to truth, and the 'Churches peace could not receive more welcome newes then the assurance given us last 'Summer, that your Holines's paternal affection 'and Apostolical care had induc'd you to establish 'that Congregation, so much desir'd by us. Assoon 'as we receiv'd this intelligence from the Doctors 'who sollicite this great affair at *Rome* in our name, 'we rejoyc'd to understand that they had succeeded 'happily, that the supreme See of the Church ap'prov'd and profess'd to embrace that meanes, 'which may be in some manner term'd the only one 'likely to re-establish publick tranquillity: From 'that time we conceiv'd a firme hope, M.H.F. that 'the clouds of calumnies and humane artifices be'ing dispell'd, Truth, hitherto outrage'd and op'press'd by its enemies, would finde as many 'protectors as judges: and that being an Eccles'astical Judgment was likely to be pass'd for deci'ding such important questions, relating to the 'Faith, according as has been alwayes practis'd, 'we ought to remain quiet in expectation of what 'so solemn a Congregation should produce. For 'the Jesuites having caus'd these five Famous Pro'positions to be contriv'd at pleasuere by persons 'devoted to them, the structure whereof is so ar'tificial and the sense so equivocal, thereby to o'verthrow S. *Augustin*'s authority, and make the 'novel opinion of *Lowis Molina*, triumph over 'the sentiments of the Congregation of *Rome*, the 'consent of so many Ages, and the Orthodox doc'trine of ancient Divines, we could not doubt but 'the esteem and reputation of that H. Doctor of 'Grace, would be in safety when it should be ex'amin'd before that supreme Tribunal, which has 'made him so renown'd in all the earth, by the 'glorious elogies which it hath given him. But, 'M. H. F. as much as we rejoyc'd then at the 'newes of that Cogregation, so much have we 'since been surpris'd with the astonishment of the 'suddain change of which the Divines deputed by 'us to your Holinesse have inform'd us by their last 'Letters; to wit, that the proceeding in this grand 'affair is become very different from what we be'liev'd, and that this Congregation is not, as was 'promis'd them, a Congregation in which the par'ties are heard in presence *vivâ voce*, and their 'Writings respectively communicated, for taking 'away all suspition of fraud; but that a course is 'held wholly different from what they had infor'med us that they had obtain'd of your Holi'nesse.

'This, M. H. F. appearing wholly contrary 'to our hope of seeing the Churches peace re-esta'blisht, we could not understand without extreme 'grief; considering what boldnesse it gives to S. '*Augustin*'s declar'd enemies, with incredible mis'chiefs will ensue from it, of what new troubles it 'will afford matter to turbulent spirits, what dam'mage the H. See and the whole Church will re'ceive, if *Molina*'s Partisans effect what they have 'us'd so many slight and artifices to obtain, which 'is, That it be not plainly declar'd in what precise 'sense the Propositions be condemn'd, but only 'that a judgment be pass'd without distinguishing 'the senses which are proper to them for deciding 'the capital point of the whole controversy: 'which would afford means to the enemies of the 'H. Doctor of Grace, boldly to abuse the said 'judgment hereafter not onely against him and his 'disciples, but likewise against the authority and 'reputation of the H. Apostolick See.

'We beseech your Holinsse therefore to admit 'this complaint, being attended with no lesse af'fection and respect then grief and anxiety. Some 'small sparks have already caus'd a great flame on 'all sides, and the violence of this evils spreads 'everywhere. The children of the Church are 'divided, their Mother sighs at it, and the wis'dom of their Comon Father is alone capable to 'supply a remedy thereunto. This affair is treated 'with very much heat, but Y. H. may wholly ex'tinguish it by using clear and precise words, in 'passing a judgment on the sense of the Propositi'ons, which is the whole subject of this dispute; for 'by this means Y. H. will stop the contests of those 'who are divided into different opinions, and 'which both sides have maintain'd with so great ar'dour. Now to attain to this M. H. F. and that 'none may alledge any excuse to cause delay, it 'it seemes necessary in the present state of things, 'first, that liberty be given to our Deputies to 'declare their sentiments in presence of their Ad'versaries who are at *Rome*, to the end to disco'ver their artifices; and that what shall be alledg'ed by either side in defence of their opinions, be 'respectively drawn up into publick acts, by some 'unsuspected person, that copies thereof be given 'to the parties, and that they interchangeably com'municate what they advance for the establishing 'their own or opposing the sentiments of their Ad'versaries: That afterwards the Jesuites, being 'more oblig'd then any others to maintain this 'contestation in regard they uphold the new doc'trine of *Molina*, and are declar'd enemies of 'that of S. *Augustin*, may enter into the cause, in'asmuth as they are indeed the principal parties, as 'is evident from hence that the writings presented 'to the Congregation were made by *Fransois An'nat* of their society, who has been so bold as to 'print the same publickly at *Paris* under his own 'name. That M. *Albizzi* abstaine from the Con'gregation; since the causes of exception against 'him are so just and evident that they are known to 'all the world. And lastly that F. *Modeste*, who 'hath not fear'd to approve F. *Annat*'s book assoon 'as it came from the presse, may be likewise re'mov'd out of the number of the Consultors, ha'ving by so manifest a fore-judgment shown how 'much he favors *Molina* and is contrary to S. *Au'gustin*.

'Your Holineſſe, M. H. F. ſees that theſe propoſals tend not to eſchew the judgment of the cauſe, but ſeek the meanes of eſtabliſhing the Churches peace. And we hope, your Holineſſe will favorably admit requeſts, which as things ſtand, are not only juſt but neceſſary; which are full of low reſpect to Y. H. and which have no other aime but the good of ſouls which it hath pleas'd God to commit to us, the authority of your judgment, and the glory of the Apoſtolik See. We know that one of the principal duties of Biſhops is with great care to watch, that the Conſciences of their people may remain in peace and Chriſtian tranquillity; and that if when Tares are ſown amongſt them, we be ſo negligent as to ſleep inſtead of plucking them up, God will require a ſevere accompt of us for it. This is it which makes us renew our ſupplications to Y. H. more then ever, to conjure you not to uſe a remedy in this occaſion leſſe then the evil, but to end this grand difference by a Iudgment which may decide the bottome of the diſpute, ruin error in its root, and eſtabliſh a firme and ſure peace. Which will moſt certainly come to paſſe, if it pleaſe Y. H. to grant us a Congregation like that which *Clement* VIII. and *Paul* V. eſtabliſht, open and free to all parties, of which no perſon may complain, and which may be famous for ever. We beſeech Our Lord Jeſus Chriſt the Author of all graces to preſerve Y. H. in health for the general good of all Chriſtendome. We are,

MOST HOLY FATHER, &c.

Y. H. moſt humble and obedient Sons,

N. *and* N.

Paris, Febr. 24. 1653.

In the abſence of our Confreres.

By the ſame return one of the ſame Prelates ſent me the following.

SIR,

'I Have read with great joy the generous reſolution which you have taken, not to (*a*) deſert God's cauſe which you have hitherto ſo vigorouſly and happily defended; as alſo the (*b*) Narrative of your tranſactions with Cardinal *Spada*. Nothing more weighty and judicious; and I hope you prudence and conſtancy will at length bring about the Congregation which we wiſh. I have underſtood with very much ſatisfaction how the Order of Dominicans proceeds. Be pleas'd to continue your adherence with them as to the fundamental controverſy which concerns Effectual Grace. For obtaining a ſolemn Congregation, I ſee nothing more conducive, then to perſiſt in urging that the H. See never deny'd to hear Biſhops who demanded Audience of it; That ſince the time of *Pius* V. *Greg.* XIII. and *Urban* VIII. there have been no parties that demanded to be heard and to conferre; nor can there be any obſtacle now ſince M. *Hallier* and his Collegues agree to it; (*c*) As for the circumſtance of the Inquiſition, we conceive it hath nothing to do in theſe parts at preſent. It will be good if the Embaſſador can move in the buſineſſe, and give the Pope to underſtand that the French cannot acknowledge that Tribunal. I am more then ever moſt really *&c.*

(a) It *was not to return into France, as I deſign'd for ſix Moncths together about my domeſtick affairs.*

(b) *My Letter of Jan.* 27.

(c) *They profeſs'd ſo in words, and Cardinel Spada did them the honour and the kindneſſe to ſay for them that they were ready to do it. So that this is meant but* ad hominem.

The ſame day *N. de Sainte Beuve* writ one to me which deſerves as well as any not to be deny'd the publick light, 'tis ſo clear, ſincere and comprehenſive.

SIR,

'YOu are very obliging in taking ſo much pains to encourage me, upon ſuppoſition that I am very anxious for the ſucceſſe of our affairs. Perhaps ſomething of my ſtyle may have occaſion'd that your judgment; but though otherwiſe oblig'd to you, I cannot but tell you that I never had any apprehenſion, knowing the goodneſs of our Cauſe, and your vigilant and prudent conduct. The reports ſpread hitherto by our Adverſaries have not ſhaken me, but I hop'd well when I heard that they Decided beforehand, and publiſht Judgments before the merite of the cauſe was known. Nevertheleſſe I cannot omit what they have vented this week. F. *Paulin* ſaid at the *Louvre* that we were in ſuch contempt at *Rome*, that we were not thought worthy of being heard. You ſee what a great honor this man does to the H. See, ſince he judges it capable of Prepoſſeſſions to the prejudice of the courſe of juſtice which refuſes not to hear the moſt wicked wretches in their own defence. At the Colledge of *Navarre*, they ſay yon have done as *Luther* and *Calvin* did. That firſt you referr'd your difference to the Pope, and when he was taking courſe to pronounce concerning it, you appeal'd to a Council, or rather demanded to be heard in a Council. Theſe people are as knowing in hiſtory as they are honeſt in reporting your actions. In *Sorbonne* 'tis ſaid that you were upon flight, and that not daring to appear before the Pope, becauſe your condemnation was inevitable, you demanded to have a Council aſſembled. At the Biſhop of *Malo*'s houſe, it is ſaid that M. *Hallier* is to ſet forth in the beginning of Lent for *France*, and to be at *Lyons* by Eaſter, from whence he goes to *Roanne*, and thence to *Nantes* for S. *Malo*, with deſign to dedicate himſelf for the reſt of his dayes to the ſervice of M. *de S. Malo*, more then ever. And upon my objections that it was hardly credible that M. *Hallier* could be returning ſo ſoon, unleſs he came away before the deciſiõ of the cauſe, I was anſwer'd that he hop'd to have judgment by that time, but would come back however, having ſufficiently labour'd for a year together. Whence I conclude that M. *Hallier* muſt ſuppoſe

'poſe that the buſineſs would not be determin'd, 'by his return; for ſhould he come into *France* 'with the leaſt advantage whatſoever, he would 'come to *Paris* and to the Court to receive honors 'and complements for it; and alſo to demand ſome 'recompence, either an Abby or a Biſhoprick. But 'this is enough about them; let's return to our 'ſelves. Nothing can be more prudent and com-'mendable then your proceeding with Cardinal '*Spada*; your Narrative of it has fully ſatisfi'd 'me. You have nothing left to do but to keep your 'ground, and inſiſt upon this eſpecially. 'Tis 'a thing unheard of, that in an important Con-'troverſie the Biſhops of *France* demanded a hear-'ing and a conference before the Pope, and were 'deny'd. That if it be true that our Adverſaries 'deſire to be heard *coràm*, there is no inconveni-'ence in granting, the one ſide demands, and the 'other conſents to. That 'tis the only means to 'reſtore a calm in the Church, without which, 'whatever elſe be done, the ſtirs and contentions 'will continue. That if an abſolute condemnati-'on be paſs'd upon the Propoſitions without di-'ſtinguiſhing ſenſes, the Moliniſts will forthwith 'make advantage of it againſt the Thomiſts; and 'that the ſenſes be diſtinguiſht without knowing 'of us which is ours. In fine, Sir, you muſt ei-'ther be heard contradictorily, or elſe remain ſi-'lent, patiently expecting what the determina-'tion will be.

'I forget to tell you that M. *Hallier* and his Col-'legues write that he has been heard, that both he 'and his Collegues ſpoke an hour and an half with 'with great applauſe; and that the whole Aſſem-'bly admir'd his abilities and moderation, your de-'nyal to appear having given great advantage to 'your Adverſaries. But for my ſatisfaction I 'ſhall be glad if you ſignifi'd to me what you have 'learnt of their Orations. I am,

Sir, &c.

The ſame day a Doctor of the Faculty deputed for the examen of the new Chronicle of the *Feuillant*, ſent me word by two Letters, that after a long Conference thereupon, they found the Book full of impieties and injuries; and (to make ſhort) he ſignifi'd to me the week after that the Kings authority was interpos'd to forbid the Faculty to cenſure it, though it was injurious to Kings as well as to the Pope and Biſhops, but principally to Kings. Take part of that former Letter written *Febr.* 18.

Redeo à privatis Doctorum Comitiis, in quibus Chronici Ademari continuationem à Fulgenſi recens editam expendimus. Tot ſunt impiè, inſulsè, contumelioſè dicta, ut examen nos ad uſque multam noctem tenuerit. Hos duos dies, quòd mihi incumberet ut aiebant de illo referre, ſtudio ad id neceſſario conſumpſi; quare prolixiùs non vacat.

And part of the latter written to me *March* 7.

Chronicon Fulienſis omnibus Ordinibus, Pontifici, Epiſcopis, Regibúſque præcipuè injurioſum, mendaciis erroribúſque pleniſſimum, Cenſura notari qui Regem obſident non ſunt paſſi. Nec dubito quin Syndicus aliique ejuſdem notæ homines, prohibitionem hanc à Miniſtris Regiis extorſerint, ita illorum indoli bellè convenit cum hoc opuſculo tenebrarum.

But they were not ſucceſsfull in their ſollicitations from the King and his Miniſters to the Archbiſhop of *Paris* and his Officiate, to hinder the condemnation of it, as they hinder that of the Faculty. For the Archbiſhop caus'd his to be publiſht againſt it at the end of Parochial Maſſes on the firſt Sunday of Lent, in ſpight of all obſtacles lay'd in his way from the Court. And the *Keeper of the Seals*, having himſelf conferr'd with the Official about it two hours, receiv'd from him ſo evident an account of the neceſſity and obligation which the Archbiſhop had to condemn it, that he was conſtrain'd to yield to his reaſons. This particularity was ſignifi'd by M. *de Sainte-Beuve* in a Letter of *March* 7. in which he added that *he had begun to read S.* Annat's *Book intituled*, Auguſtinus *à* Baianis vindicatus; *and truly* (ſaid he) *I pity him, he is ſo weak, calumnious and injurious to S.* Auguſtin. And in another of *March* 14. *That he found himſelf oblig'd to refute him in his Lectures, which was eaſie for him to do, the Father's grounds being nothing but Impoſture, and his ſtrength conſiſting in captious arguments.*

'Tis a ſtrange thing that notwithſtanding our refuſal to appear in the Congregation ſeparately from our Adverſaries, and to preſent other Writings till our former were communicated, was ſo equitable and well-grounded; Yet their Eminences reſolution not to admit of either, but to proceed to judgement in the affair without it, ceas'd not to make us fear ill ſucceſs, if we continu'd firm in our denyal. Wherefore we fell upon the ſame Conſultation which he had held about three months before, namely, Whether in caſe that after all our repteſentations of the juſtice and advantage of ſuch communication they ſhould continue inexorable, and that a pure and abſolute Condemnation were likely to enſue (much to the prejudice of the Church's truth and to ours) it would not be expedient that we yielded to inform them after their mode, rather then let ſuch a Cenſure come forth. The reaſons for either part, abovemention'd at large, were again conſider'd, with additions of new; but we were divided now, as formerly. We writ therefore ſeverally into *France* our opinions, and the reaſons of them. Not one of our Friends or Biſhops thought fit that we ſhould recede from any thing of our demand and proceeding, they judg'd it ſo equitable, and were ſo perſwaded that if Juſtice were not done us in this point, we could not hope it in any thing. This their judgement I ſhall extract out of a Letter written to him of us three, who was of the ſame mind, *March* 7. 1653.

Reflecting upon the debate which you have had again with M. D. M. the more I conſider the affair, the more I am on your ſide, and cannot yield to his reaſons. I cannot think that if the reſolution be taken to cenſure the Propoſitions, 'tis in the power of any thing that you can produce, to alter it. For the Condemnation will be concluded upon Politick reaſons, to which you ſhall never be put to anſwer, and ſo never cut the knot of the affair. But if on the contrary the conſideration of truth be more prevalent then human rea-

sons', and they will not condemn it, you will be happy in having persisted so stedfast. You see how I incline according to my weakness and little intelligence; but I find not humility enough in my self to say that I submit to every thing. I confess I cannot do it upon the reasons of M. D. M. though I have all imaginable respect for him. Continue firm, I beseech you, and do not all three give out, whatever happens. If you do, you will be look't upon as persons that had some good resolution at the beginning of the enterprize, but relinquisht it upon the first difficulties. Christians are not crown'd but upon perseverance.

But to summe up all my intelligence of this Month, I shall here only insert what was signifi'd to us *March* 21. in the name of the Bishops who sent us.

'My Lords are enga'd in an Affair of great im-'portance which concerns the Archbishop of *Sens*, 'and hath wholly taken them up this fortnight. 'All that they had given me in charge to tell you, 'is, That there are parties enough there, since M. '*Hallier*, *Joysel* and *Ragault* are there, who de-'mand an absolute Censure of the Propositions in 'the name of the Bishops; by whom they pretend 'themselves sent; and that you defend them in the 'sense of S. *Augustin*, which is the Catholick 'sense. That those Doctors cannot excuse them-'selves from appearing in your presence to justifie 'their demand, and give account why they pur-'sue the condemnation in such manner as they do. 'If they refuse, you must remonstrate to his Ho-'liness, what an injury it is to the authority of 'the H. See; since the grand causes of the Church, 'amongst which this is one, ought to be treated 'before the H. See, and consequently according 'to all the forms of Ecclesiastical Judgements, '(whereof the meanest require that the parties 'be heard to argue their rights) that so the judge-'ment may be receiv'd without contradiction.

CHAP. XII.

The intelligence of M. Hallier *and his Collegues with the Jesuites, manifest by the Writings which those Doctors presented to the Consultors, and were printed at* Paris *in F.* Annat's *name, which I endeavour to discover to the Card.* Ghiggi *and* Spada, *but to no purpose. A discovery of another Writing of M.* Hallier *upon the third Proposition.*

F. *Annat*'s printed Book, intituled *Jansenius à Thomistis damnatus*, I receiv'd on the first of *March*; which occasion I took too visite Cardinal *Ghiggi*, whom I had not seen since our great Conference above related. This Book and the Title-page fix'd upon the corners of the Streets of *Paris* I made use of, as a manifest proof, to let him see a truth, otherwise but too certain, yet not admitted by him, namely, That the Jesuites were our principal Adversaries in this affair; seeing the Doctors who appear'd against us were supply'd by those Fathers with the Writings which they were to present to their Eminences and the Consultors. The Cardinal answer'd me, that the Jesuites had not meddled in the business since their defending the Theses in *Flanders*; that he heard indeed that those of *France* had done some thing, but it was not considerable; that it behoov'd all *star quieto* to be quiet. I reply'd that it was not we who set afoot the Propositions from whence all this trouble arose; but that we were come only to advertise the H. See of the practises against it, and the Catholick doctrine of Grace contain'd in the Propositions, and to intreat that nothing might be done without hearing us thereupon in a solemn Congregation. After which falling to speak of the bad sense which the Propositions admitted, I said, that we were agreed as to that; and that it was not our intention to maintain them in those senses; bnt yet we endeavoured to hinder an absolute condemnation of them, in regard of the evil use which might be made of it; and least they who pursu'd it might afterwards apply it to the Catholick truths whereof they were capable. That a Propositiion ought to be look'd upon twice, and all its circumstances and sequels weigh'd before it be condemn'd; that if 'twere sufficient to the condemnation of a Proposition that it admitted a bad sense taken in the letter or the evil construction according to which they who dislik'd it pleas'd to understand it, many in the H. Scripture would not escape Censure. For example of which I alledg'd these, *Non est justus quisquam*; *Qui in carne sunt, Deo placere non possunt*; *Peccatores Deus non audit*; and those which the Church delivers every day, in the *Gloria in excelsis*, addressing to the person of our Lord, *Tu solus Sanctus*. The Cardinal answer'd that they consider'd all this; that nevertheless we did well to discharge our minds *con tutti*, with all, as he believ'd we did. The supposition which I perceiv'd he intended apparently to make by this discourse, that we had represented all our reasons to all the Cardinals and Consultors too, *con tutti*, increas'd my suspition of their proceediug in the two last Assemblies towards the Consultors, namely, that they would really pass to the condemnation of the Propositions, and take the visits which we had made to them to obtain a conference and communication of Writings with our Adversaries, as judicial and sufficient informations to condem us formally. Wherefore I told his Eminence that what I had now said was only to shew him the necessity and advantage of hearing us according as we desir'd, for a thorough examination of all things; that we had spoke nothing to them but for this end; that his Eminence, I believ'd, was the only person to whom I had spoken so much as I had now done; and that we were so far from thinking to inform the others, that on the contrary we had avoided all occasions of doing it, because we would not do it but to good purpose, which could not be but according to the manner and form which we demanded.

The

The ſame day I deſir'd our Advocate to go to the Cardinals of our Congregations, and preſs them with the moſt urgent reaſons he could to grant us a Conference. We talkt largely together about the conſequences which were to be fear'd in caſe they ſhould not grant it; and he undertook to viſit them for the purpoſe aforeſaid, except Cardinal *Pamphilio*, whom, he ſaid he could not yet addreſſe to; but for each of the reſt he took a Copy of the two Memorials which he had preſented to the Pope, to leave with their Eminences, after he had ſpoken to them what he intended.

Tueſday the 4th. I went to ſhew F. *Annat*'s book to Cardinal *Spada*, that he might thereby ſee that the Jeſuites were in the cauſe as well as M. *Hallier* and his Collegues, in as much as theſe Doctors were but as the Agents and Pamphlet-venters of thoſe Fathers. The Cardinal anſwer'd that he had never told me that thoſe Fathers were not of the ſame opinions, or that they acted not ſomething underhand, but that they had not ſpoken to him about them; and that the Pope having put two Dominicans into the Congregation for one Jeſuite, we were rather favour'd than otherwiſe.

VVe heard in the morning at *la Minerve* that the General of the Domincians was gone to get audience of the Pope to preſent his Memorial and his Papers to his Holineſs, and that the Commiſſary of the H. Office deſir'd to ſpeak with M. *de Valcroiſſant* as a particular Friend, and that we might go to him by the back ſtairs. In the afternnon I accompani'd him thither. He propounded to us ſome difficulties upon the firſt Propoſition, in which having receiv'd ſatisfaction from M. *de Valcroiſſant's* anſwers, he told us that it would be good that we could meet together ſome times, but in ſuch a place as might not give jealouſie to any body. I ſpoke to him concerning F. *Annat's* book newly printed; I ſhew'd it him, and told him it was the ſame Writing which M. *Hallier* and his Collegues had preſented to him four or five Months before. He anſwer'd me that he had one of them too; but had not had time yet to read it.

Some dayes before this viſit a Writing of good length made by our Adverſaries upon the third Propoſition fell into my hands; we caus'd it to be tranſcrib'd by ſeverat Amanuenſes, that it might be preciſely reſtor'd by the time at which he who lent it us was oblig'd to return it. Afterwards recovering two others, one upon the fourth, and che other upon the fifth Propoſition, we apprehended that theſe three Writings were parts of an intire Treatiſe upon the Propoſitions, and conſequently that we wanted what had been commented upon the two firſt; but we could never light upon them.

That upon the Third Propoſition was nothing but a heap of paſſages and argumentations out of *Ricardus* and F. *Pelan* in his Treatiſe of Liberty; and beſides an infinite number of wreſted citations, it was wholly founded upon a point not at all in queſtion. For it pretended to ſhow that according to the Fathers, Free-will requires ſome kind of Indifference. Now this was never diſputed, none having ever deny'd that Free-will is alwayes inſeparably in this life joyn'd with the indifference held by the Thomiſts; that is to ſay, with an active power of acting or not acting. Nevertheleſs upon this falſe foundation all the ſaid Tract is built, and falls to the ground by the ſole diſtinction of two ſorts of Indifference, whereof one, which is held by *Molina*, deſtroyes Effectual Grace, becauſe it infers that a man may ſo act and not act, that it ſometimes comes to paſs that the VVill acts not and conſents not to the ſame Grace which cauſes it to act at another time in the ſame diſpoſitions; and this is that which we oppos'd. The other, held by the Thomiſts, does not in any ſort deſtroy Effectual Grace, ſince it ſo gives the active power of not doing that whereunto Effectual Grace determines us, that yet it never comes to paſs that the thing is not done. And as for this ſort of Indifference, we not only never rejected it, but have formerly admitted it in a hundred places of our Writings.

But hence it is eaſie to judge what impreſſion might be made upon the minds of the Cardinals by the noiſe of a hundred paſſages pretended to be formally againſt the opinions of the Janſeniſts, which they underſtood only by the fabulous and calumnious reports which it pleas'd our Adverſaries to make of them in their Writings and Diſcourſes.

And 'tis pleaſant to obſerve that as they attributed to thoſe Utopian Janſeniſts which ſubſiſted only in their own brains, the imaginary Opinion of an abſolute Neceſſity which takes away the power of acting and not acting, and deſtroyes Indifference; ſo they make them ſpeak after their mode, and attribute anſwers to them, which no body ever though tof.

Reſpondent primò Janſeniſtæ voluntatem hoc quidem poſſe ſi velit, quia ſi vellet, hoc ipſo actu illud faceret; ſed non poſſe illud velle propter gratiam quæ impedit ne id velit. Which is a ridiculous anſwer forg'd by them at pleaſure; for no body denyes that the Will can reſiſt Effectual Grace, and hath the active power to *will* it, though it never comes to paſs that it doth *will* it, becauſe Grace makes it *will* the contrary, and determines it to *will*, not to uſe the power which it hath.

Reſpondent ſecundò, (ſay they further) *hoc ſenſu Voluntatem poſſe diſſentire, quatenùs abſente gratia non operatur illud bonum ad quod per gratiam excitatur, quod eâ præſente neceſſariò operatur.* This is properly the ridiculous Chimæra of the Neceſſitating Grace which deſtroyes the active power of reſiſting it ſelf whilſt it is preſent. It ſprung firſt in F. *Annat*'s Imagination, who diffus'd it into thoſe of M. *Hallier* and his Collegues, and by their means endeavour'd to perſwade the Cardinals and Conſultors of it.

'Tis eaſie to triumph thus over Adverſaries by attributing to them imaginary opinions and anſwers. The length of this Writing hinders me from tranſcribing it particularly. I ſhall only adde that it is concluded with the ordinary Proteſtation, that they do not perſecute the Propoſitions in the ſenſe of Effectual Grace, and that the queſtion is not about the points conteſted between the Dominicans and the Jeſuites.

Colligitur ſecundo (ſay they in the writing upon the Fifth Propoſition) *quid dicendum ſit illis qui hanc eſſe putant controverſiam de auxiliis Divi-*

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na Gratiæ tamdiù olim dissertatam sub duobus Pontificibus inter Thomistas & Jesuitas, jamque hoc pretextu Jansenianizantur ut Censuras eludant; & cum non putent posse Thomistas in eandem ruinam trahi, cum illis ipsi commmnione sententiarum & connexione erigantur & stent, vel certè ut tanquam in pari causa dum ulterior expectatur definitio, eadem libertate fruantur docendi quodlibet quâ fruuntur illæ duæ familiæ. Sed in eo quoque latiùs aberrant, quàm toto cœlo. Nihil omninò illis exprobatur de quo Thomistæ cum Jesuitis contenderint, nihil exigitur quàm quod fuerit concordissimo duorum illorum Ordinum consensu atque suffragiis constitutum, quòd possibilia sint præcepta Dei transgressoribus, quibus transgressio ad culpā imputatur; quòd detur auxilium sufficiens atq; internum cui homines dissentiunt; quòd indifferentia ad agendum & non agendum à libertate arbitrii quæ requiritur ad merendum & demerendum sit inseparabilis; quòd non sint Hæretici qui dicunt liberum arbitrium Deo moventi per gratiam efficacem dissentire posse ('tis the sense which they give the Fourth Propolition) *& quòd sensus divisus quo id posse dicitur, non sit idem quod ex hypothesi mutationis & substractionis ejusdem gratiæ, sed ita ut cum illa sit expedita ad dissentiendum potentia, quod Christus sit etiam pro reprobis mortuus, ut illis media salutis obtineret.*

This is the close way whereby they oppose us, fathering these ridiculous opinions upon us, or rather upon those who were in *France*. For they pretended to spare us, by endeavouring to perswade that we did not speak sincerely, or understood not the end of this new Heresie.

CHAP. XIII.

Proposals made to me by Cardinal Barberin *about the Doctrine of the* Thomists. *The Beginning of the Congregations before the Pope. His Holiness's reconcilement with* Signora Olympia *by whom he is entertain'd at Dinner upon the day of the Annunciation with his kindred, who endeavour to deter him from the Congregations, but in vain.*

March the 4th. Cardinal *Barberin* return'd to me our VVriting *De Gestis*, and upon the 5th. I carried him our Summary. He askt me why we did not wholly joyn with the Dominicans? I answer'd him, that they did their own business, and we ours; that we might have our particular aimes and pretensions, though their Doctrine was no-wise different from ours, at least at the bottome. He fell to speak of *Jansenius*, and said, that he admitted the same Sufficient Graces which the Thomists taught; for which he cited *Chap.* 3. *lib.* 4. I answer'd him that I could not tell, having not read the Book; but that no doubt there are such small Graces as the Thomists call Sufficient, and acknowledge as well as we not to be such really in the sense wherein the VVorld takes the word *Sufficient*, since they do not suffice, there being need, besides these Graces, of that which is Effectual by it self, to perform the good action which would not be done without it. He askt me whether I had the Writing intituled *Jansenius à Thomistis damnatus*? I told him I had it, but did not speak of it to his Eminence, because it would shame M. *Hallier*, who had been the Distributor of it under the Pædagogy of the Jesuites, and whom I knew his Eminence honour'd with his affection.

In the afternoon I receiv'd a Visit from an intelligent person, who inform'd me, 1. That next week *una Congregatione Papale* a Congregation in his Holiness's presence was to be held. 2. That F. *Lezzana* had been retain'd by the Pope to be of the Congregation instituted for examining the Propositions, but was, by he knew not what insinuation of M. *Albizzi* with the Pope, excluded. For proof of which he told me, that *Monsignor Sacrista* inform'd him that he, was that Father who said he was going to take the Oath requir'd by the Congregation; that afterwards he was left out without any thing spoken to him; and that though he was very patient and submissive to Providence, yet he had testifi'd to Cardinal *Ginetti* some resentment of the stir. 3. That before the Commissary of the H. Office had consider'd upon the Propositions, he was much animated against them; during which tempest M. *Albizzi* made use of him to sound the minds and opinions of others before they were apppointed for the Congregation. 4. That likewise the Master of the Sacred Palace had the Propositions in abhorrence, as he who told me this found when asking of him permission to read the Writing compos'd upon them, which begins *In Nomine Domini, &c.* for he answer'd him (*Guardateri d' imbe' vervi di queste cose*) *Beware of being infested with such things*; and that to obtain such permission he was fain to carry a Friend, who was well known to the Master of the Sacred Palace, to assure him thar he was a man not likely to be surpriz'd by heretical Senriments, *per inhereticarsi*. 5. That the Fathers *Delbene*, *Luca Vadingo*, and the General of the Augustines were at first of another mind than what they were of after they had carefully studied these matters.

Thursday the 6th. I learnt at *la Minerve*, that the General of the Dominicans, despairing to get audience of the Pope, intended to take the opportunity of the Congegation of the H. Office at which he is alwayes present, to present a Memorial to the Pope, that his Holiness would please to afford him the audience which he had so often sought in vain. He promis'd me himself also, to cause his Fathers to draw up a Relation of the Conference which they had had with M. *Hallier* and his Collegues, not to publish, but to preserve in the Archives of their Covent *ad perpetuam rei memoriam*.

In another Visite I understood that the Consultors had order to be ready to deliver their Votes or Sentiments in writing upon the third Sunday of Lent (if my Informer was not mistaken in the day) and

and that the Congregation was thenceforward to be held before the *Pope*, but that they were all charged to take their meaſures ſo, that no one might ſpeak above a quarter of an hour. I learnt alſo in the ſame Viſite, that the Conſultors diſaffected to the *Propoſitions*, finding the mind of them, and conceiving that any thing was lawful for them in the Congregations held at Cardinal *Spada's* Houſe, made great clapping of hands and noiſe there, and M. *Albizzi* with them, crying *Avant Heretick*, *Avant Lutheran*, when the well-affected to the *Propoſitions* ſpoke the beſt things to defend them. In fine, that the five Cardinals oftentimes ſlept and ſnor'd there; ſometimes all together; ſo that one of the Conſultors ſeeing them in that poſture, took the liberty to ſay to another theſe words. *At leaſt if there be any that keeps Sentinel*, aiming thereby to hold the Conſultors in their duty, that heed might be given to what was ſpoken, and the ſame afterwards reported to thoſe that ſlept, *Al meno ſe foſſe qualche d' uno che faceſſe la Santinella.* But whether they ſlept or wakt, certain it is that the manner of handling things in the Congregation upon the Information of one party alone was very unfit to inſtruct them in the matters whereof they were to judge. Which made us many times with eyes of compaſſion look upon thoſe Cardinals, who having ſpent their lives in imployments for the moſt part more Secular then Eccleſiaſtical, and Political then Theological, and being engag'd in an innumerable multitude of other buſineſſes, were appointed to give their own judgements, and form that of the Pope upon the moſt difficult matters of all Divinity, and upon which judgement cannot be paſſed without temerity, unleſſe care be taken for inſtruction therein by exact, aſſiduous and deliberate reading of the Scripture and the Fathers.

Immediately after Dinner I receiv'd a Note, ſignifying to me, 1. That the Congregation would be held on Monday following before the Pope. 2. That his Holineſs was ſo prepoſſeſſed that no good was to be hop'd. 3. That nothing was thought upon but a Condemnation. 4. That it was ſaid of Monſignor *Gavotti*, that he began to doat, becauſe he very well underſtood the doctrine of S. *Auguſtine*, and remembred alſo what paſſed under *Clement* VIII. and *Paul* V. 5. That all things tended to miſchief, and to prevent the Dominicans of time to intereſt themſelves in this affair. 6. That there was no place for ſaying any thing in order to ſtop the courſe of this miſchief. The Original of the ſaid Note was thus:

La Congregatione è ſtabilita per lunedi.
Pare il Papa prevenuto in modo, che nulla ſi ſpera di buono.
Le prattiche ſi famo per condennare. Null' altra coſa più ſi medita.
Monſignor Gavotti è tenuto per ſemo.
Ogni coſa tende al male, & a fare preſto, per levare campo a Domenicani.
Non ſi può parlare.

In the Evening I learn'd that a Letter from the Nuntio in *Flanders* giving intelligence of the death of M. *Calenus* who had highly defended *Janſenius*, being read in the morning in the Aſſembly of the H. Office, the Pope was diſpleas'd that he was entertain'd with nothing but that affair, and ſaid angerly that he would end it, *Voglio finir ſta coſa.* And that Card. *Barberin*, *Spada*, and a third, with M. *Albizzi* talking together about the Propoſitions, before the Pope's comming, Cardinal *Spada* ſaid, We will condemn thoſe Propoſitions; They muſt be condemn'd. They will not obey the Bull; but hold theſe Opinions, becauſe they ſay the Book is not condemned, but only prohibited. It muſt be condemn'd; and more he ſaid to the ſame purpoſe.

All theſe unacceptable *Items* oblig'd us to go on Friday the 7th. to deſire audience of the Pope, to know what was determin'd upon our two laſt Memorials which our Advocate left with him, and to take occaſion to ſpeak to him the moſt plainly and earneſtly we could concerning our preſent needs. But we could not be admitted: *Monſignor Fagnani*, and the Inquſitor of *Spain* took up all the time.

Hearing that the Pope had occaſionally ſpoken to *Monſignor Fagnani* concerning our affair, I viſited him the next day in the afternoon. He told me, that the Pope having ask'd him whether he had heard of it, he anſwered, No; his Holineſſe ſeem'd troubled about it, and intimated a purpoſe to end it, telling him that he caus'd prayers to be made for it (the Vice-Gerent had ſent by his order, to put a Bill upon the Sacriſties, to recommend it to the prayers of thoſe who ſaid Maſſe, and likewiſe to ſome Covents to enjoyn the ſaying a Maſſe of the H. Ghoſt and Litanies: all which was done with very little Ceremony, and in ſuch ſort that we, who obſerved the moſt we could all things pertaining to our affair, had not taken notice of it, if F. *Petit* who had care of the Sacriſtie of S. *Louis*, had not told us that he believed the Bill ſent thither concern'd us, and if a Monaſtick of *la Minerve* had not by chance intimated the ſame thing to me concerning thoſe Letanies.) M. *Fagnani* added that he told the Pope that his Holineſſe did very well, that he could not be too circumſpect in an Affair of that importance; that though his Holineſs was aſſiſted by the H. Spirit in Canonizing of a Saint, yet many things were ſtrictly heeded, for fear there might be ſome ſuborn'd witneſs; and that in the matter of ſo abſtruſe a doctrine as this was, and wherein the Faith and the Belief of the Faithfull were concern'd, there was more danger of a ſurprize, and conſequently more need of all poſſible precautions. That the Pope ſeem'd to conſider upon, and be well pleaſed with what he ſaid.

After Cardinal *Ghigi* had given us notice that Cardinal *Pamphilio* was added to our Congregation, and ſomething blamſd us for not having preſented a Copy of our Writing to him, to take away all occaſion of diſpleaſure, we thought fit to do it with the beſt grace and moſt ceremony we could. Wherefore we caus'd a new Copy to be made by the ſame Amanuenſis who made that which we preſented to the Pope. Being finiſht towards the end of this month, we got it bound exquiſitely, and beſides the two Writings and their Summary, which we had preſented to the Cardinals, we added the ſame Epiſtle prefix'd to that

that given to his Holinesse; And before all a particular Epistle to this Cardinal, which we subscribed upon S. *Thomas* his day; whereof a faithfull Translation follows:

To my L. the most Eminent and Reverend Card. Pamphilio.

MY LORD,

'OUr H. F. Pope *Innocent* X. the Vicar of *Jesus* 'and Successor of S. *Peter* in the See of *Rome*, 'hath at this day no greater Cause to decide then 'this, since the Grace which makes us Christians, 'is therein is disputed, and S. *Augustin* whom 'the H. See hath own'd by perpetual approbation 'ever since *Innocent* the First, called in question. 'It suffices, my Lord, that you know thus much, 'that you may be convinc'd what part to take, and 'what care this Cause of Faith requires of you in so 'important an occasion.

'When Pope *Innocent* X. chose you among o'thers to support the weight of the Churches af'fairs, and employ your Ministry in the negotiati'ons which concern the H. Apostolick See, he en'gaged you wholly to his own person, not onely 'by the Purple wherewith he adorned your Emi'nence, but also by the society of his Family and 'Name, which is a very strict alliance; and was 'pleased to communicate to you all the lustre and 'glory of his Papacy; Your Eminence enter'd 'not into the *Pamphilian* Family by the quality of 'your birth, but by the consideration of your 'merits; not by the advantages of blood, but ver'tue; so that there lyes an indispensible necessity 'upon you contributing with so much more ardor 'the fidelity of your services to the dignity and ho'nour of *Innocent* X. as this link which unites you 'to him, being an effect of vertue, is much more 'great and considerable then those which are deri'ved from Consanguinity. We fear not then, my 'Lord, that it will be a diverting your Eminence 'from the care of the great affairs which exercise 'you, when we beseech you to read the Writings 'which we present to you, and to employ some 'time in examining with great care the whole 'Cause in question, there being nothing in the 'whole Church more considerable for the honour 'and reputation of *Innocent* X. then this affair con'cerning the grace of *Jesus Christ*.

'The reading of all things which have pass'd in 'this Difference will encrease your Eminences vi'gilance and care, because you will find how just'ly their designes are to be suspected, the begin'nings wherof are full of so many intrigues and 'deceits. Neither the canvasings nor the solicita'tions of our Adversaries, nor the ostentation of 'the favor of the Grandees of the Times, nor 'the false Protestations which they make to defend 'the Faith and uphold the dignity of the H. See, 'will be capable of shaking you, because you will 'fear on one side their surprising his Holinesse, 'as they have already many times endevor'd, and 'on the other you will be lead to suspect that cause 'of injustice which hath needed so great a number 'of subtleties to support it.

'As much as our Adversaries have plac'd their 'hope in humane artifices, in winding and captious 'subtleties of words, and in termes which they have 'invented to vilifie and disparage our persons; 'so much have we taken care to establish our hope 'only in the assistance of God's grace, in sincerity and upright dealing, in the integrity of the 'H. Apostolick See and in the the equity of *Inno'cent* X. We hope therefore, my Lord, that 'you will employ all your credit with his Holiness, 'to promote the Congregation which we have 'demanded of him, as being the most advantage'ous means of ruinning all kind of Deceits, of 'clearing truth, and procuring peace, and which 'all the world, as well as we, conceiv'd establisht be'fore we had the honour to present these Writings 'to him, to the end the whole Church may know 'and posterity one day relate how prevalent sim'plicity and fair dealing, truth and justice were un'der the Papacy of *Innocent* X. when he was assisted 'with the Counsels of a Cardinal who was the 'emulator of his Glory as well as Heir and successor 'of his name.

'And although in all these things our own inte'rest is lesse imported then that of the H. See, and 'we could be quiet henceforward, if we were not 'mov'd with the concernments of truth, the H. See, 'and the spouse of Jesus Christ, and the peace 'and edification of the Faithfull; nevertheless all 'these these things make so sensible an impression 'upon our minds, that we shall consider as a sig'nal benefit all the offices which your Eminence 'shall do for us with his Holinesse towards pro'curing the successe of a demand so just and neces'sary. We are,

My LORD,

Your Eminences

March 7. 1653.

Most humble and obedient

servants,

Noël de la Lane *Doctor in Divinity of the Faculty of* Paris, *and Abbot of* Nostre Dame de Valcroissant.

Lovïs de S. Amour *Doctor in the sacred* Parisian *Faculty of Divinity, of the House and society of* Sorbonne.

Lovïs Angran *Licentiate of the same sacred Faculty of* Paris, *and Canon of the Cathedral Church of* Troies.

Sunday *March* 9. with the Letters from *Paris* I receiv'd the Advertisement of F. L' *Abbé* so injurious to S. *Augustin* and the H. See, and by which that Father so manifestly discovers their design against S. *Augustin*'s doctrine. I thought fit to shew it to as many persons as I could, that so the evil purposes of those Fathers might be more and more known, especially it coming to *Rome* so opportunely the day before the first Congregation was to be held before the Pope. Amongst others I went to show it to Cardinal *Spada* and the General of the *Augustines*, and left Copies of it with them; adding more largely by word of mouth what was written to me concerning it. I found the

General

General of the *Augustines* shut up, to study against the next day's Congregation. Yet I was admitted to speak with him, and he told me that they did not yet precisely know what would be treated of the next day before the Pope, whether all the Propositions or only one; but it behov'd them to prepare for all and leave themselves to be govern'd by Grace.

Monday the 10th. the Congregation was held before the Pope in the afternoon. All that I could learn concerning it, was, that the Pope first made a short discourse, declaring that he intended not that in any thing which might be done in the progresse of this affair, the doctrine either of S. *Augustin* or S. *Thomas* should be prejudic'd. 2. That the Consultors had more time and liberty to speak then they expected. And 3. That it lasted two houres and a half.

Wednesday the 12th. I repaired to see Cardinal *Barberin* before his going to *la Minerve*, but met him coming down staires. He took me into his Coach, and askt me the same question which we had done eight dayes before, Why we did not declare that we held no other opinions then the Thomists? I answer'd him as I had done formerly. But the same day he told the General of the Dominicans, as I heard on Friday following, that we refus'd to subscribe the sufficient Grace of the Thomists, because haply in my discourse I had said that although we acknowledg'd those Graces which they styl'd *sufficient*, yet we could not agree to use that Terme; being those Graces were not truly sufficient for the Action in regard whereof they were so call'd, though effectual for their proper Effect; nor that they were given generally to all the world without excepting any person, as some of their modern Authors have taught, but not all either the best or the most ancient. Now I wonder'd much that such a discourse by the by, could serve his Eminence for a ground to tell that General seriously and without distinction, that we deny'd to subscribe the sufficient Grace of the Thomists, when it was propounded to us; as if it had been propounded seriously that we might make a solid Declaration, and as if we had absolutely deny'd those sorts of Graces.

In the afternoon I had accidentally a long converse with M. *Joysel*, all the particularities whereof, to avoid prolixity, I shall not here insert, but take notice only of three or four. First, speaking of the Congregation which we su'd for, he said, it was not according to the Custome of the Church, but a thing unheard of, and never practis'd, and that they had above forty passages or examples to oppose us with in that point. Secondly, I speaking to him of the Writings which they deliver'd to the Consultors, and F. *Annat* lately printed, at first he deny'd it. Thirdly, when I affirm'd the same so confidently, that he could not doubt but I had certain intelligence thereof, he confess'd it, adding that it matter'd not whence a good thing were taken. And Fourthly, when I told him that this shew'd their correspondence with the Jesuites, he answer'd me that the condition of a Doctor were very unhappy, if it oblig'd to renounce the acquaintance and commerce of the Jesuites.

Thursday the eleventh I carri'd Cardinal *Spada* a Copy of the printed Preface of F. *Annat's Bibliotheca*, to confirme to him further how those Fathers interessed and carri'd themselves in this affair. And the next day I shew'd the same to our Advocate, that he might see by the thing spoke of himself therein, the extrem impudence and shamelessesse of that Writer. Our Advocate, scarcely beliving his own eyes, desir'd to transcribe what concern'd himself, that he might keep it as a proof of the spirit of Lying and bitternesse of those good Fathers. But I sav'd him the labour, promising to send him an intire Copy. As for the Memorials deliver'd to him to be presented to our Cardinals, of which I askt him tidings, he said he had been with but two, namely *Ginetti* and *Cechini*, and not with the others, because those two refused to receive a of Copy those Memorials, after (as they alledg'd) the Pope had declar'd his pleasure, and signifi'd that he would not grant the contradictory audience and reciprocal communication of writings demanded therein. So that our Advocate return'd the same to me, saving one Copy which he kept for himself. But to comfort me in some sort for the trouble it might be to me to see things so remote from our hopes, he told me one out of friendship which he hap learn't in discourse with Cardinal *Ginetti*, who was his great friend and open'd his mind to him, namely, that his Eminence believ'd that nothing would be done; or if any thing, such as would do neither hurt nor good, *questo non portareble ne nocumento ne grovamento*; and that we had reason to be not a little satisfi'd, because we had sav'd a Bull which our Adversaries would undoubtedly have extorted from the H. See, had not we come to *Rome*.

Fryday the 14th. after accompanying the Ambassador to the Pop's Palace, we went to that of Cardinal *Pamphilio*, to try whether we could present our book to his Eminence before the Ambassador came thither; but we could not. In his Antichambre we found the Bishop of *Borgo*, who in a long converse told us, that being lately in a company where F. *Palavicini* was, this Jesuite said of S. *Augustin*, that he was no great Divine, *che sant' Agostino non era gran Theologo*.

I made a visite in the evening, wherein I learn't two things. First that an Officer of the Pope's chamber said that if his Holinesse could condemn us, he would willingly do it, because he saw all *France* wholly dispos'd to receive and cause to be executed all the Decrees which he should make, if they were against the *Jansenists*; but if nothing could be done against them, nothing should be done at all. Secondly that there had been a Congregation the Wednesday foregoing at the Pope's Palace, which lasted three houres, and that one of the most sagacious Consultors had said to a Cardinal who told it me, that all things went *alla peggio*, were in a very bad posture there; that there was another appointed on Tuesday following, and that all who knew his Holines's accustom'd circumspection and slowness, and the heavy and long manner of proceeding of the Court of *Rome*, (which occasion'd the Anagram and Proverb *Roma Mora*) wonder'd extremely at this extraordinary speed, and presag'd no good from it, because it was wholly contrary to the genius of *Rome*, and yet amore to that of his Holinesse.

We spent all the morning of Tuesday the 18th. in the Antichamber of Cardinal *Pamphilio*, to see whether we could present our Book to him. But his door was so environ'd with persons desirous to speak with him, amongst whom were the Generals of the *Sommasques*, the Conventual Cordeliers, and the Jesuites, crowding (to use M. *Albizzi*'s words) *tanquam aliqui de populo*, as all the rest did, to enter where his Eminence was; that all we could do was to get out of the throng, and in expectation till it was over, talk with some Prelates whom we found in the Antichamber, amongst which was the Bishop of *Borgo*. At length the multitude diminish'd, and many who were as earnest as we, were at last constrain'd to return as well as we without speaking to the Cardinal; the Resident of *Genua* comming to his Eminence after he had done his audience with his Holinesse.

Thursday the 20th. as I was going to Cardinal *Barberin*, I met F. *Reginald* in the street, who told me that a Consultor ask'd whether he might safely affirm in the Congregation that we acknowledg'd the Sufficient Graces held by the Thomists, because he hop'd to make great advantage of such a Declaration; for if we would do this, he hop'd that M. *Hallier* and his Collegues might make one in favour of Effectual Grace. I answer'd F. *Reginald* that there was no difficulty between the Divines of his Order and us as to the substance of those imperfect Graces which they term Sufficient; but that before making a Declaration of so much before a Congregation, there ought to be such a one establish'd as we demanded; and that while this continu'd to act as it begun, we could not make any before it, being resolved not to own it. As for M. *Hallier* and his Collegues, we would not hear of any Treaty with them.

When I came to Cardinal *Barberin*, I told him that the last time I had the honour to see his Eminence, he askt me whether we agreed with the Thomists, and I was now come to satisfie him. For which purpose I presented to him the third Chapter of the Information which we had prepar'd upon the first Proposition. He answer'd me, that those Writings were very long, that all the world could not see them; That if we would present a little Memorial, and thereby declare that we held Sufficient Grace, as *Alvarez* and *Lemos*. —— I reply'd that we couldnot give any such private Memorial, but this and every thing else should be seen in the progress of the Congregation when it should be held. He told me that the Congregation made hast. I answer'd his Eminence that it was without our partaking in it, and so long as it was held in that manner we could do no otherwise.

I spent the afternoon at Cardinal *Ghiggi's* apartment, but he would not give me audience. The things considerable which I learnt there were these: First, That the Pope had promis'd F. *Lezzana* a while since to give him permission to write and print concerning the matter *de Auxiliis*, as this Father told me, and that he came to desire his Eminence to put his Holiness in mind of it. To which the Cardinal answer'd, that he must have patience till after Easter, and that in the mean time it would be seen what would be the result of those Congregations. And Secondly, That a Fourth Congregation was to be held before the Pope upon Saturday following in the afternoon, which I discover'd by a Bill which I saw fixt upon the door of Cardinal *Ghiggi's* apartment by the *Mandatario* or Cursor of the H. Office, and contain'd these words, *Eminentissim. & Reverendissim. Domine, Die Sabbathi 22. currentis Martii erit Congregatio coram Sanctissimo hora. 20.* ½.

On Friday evening I receiv'd the Letters which came from *Paris* the last day of *February*, That of my LL. the Bishops to the Pope, spoken of above, was in the packet. On Saturday the 22d. I went to tell the Pope's *Maistre de chambre* that we had received Letters for his Holiness from our Bishops, and desir'd to present the same to him. He ask'd me what they concern'd. I answer'd, the Things treated of in the Congregations before his Holiness. He referr'd me to Monday.

The same afternoon I understood that Cardinal *Spada*, by reason of some indisposition, was not present at the Congregation held that day; and that the General of the Dominicans went on the morning to desire Cardinal *Ghiggi* to help him to an audience of the Pope, which he had so long sollicited in vain.

The same person who had told me some dayes ago that all went very ill in the Congregations held before the Pope, told me on Saturday the 23d. that the day before they began to be in a better estate.

On Monday we went to present the new Letter of the Bishops of *February* 24. to the Pope; but Cardinal *Trivultio* took up the greatest part of the Audience that day, and the rest was given to others.

Tuesday, being *Annunciation-day*, after we had accompanied the Ambassador to the Pope's Palace, we came back to *la Minerve* to take our places in the Quire, where we might conveniently see the distribution of purses yearly made to the Pope on that day to a prodigious number of young Maidens towards their preferment. There had been a long misunderstanding in the Family of the *Pamphilis*; and *Signora Olympia* the Pope's Sister had not seen the Pope while it lasted. The reconciliation was lately made, and being *Signora Olympia* dwelt in the Palace *Pamphilio* not far from *la Minerve* the Pope was invited to dine there with all his Family at the end of the Ceremony. It was agreed between the Pope's kindred (who fear'd that his extraordinary attending those long and frequent Congregations in which matters were handled which he had never studied, might prejudice his health) to represent to him the danger into which he put himself, and desire him to take another course. Some of them too who knew the merit of the sute which we prosecuted, who were sensible of the repulses which we suffer'd, who lik'd our Cause, and fear'd it might receive some injury by this hastiness, and least the dis-satisfaction which those who were concern'd therein should receive thereby, might produce some in the Pope, spoke to him with the rest, as well for those considerations as for that of his health, all that they could to allay the forwardnesse and ardour of his Holiness.

neſſe. But all ſerved but to heat him the more. He wonder'd at his former averſeneſſe to hear of this matter afar off, conſidering the facility which he found in it then, and the pleaſure which he receiv'd from all that he could hear ſpoken of it. He ſaid he never was in Congregations which gave him leſs trouble and more ſatisfaction. That they laſted but two or three hours, and that if he had not had compaſſion of ſome good old men amongſt the Conſultors, who were oblig'd to be alwayes ſtanding, he ſhould willingly have held them longer. And this ſatisfaction appear'd ſo great to the Pope, that himſelf wonder'd at it, conſidering his ancient averſion; and he attributed this great and ſo ſodain change to a particular and extraordinary aſſiſtance of the H. Ghoſt upon his perſon. *Signora Olympia* who ſaw the Pope ſo ſatisfied with theſe Congregations, ask'd him what matters were treated of in them, which could be ſo well-pleaſing to his Holineſs. The Pope anſwer'd her that 'twas about certain ſubtilties touching points of Faith which ſhe did not underſtand; and yet (added he) I know not whether if you were there when one of the Conſultors (whom he nam'd) ſpeaks you would not underſtand them, he unfolds them with ſo great plainneſs and clearneſſe. *Signora Olympia* reply'd nothing; but the Prince *Juſtinian* (who was alſo Kinſman to the General of the Dominicans, and his good Friend, and to whoſe mediation this General was oblig'd to recur ſome dayes before; to get his Memorial and the other papers preſented to his Holineſs) told the Pope that he underſtood not much in thoſe matters but he had read all the Papers of that General who had intreated him to preſent the ſame to his Holineſs; and as much as he could judge of them, he found them very compendious and clear; and that he believ'd that if his Holineſs ſhould read them, he would alſo find much ſatisfaction in them. The Pope gave Prince *Juſtinian* no anſwer, whereby he apprehended that the Pope continu'd in his unwillingneſs to receive the ſaid General's papers; And the diſcourſe about this matter went no further.

Cardinal *Spada* was not preſent at the two Congregations held before the Pope the week foregoing, whether he were conſtrain'd to be abſent by ſome indiſpoſition as his Secretary told me, or whether he counterfeited a diſtemper to cover ſome diſcontent which he had receiv'd in the former Congregations, as moſt believ'd; But on Tueſday morning I heard, that the Cardinals of the Congregation were at his Palace on Monday without the Conſultors; and I believe, with many others, it was partly to oblige him not to be longer diſpleas'd, but return the ſooneſt he could to the Congregations, which were to continue to be held before the Pope, as accordingly the Fifth being held on Wedneſday afternoon, I heard that he was carri'd thither in a Chair, which ſome believe was merely a Ceremony to compleat the concealment of his pretence.

CHAP. XIV.

A Viſite which I made to the Ambaſſador touching theſe Congregations. New Propoſitions delivered to the Congregation as equivalent to thoſe under examination, but moſt of them compriſed in more odious terms. M. de Sainte-Beuve's *judgement upon them. Four Congregations held in eight dayes before the Pope.*

THe ſame afternoon I went to ſee M. *Gueffier*, with whom I found the F. Vicar of S. *Antony*, with his Companion. The diſcourſe falling upon the demand which we made to be heard *viva voce* and by writing contradictorily with our Adverſaries, theſe Fathers told me that M. *Hallier* and his Collegues affirm'd, that it was not the cuſtome of the Church. That when the example of *Clement* VIII. was alledg'd to them, they anſwered that 'twas a fault which that Pope had committed; and when they were preſſed with the example of the Council of *Trent*, they ſaid that the Conferences among the Divines there, were only upon preliminary preparations.

I accompani'd M. *Gueffier* to the Ambaſſador's Palace, where I waited till he had done giving audience to others, that I might ſpeak with him laſt with more leaſure. I told him how the Congregations were continued before the Pope, without our being yet ſpoken to about a hearing, or any ſhew that they thought of us. The Ambaſſador anſwer'd me, that we ought not to fear that we ſhould not be heard, for we ſhould be as much as we pleaſed. That he well knew what the Pope had ſaid to him; That he told him he would take ſuch courſe in this affair, that there ſhould be no tail of it left. That if after we had been heard as much as we pleaſed, other perſons in *France* deſir'd it, and had any thing new to propoſe; they ſhould be waited for, to know what they had to ſay, before paſſing of Judgement. That the Pope told him, That he knew there were ſome who preſumed to have definitions after their own conſtruction; but in an affair of this importance he was loath to haſten or do any thing till after a moſt exact diſcuſſion; That ſhould he employ ten years in labouring in it, if God afforded him ſo much life, he ſhould not account his time and pains miſpent. That many perſons of quality (ſome of which he named to me) had written to him concerning this affair; but he had anſwered them all, that they need no more to be troubled then we, for aſſuredly we ſhould have ſatisfaction in this point, and that he was not in jeſt when he ſpoke about affairs of Religion. That beſides, the Pope had told him that he ſhould be glad if we would not give him ſo many Memorials. I anſwer'd him, That it would be eaſie for us to forbear, if his Holineſs did us juſtice. But we had receiv'd another Letter by the

last post from our Bishops to the Pope, which, if he spoke to him about our affair, we beseecht him to tell his Holiness we were desirous to present to him. The Ambassador promised me to do it upon Friday following, which was the day of his usual audience.

He kept his word, and told me on Friday assoon as he came from audience that he had spoken to the *Pope*; but the particulars I could not conveniently receive from that day, by reason that two Danish Gentlemen went with him from *Monte Cavallo* to dine with him, and stay'd there almost the whole day; and therefore I repaired to him again on Saturday. He told me that the *Pope* said there was not time enough on Friday to receive the Letter during his audience, but we might return upon the first day that he gave any, and we should have it; or if it were any thing of hast, we might give the Letter to Cardinal *Ghiggi*, who would infallibly shew it his Holiness. I ask'd the Ambassadour whether he perceiv'd that the Pope's resolution to hear us continu'd? He answered, That he could not tell me all that he knew therein; but we must expect, and undoubtedly nothing would be done without such hearing.

Thursday afternoon M. *Angran* and *I* went to present our Book to Cardinal *Pamphilio*; but being hindred from doing it by a Congregation then held at his Palace, we returned thither on Friday for the same purpose, but without effect.

Upon more attentive reading of the new Letter of our Bishops to the Pope, and considering how it might be taken by him and the Cardinals, to whom it would undoubtedly be communicated, we fear'd that being the intent of it was only to obtain a Conference; and the Ambassador assur'd us, That we should have one, it might be unseasonable to press for it by that Letter. Wherefore we resolv'd to defer delivering it, (as we had intended to do on Monday *March* 31.) till some new difficulty oblig'd us to it; or else to forbear altogether if we saw the performance of what we were yet made to hope.

'Twas not only the Ambassador who assured us that we should be heard before the *Pope* as much as we could wish; but 'twas the general talk in *Rome*, that we should be summoned presently after Easter. Whereupon I began to keep close in my Lodging, more then formerly, to labour with my Collegues to finish the new Writings about which they had been constantly employ'd since the delivery of the first, and which we resolved to present to the *Pope* at the first audience which he should give us. The time which I had been forc'd to spend, and the little fruit which we found in all our Visites and Sollicitations to the Cardinals, and the small necessity of continuing them longer, made me resolve to make no more to them; and thence forward I could observe nothing of what was done or spoken at *Rome*, but what came to my knowledge occasionally.

Yet I thought fit to advertise the Ambassador of the change of our Resolution touching the Letter which we had receiv'd for the Pope, and he had mentioned to his Holinesse. I did so on Thursday *April* 3. and acquainted him with the reasons above-mention'd. He much approved our purpose; and told me that nothing press'd us to deliver that Letter, which we might do when we pleased, but assuredly we should be heard; and that by the last he received from M. *de Bienne*, he signifi'd to him that the King concern'd not himself in the businesse either on one side or other, that all his Majesty demanded was that it might be dispatch'd, and that speedily. I answer'd the Ambassador that we desir'd the same; but yet it was to be remembred what I had read in a Book of M. *Hallier's*, That *sicut Erroris spargendi, ita veritatis indaganda sua sunt incrementa*, that as Error is not spread of a suddain, so Truth needs some time to be sought out and discovered; That a Statue is not made with the first stroke of the hammer, and that a Looking-glasse or a Diamond must be ground a long time before they come to be smooth. The Ambassador reply'd that some affairs were spoyl'd by too long demurre; I consented, but added, That others were lost by too much speed; that it was requisite to consider the nature whereof they were, and to use a reasonable moderation in all. That in this we would never cause any delay but what was perfectly necessary. That we would go directly to the Question, and by the shortest & surest way we could, and that we would not do like those who had lately out of I know not what design set afoot Five metamorphiz'd and disguiz'd *Propositions* in the Congregation. Thus they were written in a loose leafe, without citation, date, or subscription, and given to the Consultors to pass their Judgements upon, and also communicated to other Divines of *Rome*, whose Sentence concerning them some Eminent persons demanded.

Propositiones primæ examinatæ a Dominis, &c.

1. *Aliqua Dei præcepta, &c.*

2. *Interiori Gratiæ, &c.* And the three other famous ones as they were first fram'd by M. *Cornet*, after which were added the following:

Propositiones mutatæ.

1. *Non potuit natura humana etiam de absoluta Dei potentia creari sine donis supernaturalibus.*

2. *Auxilium sufficiens fuit necessarium in natura integra, in natura lapsa non datur.*

3. *Omnia opera humano modo facta ab homine existente in peccato mortali sunt peccata mortalia.*

4. *Non*

4. *Non datur libertas quoad indifferentiam actus, ſed quod coactionem.*

5. *Chriſtus mortuus eſt ſolum pro prædeſtinatis.*

I do not remember whether I ſhew'd this Paper to the Ambaſſador; but I remember well that he told me he could not believe what I ſaid concerning thoſe new Propoſitions; but I Anſwered that I was well aſſured of what I ſpoke, having receiv'd them from a moſt veracious perſon to whom a Conſultor communicated them, to intreat him to help him to reduce his judgment upon them into Writing.

On H. Saturday F. *Lezzana* ſent me a Copy like the foregoing, and deſir'd me to furniſh him with ſome Writing touching the matters, if we had any; The next morning I went to him, and askt him what was the deſign of broaching theſe new Propoſitions. He told me that he himſelf did not underſtand it, but he had barely receiv'd order to ſet down his judgment of them in Writing before the end of the Feſtivals. I apprehended that the time of the end of the Feſtivals extended to a fortnight after Eaſter: but he told me 'twas no more then the two Holidays of Monday and Tueſday; and that the ſatisfaction which he ſhould give to the perſon who lay'd that taske upon him might be of ſome importance to our affair.

I gave intelligence hereof to M. *de Sainte-Beuve* by the next Port, *April* 7. I ſpoke but obſcurely to him of the manner how I came by them, telling him that they dropt out of a Conſultos pocket; leaſt ſpeaking more clearly, and my letter coming to be intercepted, the Conſultor who gave them to my friend, whoſe aſſiſtance he deſir'd, might believe himſelf and the whole ſecret of the privacy between him and my friend diſcover'd; M. *de Sainte-Beuve's* anſwer was as followes.

SIR,

A *Second information* in facto, *is not thought of here, every one ſays you have all the Memoires for it, and that 'tis a piece which requires your care. As for the Anſwer to F.* Annat's *book, I ſhall tell you that 'tis under ſo good a hand in* Flanders, *that that Good Father will have no great cauſe to pleaſe himſelf in the excellency of his work. The Anſwer is begun to be printed here; I think you will be as well ſatisfi'd with it as I am; but you muſt have a little patience, for the work is long. Were we capable of being aſtoniſht at the reports of the Moliniſts, we ſhould be quite diſheartned with theſe which are diſpers'd here. The moſt moderate amongſt them affirme, that they ſhall ſpeedily have a Bull, by which all the Propoſitions will be abſolutely condemn'd, and that the Pope is reſolv'd upon it. This diſcourſe was made in* Sorbonne, *and is diſpers'd by the Jeſuites. The Biſhop of* Rennes *tells me he heard it from them; but the braggadocioes adde that the Ambaſſador has forbidden you to ſtirre out of your houſe, that the Pope accounts you unworthy of his audience, and that you have in vain offer'd the Pope* 400000. *Crownes to ſuſpend his Judgment.*

This talk comes from Lyons by a Letter of a Fueillant. *To ſpeak ingenuouſly to you, I never ſaw any thing like their diſcourſes, nor more reſolution then there is in the minds of ours. If ſome are in fear, becauſe the Pope has held ſo many Congregations in ſo little time, others rejoyce at it, conſidering that being himſelf takes ſuch paines, tis a ſign that he will be fully inform'd of the affair, which is the only thing we wiſh. For it is fit that truth be manifeſted, and the whole Church ſee that M.* Cornet *maliciouſly fram'd the five Propoſitions to raiſe an univerſal diſturbance amongſt Catholicks. I pray God make him underſtand the greatneſſe of his fault, which is ſuch that I know not a greater. I cannot tell whether you have contracted an obſcurity by contagion of the place of your reſidence, or whether you affect it; but I aſſure you there is a great deal in your Letter, in part of which you tell me of the note which contains the Propoſitions dropt from a Conſultors pocket. What think you is the deſign of them? Are they to be ſubſtituted in ſtead of the former? If ſo, 'twill be eaſy for you to come off. For as for the firſt, there needs no more to be ſaid, but that we conceive that the Repugnancy by reaſon of which humane nature cannot be created without ſupernatural gifts, proceeds not from the Omnipotence, but from the Goodneſſe, Providence and Juſtice of God. As for the ſecond, we ſay that the ſufficient aide, ſuch as was in uncorrupted nature, is not an aide which is granted to our corrupted Nature; for that aide was ſubject to the Will. The third Propoſition is an Hereſy. As alſo the fourth and fifth. We all ſubſcribe to this ſentence, if there be no more in queſtion but this,*

I am, &c.

Four Congregations were held before the Pope in the ſeven firſt dayes of this moneth, each of which laſted about foure whole houres, namely, Tueſday, Thurſday and Saturday of the Paſſion week, and H. Monday. I heard on H. Tueſday that in that of the day preceding there was great conteſt among the Conſultors. Of the other four and the ſix foregoing in the three weeks before that of the Paſſion, we could diſcover no more then what is above related, which is almoſt nothing.

CHAP.

CHAP. XV.

The arrival of F. Des-mares *and* M. Manassier *at* Rome. *A notable Change of a zealous disciple of* Molina, *who became an ardent one of* S. Augustin, *by reading the little volume which* I *gave him of the twelve principal Maximes of the Christian Faith touching Grace; which he reduc'd into as many* Latin Distichs. *A calumnious Memorial dispers'd in* Rome *and all* Italie, *as presented to the Pope by the Clergy of* France *about this affair. Another Writing of our Adversaries, fram'd to delude the* Dominicans, *and full of impostures.*

ON H. Wednesday we were much comforted by the arrival of F. *Des-mares* and M. *Manassier* at *Rome*, whom our Bishops sent to share with us in the paines which we foresaw this affair was likely to require in the progress of its examen, and which M. *de Valcroissant*, *Angran* and I, could never have undergone alone without sinking under them; for the examen was not yet begun, and we were already overcharg'd. This re-enforcement and succour was as acceptable to us as necessary, and the more, because we had long desir'd it, and been much troubled to obtain it. But in truth we could not by any means have been without it, had the affair been carri'd as it ought to have been, especially considering the various dispositions of those with whom we had to do, all agreeing this point, to drive on that affair with unimaginable speed; for which purpose it was rumor'd that we aim'd at nothing but delayes.

These two new Collegues arriv'd about half an houre before it was time to go and accompany the Ambassador to the *Tenebres* (a ceremony so called) of S. *Peter*. Yet I omitted not to go; I gave him notice of their arrival, and that they intended to have the honour of seeing him at his return. He answer'd me that he should be glad to see them, and that the Pope would certainly be so too. After having accompani'd the Ambassadour to S. *Peter's* Church, I return'd home, and M. *de Valcroisant*, *Angran* and I, went along with them to his palace. He receiv'd them with his accustomed courtesie, and confirm'd to us what he had so often said to me, that we should be heard as much as we could wish, the Pope having so assur'd him.

Upon H. Thursday I went again to the Ambassador with F. *Des-mares* and M. *Manassier*, to accompany him to S. *Peter's* Church. He injoyn'd his *Maistre de Chambre* to take care of them that they might conveniently see the great Ceremony, or rather the several Ceremonies of that Eminent day. He had scarce left us, but the Pope came forth carri'd in his Pontifical chair; he took notice of them very attentively, and fixt his eyes upon them all the while his Chair was passing by. So that I conjectured the Ambassador had already acquainted him with their arrival; and accordingly he told me so the next day. I shall not stand here to describe the Ceremonies, which lasted all the forenoon; but I cannot omit the Ambassador's particular courtesie, who in several occasions performed the charge which he had given his *Maistre de Chambre*, having the abovesaid persons near him, discoursing with them, and causing them to passe before him in such places where the *Suisses*, who kept the doors, would not otherwise have permitted them entrance. We were all there at the Pope's Quarter, above the principal door of S. *Peter's* Church, during the fulmination of the Bull *In Cœna Domini*; and the Benediction which he gives afterwards to the people; which is a narrow place scarce capable of a quarter of the Cardinals, Bishops, Ambassadors, Princes ally'd to the Pope, and the Officers inseperable from the person of his Holiness in this Ceremony; which my other Collegues and I had seen the year before.

But to omit these external magnificences, I had in the interval of the Ceremonies an encounter which gave me great satisfaction. There was in Cardinal *Corrado's* Court a learned person of great parts, named *Il Signor Honorato*, who having in several places heard talk of the subject of our Contests, and the Maximes imputed to us, could scarce credit them; and for his further assurance took the liberty to visit us long before. When he visited us, he was full of the conceits and phantasmes of Molinisme, and having propounded to us what he pleased concerning the Propositions, and heard the answers which we made thereunto ingenuously according to S. *Augustins's* doctrin, he seem'd to us outwardly not averse from them; yet, as he told us afterwards, he was wholly scandaliz'd at them in his mind. Nevertheless being we convers'd with him upon the terms of honest liberty and civility, he believ'd himself oblig'd to us. He esteem'd our persons, but deplor'd our errors. When he met us, he receiv'd and return'd our salutation civilly; but he was inwardly much troubled that such honest persons, as he accounted us otherwise, were so unhappily engag'd in such extravagant Opinions, as ours seem'd to him. We had a while ago printed our little Volume of S. *Augustin*, and as I was going to distribute some Copies of it, I met this honest Gentleman in a narrow place, where we were oblig'd to speak together. After some discourse, I conceived it not unfitting to offer him one. If he could have fairly declin'd it, he would, but fearing to injure the civility and heartiness wherewith I seem'd to offer it, he accepted it, though with repugnance and regret. For some time he kept it, and would not read it; at length he read it; and it was at first an occasion of great perplexity to his mind; then, of much inquietude; afterwards of many tears and prayers; and at length the ground of a consolation which surpassed all the rest. He told me nothing of all these his secret sentiments till.

till after that he was fully convinc'd of the Truth, which he had diſcover'd by reading thoſe Divine Works, which he did in private without the aſſiſtance of any perſon. This reading alone ſo rectifi'd his former miſtakes which he hitherto had accounted Orthodox Truths, and ſo convinc'd him the certainty and excellence of the Orthodox Truths which we defended, which he had miſtaken for pitifull Errors, that I cannot expreſs with what humility and reſentment he profeſs'd himſelf bound to God for it. I have ſeen him ſince ſeveral times ſo tenderly ſenſible thereof, that tears of joy and conſolation have come into his eyes. But it was upon this day that he told me the firſt and moſt acceptable news of it.

A while afterwards he brought me twelve Latin Diſticks, into which he had reduc'd as many prime maximes of the Chriſtian Faith touching Grace, which S. *Auguſtin* in his 107. Epiſtle to *Vitalis* ſaith, Chriſtian Catholicks hold as ſo many certain rules of their Belief concerning that myſtery. He ſhew'd them to me, only to ſee whether he had rightly taken S. *Auſtin*'s ſenſe; but I found thoſe rules ſo well compriz'd in verſe, conſidering the confinement of Poetry, and that they were compos'd by a perſon newly inlightned with thoſe truths, that I deſired him to give me a Copy of them, and have thought fit here to inſert it. With which I ſhall alſo inſert a faithful tranſlation of the place of S. *Auguſtin* wherein thoſe Rules are, to the end the Reader comparing the Diſticks therewith may underſtand them more eaſily, and better judge of this firſt eſſay of a man newly reclaim'd from Moliniſm.

Becauſe (ſaith S. Auguſtin) *by the Grace of Jeſus Chriſt we are Chriſtians and Catholicks; we know:*

I.

That Children have done neither good nor evil in a life peculiar to them before their birth; and that 'tis not according to what they have merited in a former life (it being impoſſible that every particular could ſo merit) that they come into the miſeries of this life; but being born carnally according to *Adam*, they contracted from their firſt birth the contagion of antient death, and are not delivered from the puniſhment of eternal death, which a juſt ſentence hath paſt upon all men, unleſſe they be born again in Jeſus Chriſt by Grace.

I.

Mortuus heu primi contracta morte parentis
Naſcor; at in Chriſto vita renata mea eſt.

II.

We know that Grace is given neither to Children nor to perſons of Age according to their merits.

II.

Nulla nec infanti nec adulto gratia, quam te
Forte putes factis promeruiſſe datur.

III.

We know that the Grace which is given to perſons who have the uſe of Reaſon, is given to them for every Action.

III.

Recti quicquid agas, renovari ad ſingula credas,
Hanc tibi quam gratis vim dedit ante Deus.

IV.

We know that Grace is not given to all men; and that they to whom it is given, it is not ſo by reaſon of the merits of their good works, nor in regard of the merits of their Will. Which appears clearly in Children.

IV.

Omnibus anne data eſt divina hæc Gratia? Paucis.
An meruiſſe juvat? Nil: Voluiſſe? Minus.

V.

We know that to whom it is given, 'tis given by the free mercy of God.

V.

Felices animæ, quibus hæc ſors contigit; atqui
Credite gratuitum munus id eſſe Dei.

VI.

We know that to whom it is not given, 'tis by the juſt judgement of God that it is not given.

VI.

Væ tibi, væ miſero, cui non data gratia; ſed te
Credideris juſti judicis eſſe reum.

VII.

We know that we ſhall appear before the Judgement-ſeat of Chriſt, that every one may receive acccording to what he hath done whilſt he was in this mortal body, & not according to what he would have done either well or ill if he had liv'd longer.

VII.

Quæ quis agat vivens Chriſto ſub judice, non quæ
Mox erat acturus, ſi licuiſſet, erunt.

VII.

We know that Children alſo ſhall receive good or evil according to what they have done, being in their Bodies. But regard will be had to what they have done, not themſelves, but by thoſe who anſwer'd for them in Baptiſm. Upon which account they are conſider'd as having renounced the Devil, and as believing in God. Whence it is that they are reckoned in the number of the Faithful, and comprehended in that Sentence of our Lord, *Whoſoever ſhall believe and be baptized, ſhall be ſaved.* As on the contrary they who have not received Baptiſm, are comprehended in this other Sentence, *Whoſoever ſhall not believe, ſhall be damned.*---- According to this they ſhall be judged, and not according to what they would have done if they had liv'd longer.

VIII.

Sors eadem manet infantes poſt funera: nempe
Qui vivis datus eſt ſponſor, is actor erat.

IX.

We know that happy are they who dye in the favour of the Lord; and that all which they would have done if they had lived longer, concerns them not.

X.

VVe know that they who believe, being of Age to believe of themselves, do it by their own will and free arbitrement.

XI.

VVe know that we act according to true Faith, when we who believe, pray God for them who will not believe, that they would believe.

XII.

We know that when any of those who would not believe, begin to believe, we ought to give thanks to God for it, and that we are accustomed so to do.

IX.

Felix si in Domino moriens; quáliſne futurus
Tu fueras, non tunc diſcutiendus eris.

X.

Cuique ſuum manet arbitrium, ſua cuique voluntas:
An credis liber, teſtis et ipſe tibi.

XI.

Funde preces, rectaque fide te fundere credas;
Sponte ut nolenti det Deus ipſe fidem.

XII.

Si quibus hanc dederit, grates debentur eidem;
Atque agimus, noſtris quod dederit precibus.

Returning from ——— on Friday, we pass'd through the street of the Booksellers, and going into his shop to whom we had given our little S. *Augustin* to sell, he told us that some dayes before he had been cited to the H. Office, and interrogated concerning some words spoken in his shop derogatory to the respect due to the H. Father. At the end of the week following I went to him again, and he told me that one of his Apprentices had since I saw him, been also examin'd at the H. Office; but when I endeavoured to get some knowledge of his examination, he told me they were forbidden to tell any thing of it under pain of excommunication.

On H. Saturday I heard that Cardinal S. *Clement* had visited the Ambassador a few dayes before, and confirmed to him what I have said above of the little understanding in these matters which his Eminence found in M. *Hallier*.

On Easter Tuesday the Sub-Bibliothecary told me that having been to give the Pope the complement of the Festivals, and spoke to him about the Vatican Library, he also added something concerning our affair, but soundly and vigorously after his way *a mio modo*. That the Pope was pleased in hearing him, and nevertheless testified to him some esteem of M. *Hallier*, saying, he had made a Book against the Jesuite *Cellot*: upon which he answer'd the Pope, *Allora, Beatissimo Padre era buon Christiano*; *Most H. F. that Doctor was then a good Christian*; but uniting with those Fathers in their Conspiracy against Grace, by framing the five Propositions in question, he was become a turn-coat in faith and Religion. That the Pope reply'd, that he would use all necessary diligence in this affair, that he would cause the same to be examin'd again by able Divines, that he would also appoint praiers on purpose, to obtain the Assistance of the H. Ghost. Nevertheless are perceiv'd no other traces of these good purposes, neither before nor after, but what I have related of the Congregation, and the Notes sent to the Sacristies and Monasteryes. The same person told me likewise two dayes after, that having been to make the like complement to the Cardinals *Barberin* and *Ghiggi*, the former told him that he forsaw great danger of division, in favour of which side socver the Pope should pronounce; whereunto he answer'd, that they who backt M. *Cornet's* enterprise were, *vel omnium sceleſtiſſimi, vel ignarantes*, *either the most wicked men in the world, or ignorant*, And the second, that *Niſſano Jeſuita era nel calendario del Papa*, That there was no Jesuite *in the Popes Calendar, i. e.* of whom he made any esteem.

The same Tuesday I found *Monsignor d' Ornano* in the Vaticane, who told me he had lately seen a Memorial either of the Jesuites or the Doctors our Adversaries touching our affair. I desir'd him to let me see it. He said he had restor'd it. But if he could procure it again, he would send it to me. Two dayes after he sent a Copy of it which he was pleas'd to get purposely transcrib'd for me; but about three weeks after it became very publick,

and was dispers'd by the distributers of secret intelligence in written hand with their *Gasette* of the 10th. of *May*.

I cannot affirm that this Memorial was made by M. *Hallier* and his Collegues, though it began thus, *Supplica alla Sanctità & Nostro Signore ill Clero della Francia mediante alcani Doctori quà capitali della Sorbona di Parigi, che*, &c. The Clergy of *France* supplicates your Holinesse by the intervention of the Doctors of *Sorbon* here arriv'd that, &c. But however, it showes what false impressions were given of us at *Rome*, and through all *Italy*. For it was nothing else but a repetition, without any proof of the same Calumnies (concerning a Necessitating Grace, an absolute impossibility to keep Gods Commandments, and the Death of Jesus Christ for the predestinate alone) wherewith our Adversaries filled all their Writings.

About the same time a Father of the Datary brought me another Writing, which was carry'd about from hand to hand in *Rome*, and we had not discover'd any thing of it. By the reading of it, we found that it must needs have been made at the time that M. *Hallier* endeavor'd to draw the Dominicans to his party, or rather to hinder them from joyning with us. For the whole scope of it, was to show that the cause of the *Thomists* had no relation to that of *Jansenius*, and that they could not be concern'd in the Censure which the Pope should make of the Propositions. It began thus without any Title; *Ex multis capitibus perspicuum est Jansenistas causæ suæ parum fidere*, &c. And to prove that the Dominicans had no interest in this affair, it reason'd thus; *Patres Dominicani nunquam hactenus negarunt præcepta Dei homini justificato per auxilium gratiæ esse possibilia, nec nunquam dixerunt gratiam eis deesse qua possibilia fiant, eo scilicet tempore quo ipsos sub mortali peccato obligant. Nunquam etiam negarunt dari veram gratiam sufficientem, cui voluntas humana actu resistat, licet eidem consentire possit; & efficacem, cui actu consentiat, licet eidem resistere seu dissentire possit. Quod necessitas antecedens libertatem destruat; & quod Christus mortuus sit pro omnibus, multù in locis habet Sanctus Thomas, nec unquam Thomistæ negarunt, nec ullum ex iis invenio qui vel unam ex quinque Propositionibus astruat, in eo scilicet proprio sensu in quo eas Jansenius & Jansenistæ adstruunt.*

Now this particular sense upon which they accus'd the *Jansenists*, was, That there is no sufficient Grace, neither according to the sense of the *Thomists*, nor according to the sense of *Molina*; and that Effectual Grace produces an antecedent Necessity. *Non agitur de modo rei, sed de re ipsa; non de modo quo gratia efficax est, sed de gratia sufficiente quam tam hi quam illi admittunt. Et de efficaci, utrum scilicet necessitet absolute & antecedenter voluntatem, quod certe utrique negant, & soli adstruunt Jansenistæ. Non agitur etiam de modo quo gratia cum libertate conciliunda est, sed de libertate ipsa, quæ verà per necessitatem antecedentem distruitur.* Whence they conclude according to their wont; *Ergo in hac causa Jansenistarum nullo modo includitur celebris illa quæstio de Auxiliis, nempe utrique concedunt divinæ gratiæ humanam voluntatem consentire ac dissentire posse; hoc ipsum Jansenistæ negant. Igitur diversa sentiunt.* But it had been easie in a Conference to have concluded on the contrary, *Hoc ipsum Jansenistæ non negant. Igitur idem sentiunt.*

'Tis clear therefore that this fiction of Necessitating Grace, is the chief Engine of which they made use at *Rome*, to decry S. *Augustin's* Disciples, who never dream't of it.

And 'tis remarkable that they take for granted, that the Jansenists teach this Necessitating Grace, this Antecedent Necessity in formal termes, and not by consequence; and that when it is objected to them, they acknowledge it to be their opinion. Wherefore they confesse in this Writing, that indeed the Jesuites pretend to conclude from the principles of the Thomists, that they admit Antecedent Necessity and Necessitating Grace. But (say they) the Thomists deny the Consequence, and continue stedfast in denying it: whence they distinguish them from the Jansenists. *Equidem* (sayes the Writing) *Jesuitæ adversus Thomistarum præmotionem physicam pugnantes, arguunt ex hypothesi tria gravissima absurda sequi. Primum illam præmotionem afferre necessitatem antecedentem voluntati; nempe talis est præmotio illa seu prædeterminatio physica, ut actus ad quem prædeterminat, sine illa est nec possit, nec possit illâ positâ non sequi. Igitur Necessitatem Antecedentem voluntati affere videtur; igitur & libertatem destruere. Sed Thomistæ negant utramque consequentiam, hoc est, negant à sua prædeterminatione destrui libertatem, vel antecedentem illam inferri necessitatem, adhibentque suam distinctionem sensus compositi & divisi, vel actus Primi & Secundi. Et licet prædictæ distinctiones difficultatem forte non expediant, in his tamen Thomistæ constantissimè sistunt, & semper negant ex sua præmotione hoc absurdum sequi, scilicet violatæ libertatis & illatæ necessitatis.*

Thus separating the *Thomists* from those whom they style *Jansenists*, they must needs pretend that the latter admit those Consequences, and teach that Effectual Grace destroys Liberty, and antecedently necessitates the Will. Consequently, whereunto they thus reduce the Dispute towards the end of the Writing. *Non igitur in hac Jansenianarum Propositionum causa de scientia Media, nec de Prædeterminatione Physica; sed de Divinorum mandatorum Possibilitate, de Gratia sufficiente, de libertatis indifferentia, de sufficientia meritorum Christi, de Gratia non Necessitante*

In fine, lest the *Thomists* should be jealous of the consequence of the Decree; they endeavor to satisfie them by this pleasant reason; That the Bull made against the five Propositions would hurt them no more them the Council of *Trent*. *Quod autem res seu causa Prædeterminantium seu Thomistarum in integro relinquatur, etiam si quinque Jansenianæ illæ Propositiones Decreto Pontificio damnentur, vel quia jam damnatæ sunt, damnatas esse declaretur, manifestum est. Nempe ex hoc decreto non magis urgeri poterunt quam modò urgentur ex Tridentino..... Nec minus facile contra novum illud decretum sese tueri poterunt, quam modò contra Canones Tridentinos sese tuentur.*

By these shameful Calumnies they amus'd the Cardinals and Consultors at *Rome*, who had no great mind to be undeceiv'd, seeing they heard but one party; Which undoubtedly was a fitter way

way for them to be deluded then if they had heard none at all. And should they have heard us severally, it would have been to little advantage, since we not knowing many times what M. *Hallier* spoke, it was impossible for us to refute it; and should we have known it, it would have been in some sort unprofitable; for he publisht that we disguis'd our Sentimens, and that his aim was against the Jansenists of *France:* There needed but one regular Conference to reduce him to reason, by obliging him to prove the calumnies which he alledg'd; but the Pope was too much prepossess'd against this only meanes of terminating a Dispute so full of duplicity and so little understood. It would not be granted us, whatever instance we made for it during two full yeares. But what follow'd, hath but too much justified the necessity of it.

On Easter Tuesday, M. *Hallier* and his Collegues went to visit the Count *de Rochford* who arriv'd at *Rome* a little before the Festivals. They might have perform'd this Visit at a fitter time; for the rain took them in the way, and they were throughly wet when they came to him. In their Discourse, they first desir'd his assistance in their cause, in regard (as they said, whether in raillery or otherwise) of the coming of F. *Des-mares.* Secondly, They told him, that they did believe the communication of their Writings would not be granted us, but that they knew that we had them. Thirdly, That 'twas we who had caus'd F. *Annat's* Writing concerning the Thomists to be printed, but maim'd and disfigur'd, (Then which I knew not whether there can be a more extravagant and groundlesse lye). And lastly they confesse, that indeed F. *Annat* had got many things ready before their arrival, and they had made use of them. A person present at the Visite told me all this the next day.

Thursday the 17th. the Bishop of *Borgo* came to bid us adieu before his return to his Bishoprick; and told me, that he believ'd the Pope intended to send for several able and qualified Pastors out of *Rome*, that he might be able to pronounte a solemn judgement, *ex ea Cathedra* upon our affair; and that Cardinal *Sachetti* said to him, that 'twere a shame there were not more at *Rome* capable to understand it well, and pronounce a judgement upon it correspondent to its merit.

CHAP. XVI.

The Declaration of our Sentiments touching the sufficient Grace of some* Thomists *agreed to by the Fathers of that Order. A Congregation held* April 18. *by the five Cardinals without Consultors. An Audience sollicited for* F. Des-mares *and* M. Manassier. *A remarkable saying of a French Prince. The reason which oblig'd the Pope to be willing that we should be heard in his presence.

April 8. in the evening I visited F. *Reginald*, who falling to speak concerning their sufficient Grace, I told him that he knew sufficiently our sentiments of it, that we agreed in the thing, and doubted not but there were such small Graces which were the beginning of a right Will and Conversion, besides which for a through Conversion was requir'd a more powerful Grace effectual by it self for that effect, as those other small Graces were for their proper and particular effect; but call those small Graces *Sufficient* in regard of the effect for which they so styl'd them, we could not, because they were not really so, needing still another Grace to act effectually; that 'twas in this sense that the word *Sufficient* was taken in the World; and that the other notion of the word *Sufficient*, which they admitted in their School, for a Power depending in the action upon another Grace, being unknown, it gave too much advantage to the Molinists to admit a word which they abus'd; but otherwise 'twas only *quæstio de nomine*, since we granted what they meant by the term *Sufficient*, and they rejected all that we rejected under that word: That being agreed upon the thing, we needed not dispute about words. That we could not grant that those small Graces were given generally to all, nor should we say that they gave a *perfect*, *neat* and *compleat* power, because these terms were abus'd as well as that of the *Sufficient*, the World understanding thereby a Power whereunto nothing is wanting, though we deny'd not the thing which they understood by those words of *Next Power*. That he should never have any thing else from us; and that if the Fathers of their Order were apt to stand upon their Niceties, and leave the main of the Controversie in which we agreed with them, we should nevertheless continue to pursue our point without their assistance, and endeavour alone to finde strength enough in the Truth for the defeating of all its opposers. F. *Reginald*, both this day and two dayes after when he came to visite us, told us, that the Fathers of his Order desir'd nothing else of us, after this declaration of our Sentiments, except that we would not attaque the Authors of their

Order, who taught that this Sufficient Grace (besides which an other Effectual is necessary to act well) is given to all the World, and gives a certain *Next Power* which sufficeth not to act; We answer'd him, that we should not stand upon the disputes of the School, being about nothing but words; and that we had no design to oppose the sufficient Grace of some of their Authors, or what they taught concerning it, but only that of *Molina*, profess'd by the Society of Jesuites, because 'twas only this which we judg'd incompatible with the faith of the Church in this matter.

The same day a new Congregation was held at Cardinal *Spada's* Palace, where the other four Cardinals of it and M. *Albizzi* were present, but not any Consultor. It lasted three houres; and after it was ended, Cardinal *Pampilio* stay'd a long while alone with Cardinal *Spada*. This was signify'd to me at night by an excellent man of one of the first Orders in the Church. *Si è fatta hoggi la Congregatione de soli cinque Cardinali, essendovi intravenuto il Card. Cechini; vi è stato anche inimicus crucis Christi* (so he styl'd M. *Albizzi*) *Si è comminciata alle 20 hore, è finita alle 23. E restato dopo il Card. Pamphilio solo con lo Spada, & è notte ne è partito. Credo sia per consegli domestici Pamphiliani.*

A friend of one of those Cardinals comming to visit us on Monday the twenty first, told us that he had said to that Cardinal, that he would give an hundred Crowns on condition that I would give him a Teston every day till this cause were ended; and that the Cardinal answer'd him, that I would be a great gainer if I gave him every day but a Julio; and that they all understood nothing in it.

He who writ me the abovesaid Note came also to visit us, and told us, that F. *Aversa* inform'd a considerable Prelate of the Court of *Rome*, that he had highly protested in the Congregation, that he had all imaginable esteem and veneration for S. *Augustin's* doctrine, but the Five Propositions *non havevano che fare con Sant' Agostino*, had no relation to it. He told me also that it was publickly laught at in *Rome*, that M. *Albizzi* being no Divine; was yet Secretary of the Congregation.

I further heard the same day, that the illustrious F. *Mulard* was newly come again to *Rome*. Nor was it long before he gave us matter of divertisement by the complaint which he made to us of his good friends. For finding him two or three dayes after at the Ambassador's house, he came to me, and told me, that M. *Hallier* and his Collegues were *so impertinent* as to accuse him of having given us F. *Annat's* Writing about *Jansenius* and the Thomists, that they had complain'd hereof to Cardinal *Barberin*; and that he desir'd me to testifie to his Eminence that it was not so.

Thursday the 24th. I entreated the Ambassador to tell the Pope at his audience next day, that F. *Des-mares*, and M. *Manassier* desir'd to salute him in private before we appear'd publickly before his Holinesse, as we expected every day a summons. The Ambassador very courteously promis'd to do it. The next day we accompani'd him to the Pope's Palace, and when he came forth from audience, he told us that he had not forgotten us, but we could not have our desire at this time, and therefore he recommended it to the Pope's *Maistre de Chambre* to get us admission on Sunday next.

On which day we accordingly all went to the Pope; but the Count *de Rochefort* being first introduc'd took up all the time, and when he came forth the Pope would give no more audience, because he intended to go to take the ayre presently after Dinner. Whilst this Count was at his audience, *Monsignor Senzasono* told us, that he wonder'd at the strange familiarity wherewith F. *Mulard* had demean'd himself that morning towards the Count; and indeed had we not known that Father we had wonder'd at it the more; for that when the Count came forth, he askt us who that Cordelier was who was with him that morning, and told him that he was come to M. *Hallier's* assistance. We answer'd him, that he must not be surpris'd at what he obsery'd in his carriage; for to tell him all in a word, it was F. *Mulard*. The Count reply'd, that the Father had been in so very ill an humour that day that he quarrel'd with a French Gentleman who sat between them.

Monday 28. M. *de Valcroissant* and M. *Angran* stay'd at home to finish the Writings which we were preparing, and I accompany'd F. *Des-mares* and F. *Manassier* to the Pope's Palace to endeavor to get audience for them; but we could not succeed. We obsery'd one pleasant thing of F. *Mulard*, who caus'd himself to be set down in the list of those who desir'd it, with the style of Preacher to the most Christian King. Whilst we stay'd there, we fell into discourse with a man who was come post to the Pope from the Archbishop of *Avignon* about some urgent and important affair; and after much talk concerning the doctrine which we defended, and the persecutions and calumnies employ'd to decry it, he comforted us by saying, That it was a great favour of God to be of the number of those who know his Truth, and endure something for its defence.

Tuesday the 29th. we went again to the Pope's Antichambre. As I was speaking about the matters of our Contest, and the Jesuites exorbitances with the General of the Discalceated Carmelites; who was skill'd enough in them, in presence of the Resident of *Modena*, and two or three other Roman Prelates; the Gallicane Prince came to us; and having heard us peaceably to the end, when the General was call'd away to audience, to confirm what the General had said, he spoke a very handsome and remarkable word. *The very name* (said he) *of the thing you speak of evidences all that you have said; because justice is due to all the world, but Grace to none; it is done only to whom we please.* I congratulated the Prince for his conceit, and told him, there needed no more to decide all our Controversies. Assoon as the General of the Carmelites was enter'd to audience, the door was shut, and all the Sutors dismiss'd for that day.

In the afternoon I accompany'd F. *Des-mares* and M. *Manassier* in a visit to M. *Gueffier*, they laid open to him the necessity of hearing our Adversaries and us contradictorily *viva voce* and by writing; and what a shame it was to those on whom it depended, to be so long in granting it to us.

To

To the same purpose I discours'd to *Monsignor Fagnani* in a particular visit, and told him it was not otherwise possible to put an end to our contests. He answer'd me that these disputes had no end. I reply'd, that we did not desire those kind of Scholastick disputes, which are endlesse; and as he perceived my drift, he prevented me and said, but those conferences (*Congressi ne i quali si portano Canoni de Consigli, luoghi de' sant' Padre, principalmente di sant' Agostino, decisioni de' Pontefici*, &c.) In which are produc'd the Canons of Councils, the testimonies of the H. Fathers especially S. *Augustin*, decisions of Popes, and other proofs of that nature, as the Scripture *&c.* He added that if the Pope spoke to him about our affair, he would perswade his Holiness as much as he could to make such conferences, *simili Congressi*.

But 'twas these very Conferences which our Adversaries endeavour'd to hinder. All their businesse was done. They demanded nothing but to depart and return into *France*. This information I receiv'd from two Abbots, the one of *France*, who told us that he heard the Post-master who conducted M. *Hallier* and his Collegues to *Rome*, say, that they made account to depart by Whitsunday if they could. The other of *Italie*, who was told by Cardinal *Ghigi's* Secretary that these Doctors desir'd that the affair might be dispatcht speedily, *che si sbrighi*; that we would weary them by our subterfuges; that they had business which requir'd their return into *France*; that M. *Joyset* alledg'd for his particular reasons, that he was oblig'd to preach in Lent the next year, and had not yet begun his Sermons.

The same day being the last of *April*, I visited a very intelligent person, who told me that we must not think that either the instances of the Ambassador, or the remonstances of our Memorials had put the Pope in the mind to hear us; that he had declar'd as much all the Lent; That M. *Albizzi* conceiving it requisite to follow the ordinary formes of his Tribunal, the Inquisition, and to have the same course held before the Pope as before the Cardinals in the Congregation at Cardinal *Spada's* house, had told the Pope, that being M. *Hallier* and his Collegues had been heard there it was fit likewise that they should be heard before his Holiness. That the Pope being urg'd thus by M. *Albizzi*, said at length, that he would do it, but he would hear both the one side and the other, *Vogliamo sentire gli uni è gli altri*. That hereupon M. *Albizzi* fearing that this might occasion the Conferences which we demanded, and doubting the force of what we had to alledge; ceased to press the Pope to hear M. *Hallier* and his Collegues; and that hence it was that we were forgotten by his Holiness and left in quiet since the Festivals, whereas during Lent we expected to be call'd before his Holiness assoon as they were past.

CHAP. XVII.

Of the Letters written to me from Paris *during the whole moneth of* April, *concerning the state of our affair at* Rome.

ALthough all the Letters written to me from *Paris* during this moneth contain nothing considerably different from what pass'd at *Rome*; but are onely reflexions upon the course held there in our affair, and testimonies both of the triumphs which our Adversaries made already every where for the Censure of the Propositions, whereof they were confident; and of the Christian moderation and constancy wherewith we continu'd to pursue the examen of it, and to hope in the divine protection; nevertheless they seem to me so fit to justifie to the Publick and Posterity the innocency both of our Doctrin and Deportment; that I cannot forbear to insert some of the principal here.

I receiv'd some from M. de *Sainte Beuve* every Post, and in regard of his quality and ability so well known in the world, and because he alwayes spoke directly to the substance of the affaire with great sincerity, I shall produce his first and almost alone. This he writ to me *April* 4.

SIR.

YOur concise stile tells me more things then when you are diffuse. Even your silence speaks, and inasmuch as you sent me no intelligence, you thereby inform'd me that you were much employ'd and were not without fear. For my part, Sir, *I forthwith regretted your dejection, yet could not apprehend that the event of the Congregation to be held before his Holinesse would be disadvantagious to us. The power of Truth, the assistance of the* H. Ghost *upon the Pope, his Holiness's greatnesse of mind, the learning and the generosity of the principal Consultors, the interest which the* Dominicans *have in ours, and the multitude of knowing persons of our opinion, keep me from fearing any thing; and put me in great hope in case they proceed to a definition. You cannot imagine how much our Adversaries dread the intervention of the* Dominicans. *They tell some, that they are sure the General of the* Jacobines *will not enter into the Cause, but will be contented if he be promis'd that an insertion shall be put into the Bull, that the Pope pretends not to prejudice the Doctrin of S.* Thomas *by it. Which discourse was made by a Jesuite nam'd F.* le Cointes, *Companion of F.* Paulin *the Kings Confessor. But whil'st they speak thus, their Predicators preach in disparagement of effectual Grace, as one F.* Mimbourg *at S.* German del' Auxerrois, *and F.* Lingendes *at S.* Gervais. *They tell others that the* Dominicans *do not accord with us; and this is talk't in* Sorbonne, *and comes from* Rome. *M.* Lagault *writes to M.* Duval *as one high in hopes, and that which makes them considerable is, that 'tis said that generally what he sends word is to come to passe by a set time, comes to passe accordingly; witness the prayers appointed by his Holiness.*

Holinesse. M. Duval *above a fortnight before the last, inform'd us that the Pope would appoint prayers, and then pronounce without hearing parties, and that in* France *he should be obey'd. But all this do's not much trouble me. Let his Holiness pronounce if he please; he must distinguish the senses, unlesse he meanes to adde Oyle to the fire; for 'twill be a new contest more violent then the first, in what sense the Propositions are condemn'd. If he does distinguish them, our Adversaries must of necessity fall. For our sense cannot receive any impeachment, being no other but that of effectual Grace. What I am charg'd to accquaint you with* Sir, *is this, that if it comes to passe that a Bull be pass'd in condemnation of the Propositions without distinguishing and securing the sense of effectuall Grace, you must make all possible instances and suit to get the Pope to explain himselfe and leave no seed of division in the affair, M. LL. the Bishops command me to write this to you earnestly, and particularly that you joyn your selves as much as may be withall the disciples of S.* Thomas. *For it shall not be said that we are injustly opress'd, that after the malicious contrivance of Propositions to blacken us, this imposture is Crown'd with an ambiguous Bull, and that we hold our peace.*

I am *&c.*

The same day M. *Brousse* Writ to me that which followes.

Paris, April 4. 1653.

SIR, My dear friend,

I Did not writ to you on Friday *last, because I had nothing new to tell you, and was so engag'd in business that I did not think of the Post day till it was too late. Our Adversaries are move insolent then ever, and those words of the Scripture may be liberally apply'd to them,* superbia eorum qui te oderunt ascendit semper.

You will see by a Letter written to me from Lyons *what they preach in that City; in these parts 'tis worse yet. F.* Mimbourg *made at S.* Germain de l'Auxerrois *a continu'd Satyre against S.* Augustine *and his disciples, who are alwayes those new Hereticks. He drawes the world after him by his insolencies, as F.* Nouel *sometimes did against the Book of* Frequent Communion. *Last week he was all about the Oeconomie of Grace and Predestination, he speaks such things as Pelagius never thought of; so that he laid for a foundation and principle in matter of Religion and Faith, that we ought to stick firm to what our sences and reason demonstrate to us; because they are the two Lights which God ha's given us for our direction. The Concierge of the* Hostel de Villeroy *who receives and distributes M.* Hallier's *letters, told a friend of mine lately that M.* Hallier's *servant sent him word that these Jansenists were worse then ever* Calvin *was, that they put them to so many troubles and shifts, was not credible. The* Sieur Lagault *writes to a Kinsman of his that he shall return very speedily, having no more to do in that Country. I salute all our dear Brethren and good friends, and am with all my heart,* &c.

The person who freequently writ to me in Latin sent me this of *April* 4. touching the state of things at *Rome.*

QUid ex posterioribus tuis colligere debeam non certè scio. Quamquam enim causam hanc seminari optandum est, tamen ut, de aliorum relatione audio, non finiendæ controversiæ ratio initur quæ omnino æqua videri possit. In consilium admittuntur (si quibusdam credimus) solum ii qui cum Palavicino sentiunt & Albisio, cæteri jubentur ex scripto sententiam dicere. Brevitas imperatur ne omnia dicere liceat. Tui non audisti, Dominicani *non admittuntur, qui tardè tandem rebus suis & doctrinæ providere in animum induxerunt. Fortè istis satisfactum putabunt qui maximè illorum odere sententiam, si declarent nolle se quicquam præjudicare* Thomistarum *opinionibus, & hac clausula & ambiguitate verborum se tegent. Dum Jesuitæ in omnes adversarios gratiæ Molinisticæ pronuntiatum esse contendent: at certè nihil est ejusmodi æquivocatione iis indignius, iis qui se doctrinæ & fidei Moderatores supremos apud omnes haberi velint. Clarè pronuntiandum est, Veritas lucem amat, neque unquam apud majores nostros & primos Ecclesiæ fundatores in more positum fuit, ut verborum circuitu hominibus illuderent, ne quisquam damnatus videretur, dum utraque pars diversa sentientium, tanquam damnata accusatur ab adversariis. Hac arte si prudentiam humanam olim Ecclesia sequi voluisset, Arrianorum querelas sedavisset; sed non Arrianum solum dogma respuit, sed evellere radices ipsas sollicita, ambigua distinxit, probavit bona, mala clarè condemnavit. Olim quòd de una vel pluribus in Christo voluntatibus silere jubetur, a Constantinopolitano Concilio legitur damnatus Honorius, & experientia manifestum factum est, Molinistarum deliria, quia omnino præcisa non sunt, jam nobis obtrudi tanquam doctrinam Ecclesiæ, quorum impudenti audaciæ resisti diù non poterit, nisi qua merentur censura notentur; timendumque est ne dum pacem quærimus, veritatem amittamus, brevique quod de Arrianismo dixit Hieronymus, stupeat orbis se factum esse Pelagianum: sed ista curent, quibus inest mali præcidendi auctoritas; nos Deum obsecremus.*

The following dated *April* 11. was likewise sent me from the above commended M. *de Sainte Beauve.*

SIR,

'T'Is this day a year since I spoke to M. *Hallier* in presence of M. *Duval* concerning 'his voyage to *Rome*, and told him all my thoughts 'of it as his friend; but he was then too much engag'd, to follow my advice. By this time, I hope he is upon the point to acknowledge that what I said to him proceeded from a lover of truth, and a person ally'd to him by an ancient friendship. For if the Pope pronounce, and secure our sense, what will remain to him of all his paines but confusion? besides that he will be esteem'd by all intelligent men a perfect *Boutefeu.* But if his Holinesse do not pronounce, I see not with what face he can return into *France.* For that the Pope will pronounce without securing the

'the ſenſe of Effectual Grace, is a thing altoge-
'ther improbable. Such a blow is not to be fear'd
'from ſo wiſe, ſo prudent, ſo accompliſht a man,
'and ſo great a lover of peace. For my part, *Sir*,
'I hold for certain that his Holineſſe will pro-
'nounce, he ought to do it in the preſent con-
'juncture, in which the whole Clery of *France* is
'at his feet demanding a deciſion of him with ex-
'traordinary ſubmiſſion. *Rome* ought not to loſe
'this occaſion, which never had its like. Yet I
'conceive his Definition will be ſo prudent, that
'no perſon will have cauſe to complain of it; o-
'therwiſe the advantage which we offer him will
'be loſt. And as we ſay that the Propoſitions are
'not ours, that they are equivocal, that they have
'very bad ſenſes, but yet have a very good one
'too, which is that of S. *Auguſtin* and S. *Thomas*;
'ſo I perſwade my ſelf the Pope will pronounce
'that they cannot be maintain'd but that in that
'ſenſe, and with explication, not wholly naked;
'becauſe as ſuch, they have a very evil ſenſe: If
'he do's this, the Jeſuites will think they have their
'market, and not dare to ſay any thing; and we
'having ours ſhall have all reaſon to be contented
'and ſtrongly to maintain the Pope's definition. I
'ſee not how he can pronounce after any other
'manner, without wronging the authority of the
'H. See, Truth and himſelf. I hope much from the
'continual prayers which are made in all the
'Churches of *Rome* for this purpoſe. I fear no-
'thing from the oppoſition of the Cardinals. I
'expect all under God from the ſtrength of his
'Holineſſes's mind, from the learning of the Con-
'ſultors S. *Auguſtin's* Diſciples, and from their
'care. There's but one thing to do, which is, to
'let the Pope know that when nothing could be
'found to gainſay our doctrine, their Equivocal
'Propoſitions were contriv'd to blacken us; that
'the ſame deſign will be endeavor'd to be carry'd
'on by the Bull which ſhall be paſs'd; & therefore
'beſeech his Holineſs that ſome other then M. *Hal-*
'*lier* our greateſt enemy may be appointed to draw
'it, that it may be review'd & examin'd diligently
'before it come forth, as well by his Holineſſe as
'by the *Auguſtines* and *Jacobines*, ſince he de-
'clar'd in the firſt Congregation, that he intended
'not that any thing ſhould be done in the whole
'courſe of this affair to the prejudice of the Do-
'ctrine of S. *Auguſtine* and S. *Thomas*. But if
'God ſhould permit that there be obſcurity in the
'Bull which ſhall be paſs'd, which our Adverſaries
'may abuſe; I am charg'd by my Lords to bid you
'inſiſt in their name to his Holineſſe, that all may
'be pronounc'd & explain'd with ſuch perſpicuity,
'that his Holines's judgement may produce peace
'amongſt us.

I am with all my heart, *&c*

Another followes of the ſame M. *de Sainte Beuve* dated *April* 18.

SIR,

'IF M. *Hallier* and his Collegues have ſtay'd
'longer at *Rome* then they purpos'd, their
'miſhap ha's been the cauſe of it. M. *Lagault*
'writes to M. *le Moyne*, that his employment be-
'ing to ſing the *Salve*, he was oblig'd to ſtay at
'*Rome*, to ſing that of Janſeniſm. I confeſſe to
'you, that when this was reported to me, I could
'could not but ſay that it was a conceit worthy of
'a Moliniſt, and that they muſt be pardon'd a ſally
'of imaginary hope, ſince they have no ground
'for a true. Let us leave theſe Doctors to their
'boaſting, whilſt we labour vigorouſly in defence
'of the Truth. They are good friends of thoſe
'who are in error, becauſe they have been ado-
'rers of their own nature. Let us bear with them
'while they are vain in their own conceit, and de-
'ſire God in their behalf that the ſpirit of Error
'rule no longer in them; You amaze me when
'you tell me, that the Conſultors have not ſeen
'their firſt Writings; but I expect from your vigi-
'lance, that they will hereafter be all particularly
'inform'd of the merit of onr cauſe. Let our
'Adverſaries decline to appear contradictorily at
'*Rome*, 'tis an argument of the weakneſs of their
'cauſe: but when they boaſt of examples to juſti-
'fie that perſons decry'd for teaching falſe do-
'ctrine, ought not to be heard, it can be con-
'ſtru'd nothing but either groſſe ignorance, or
'unmeaſurable malice. It will not be neceſſary
'to take much paines to convince them; the Con-
'gregation *de Auxiliis*, and the Councils are pe-
'remptory proofs of the falſhood of what they
'alledge ſo boldly. I ſhould be troubled at the
'ſlowneſs of the Dominicans, did not the laſt in-
'form me that the General were the ſame day you
'writ it, to deſire audience,

I am, *&c.*

Moreover, the ſame perſon begins another of *April* 25. in this manner concerning the intervention of the *Dominicans*.

SIR,

GIve me leave to ask you, why you ſend me no word concerning the Dominicans? *Do they abandon our cauſe, or is it a myſtery that muſt be conceal'd from us? ſpeak freely, Sir, and know, that if we are glad of their union, we ſhall not be diſcourag'd by their coldneſſe. They may be ſo ſerviceable to the cauſe, that yet the cauſe hath need of them; for 'tis the cauſe of truth, and God is truth, who needeth not either our goods or care —— I read their Letter to M.* de Chaalory, *but I ſee not that it is requiſite to think of what you propoſe, till his Holineſſe have granted a Congregation like that* de Auxiliis; *if I flatter not my ſelf, methinks what is hitherto done is a perfect preparation to it. We are threatned here with a Cenſure within eight dayes, and 'tis bruited, that the Pope is to paſſe it* in cœna Domini; *but we are very undaunted,*

I am, *&c.*

Another Doctor of my friends writ to me on the 15th. of the ſame Month in theſe terms.

The Moliniſts *affirm that we are condemn'd, and that all which is done with ſo great ſolemnity, is done only to make the Judgment more notorious & powerful againſt*

against us. I never heard them speak to us so as they have done since the arrival of the last Post. I have sure conjectures that their three Antagonists have written hither.

The same person making a general reflexion in another Letter upon the manner of proceeding in our affair at *Rome*, after many complaints and regrets wherewith he affirm'd his heart was full, spoke thus to me; Is it possible for Truth to be so ill treated in the place where it ought to be as in its Throne, and where its enemies ought not to behold it but with trembling? It must be hop'd that God will confound all those who so oppresse it, and that one day it will be like a mighty Rock to overwhelm them, if not in this world, at least in that wherein all the most hidden things shall be revealed.

CHAP. XVIII.

Of the first certain intelligence which I receiv'd May 4. *that the Constitution was made against the Propositions. And of the Audience which F.* Des-mares *and M.* Manessier *had of the Pope the same day.*

THe first of *May* being come, I understood that the feast of the two Apostles solemnis'd that Day did not hinder the Assembly of the H. Office before the Pope. Also that M. *Hallier* and his Collegues went not only to Cardinal *Spada's* Palace to wait upon him to *Monte Cavallo*, but also waited his return and reconducted him home; after which they went to *le Giesu* to visite some Jesuites. All which implyes the most intimate correspondence and dependence between them that can be imagin'd.

Sunday the 4th. I receiv'd a visit in the morning from a well inform'd person, who assur'd me that there was a Bull or Constitution prepar'd, by which the Propositions were condemn'd; and I cannot doubt but it was the same which was since publisht. F. *Des-mares* and M. *Manessier*, and I were ready to go to the Pope's audience. I took with me the Bishops Letter of *Febr.* 24. which we had forborn to deliver for fear of exasperating minds, and I resolv'd alone to present it to his Holinesse, if we were admitted, seeing there was no more time to sollicite for any thing. I would not dismay my new Collegues with the bad newes which I had lately receiv'd. But saying nothing to them about the same, desir'd them to go before to the Pope's Presence-Chamber, where I should be as soon as they, intending to make a short visit by the way. The person whom I visited, was one who had disswaded us from delivering the said Letter for fear of producing ill blood. I told him that I was going to deliver it, seeing the Condemnation was already made, and nothing was likely to avert it but such an earnest and powerful Remonstrance as this Letter. My friend was amaz'd at my confident asserting the notice which I gave him; and supposing it true, as I assur'd him, he consented to the delivering of it, since it could do no hurt.

Immediately I came to F. *Des-mares* and M. *Manessier* in the Pope's Presence-Chamber and the *Maistre de Chambre* to go back to the Pope, and to tell him that I desir'd to be admitted with them; and so I retir'd into the common Antichamber with the Letter in my hand (which I had deliver'd to the Pope if I had been admitted to audience) and let F. *Des-mares* and M. *Manessier* go alone; they were there three quarters of an hour. I cannot better relate what pass'd in this audience then the following Letter doth, which they writ concerning it the next day to our Bishops.

My Lords,

'SInce our coming to this City, we have been 'employ'd chiefly in two things. First, To 'peruse the Writings prepar'd by our Collegues, 'that we might sign the same jointly with them, 'and have them in readinesse to present to the 'Pope when it should please him to hear us. And 'secondly, to obtain audience of his Holinesse. 'Whereunto being admitted yesterday morning, 'we told our H. Father, that our Collegues having 'represented to you, my Lords, that in hope that 'his Holinesse would establish a solemn Congre'gation wherein they might contradictorily de'fend the true sense of the Five famous Propos'tions according to S. *Augustin's* doctrine, in pre'sence of their Adversaries, and before the Apo'stolical Tribunal of his Holinesse, they foresaw, 'that in the progresse of the Conferences they 'might have need of some assistance for the more 'easie and speedy discharging of the duties of their 'Commission; and you had sent us not only for 'that purpose, but also to make new instances in 'your name to his Holinesse for the establishment 'of such a Congregation as you had caus'd our 'Collegues to demand several moneths before.

Our H. Father answer'd us, that to satisfie the 'desires of the Bishops of *France*, who demand'ed his judgement touching the Five Propositions, 'he had assembled his Divines, and heard them 'sundry times with great care and patience upon 'the senses of those Propositions; and that not 'contented herewith, he had appointed publick 'prayers, to obtain such light from God as was 'necessary for passing his judgement upon them. 'That moreover, he hop'd to restore peace to the 'Church by other wayes then Disputes. We re'ply'd, that we had recourse to the H. See, to ob'tain the same peace; but that these Bishops of '*France* who sent us to procure it, desir'd with 'all good men that it might be a true, sound and 'permanent peace; which was not to be hop'd in 'the present circumstances without the establish'ment of the solemn Congregation which we most 'humbly demanded of his Holinesse. He an'swer'd, that the prime and supreme Vicar of 'Jesus Christ was not oblig'd to examine all things 'by Disputation. That 'twas sufficient that he took 'such meanes as he judg'd fitting to form his 'judgement upon the controversies propounded

'to

'to him, and that after this we ought to believe 'that the inſpiration of God would not be want-'ing to him for underſtanding the bottome there-'of and deciding the ſame infallibly; and the 'truth of thoſe Decrees depended onely, *ſalamen-'te*, upon that Divine inſpiration.

'Our reply was, my Lords, that our demand 'agreed very well with our beliefe that God wat-'ches particularly over the H. See, ſince we ac-'counted it a viſible effect of the divine vigilance, 'that it pleas'd God to inſpire the Biſhops of '*France* with the thought and care to advertiſe 'his Holineſſe of the conſpiracy which was made 'againſt the Doctrine of S. *Auguſtin* and the 'Church; which we undertook to juſtify before 'his Holineſſe in preſence of our adverſaries by 'unreproachable witneſſes and invincible proofs. 'That if it pleaſed his Holineſſe to bring it to 'the tryall, we hop'd he ſhould underſtand 'our ſincerity and their foule dealing; that this 'might be known by the ſole reading of the ſix-'ty paſſages of S. *Auguſtin* which they produc'd 'againſt the firſt Propoſition, whereof there was 'not one but was a proof either of their ignorance 'or unfaithfulneſs; ſome being alledg'd imper-'tinently, others miſconſtructed, and ſome 'mutilated and corrupted, as we were ready to 'demonſtrate in preſence of our Adverſaries, 'and to convince them thereof before the H. 'See.

'You alwayes ſuppoſe (ſaid the Pope) that 'you have adverſaries to encounter; 'tis not ſo. 'The other Doctors who are here to have judge-'ment upon the five Propoſitions, call not them-'ſelves your parties, nor deſire to be heard con-'tradictorily. We anſwer'd, they muſt needs 'be our parties; becauſe they produce objections 'againſt the Doctrin which we maintain to be 'Catholick. But beſides, your Holineſſe will give 'us leave to ſay that we account all ſuch our Ad-'verſaries and parties who impugne S. *Auguſtin's* 'authority and Doctrin. Now theſe are viſibly 'impugn'd, and that by the Doctors who forg'd 'the five Propoſitions, and by thoſe who pro-'ſecute their Cenſure with them; but principally 'by the Jeſuites, whoſe books printed with the 'approbation of ſuperiors and publick declamati-'ons, tend utterly to ruine the Eſtabliſht autho-'rity and Orthodox Doctrin of that great Saint. 'Tis no wonder if our adverſaries demand not of 'your Holineſſe to be heard contradictorily in 'preſence of S. *Auguſtin's* diſciples; they fear 'to be convinc'd of ſubverting a Doctrin whoſe 'defenders have ſo often found a ſanctuary in the 'H. See which hath Canonis'd it by its Decrees. 'Hence it is that they employ at this day all their 'artifices and intrigues to keep your Holineſſe 'from obliging them to defend themſelves be-'fore you from the juſt accuſations which we have 'to charge upon them and their pernicious Do-'ctrin.

'But (reply'd the H. F.) there's no need 'of entring into diſputation with thoſe you call 'your parties; 'tis no Law-Proceſſe that is in de-'bate, but the determining of Propoſitions. 'This ſuffices to produce peace to the Church; 'and we hope the Conteſts rais'd about theſe five, 'will ceaſe as ſoon as the H. See ſhall have ſpoken; 'as it hapened in the Controverſie touching the 'authority of S. *Peter*, and S. *Paul*. Should 'I appoint ſuch a conference as you ask, diſputes 'would be infinite; Divines would come here 'from all parts: I will ſpeedily end this buſineſs 'without noiſe. After uſing all the diligences I 'think neceſſary to underſtand it throughly, 'tis 'not to be doubted but the *H. Ghoſt* will com-'municate ſuch light to me as I ſhall need to judge 'thereof according to truth.

'Here we took the Liberty to ſay, We moſt 'humbly beſeech your Holineſſe to adde one di-'ligence to all thoſe which you have us'd, name-'ly the eſtabliſhment of a ſolemn Congregati-'on, wherein the important truths in queſtion 'may be clear'd and confirm'd. The Orthodox 'doctrin of S. *Auguſtin* is at this day in conteſt; 'our adverſaries imagine the ſame by the bad 'ſenſe which they put upon the five Propoſitions, 'whoſe Cenſure they preſſe and ſollicite, to 'the end to diſparage, by the conſeqences which 'they ſhall draw from thence, the authority & Ca-'tholick ſentiments of that H. Doctor of grace. We 'have many things to repreſent to your Holineſs 'againſt our Adverſaries, both matters of fact, 'and upon the ſeveral ſenſes of the Propoſitions. 'This cannot be well done but in their preſence, 'when they may contradict us, and reflect the falſ-'hood, if we alledge any, and we alſo make 'good exactly and without exception all that we 'have to produce againſt them. We ſhall ſhew 'in that Congregation that the beſief of the Je-'ſuites touching the five Propoſitions, tends to o-'verthrow the foundations of Chriſtian Religion. 'The demand which we reiterate to your Holi-'neſs in the name of our L. L. the Biſhops to be 'heard contradictorily, is legal, conformable 'to the practice of the Church, authoriz'd by the 'H. Fathers, and allow'd by the Predeceſſors of 'your Holineſſe. What will the Faithful ſay when 'they ſee the H. Father deny the Sons of the 'Church, all S. *Auguſtin's* diſciples, a thing moſt 'juſt, not wont to be deny'd to any perſon, not 'even to Hereticks? And what will Poſterity ſay 'when it ſhall know that Biſhops of *France* could 'not obtain of the H. See after long and urgent ſol-'licitations, that which ordinary Prieſts have ob-'tain'd without difficulty?

'The Pope anſwer'd, that all theſe conſiderati-'ons had been repreſented to him already, & that 'twas to no purpoſe to repeat the ſame things; 'that 'twas our part onely to conſider whether 'we would be heard before him without our ad-'verſaries and without diſputes, or no; that in 'caſe we would, he offer'd to receive our wri-'tings, and hear us with patience and benignity 'as much as we pleas'd; *quanto vorrete*. We re-'ply'd, again that we were loath to be importune 'to his Holineſſe; but the affair committed to us 'being of extream importance, oblig'd us to rei-'terate our moſt humble inſtances for obtaining a 'means which we conceiv'd neceſſary for the right 'treating of it. In fine, perceiving the Pope preſs'd 'us to anſwer preciſely, we, thought it our du-'ty to ſay to him, H. Father, we deſire with all 'our hearts and moſt humbly demand the audi-

'ences which your Holinesse offers us; but we 'demand them alwaies with the just and legal 'conditions which we have expressed, and which 'are imported by our Commission, the limits 'whereof we may not exceed. Whereupon find-'ing our H. Father not disposed to grant us a con-'ference, and that nevertheless he pressed us 'to appear before him to represent the things 'whereof we desir'd to informe him, we insisted 'no further; but pray'd him to permit us to re-'port to our Collegues what it pleas'd his Holi-'ness to propose to us, to the end we might all 'together testifie the submission and respect 'which had for his Orders.

'In this disposition, my Lords, we left his 'Holinesse. The same Evening we had certain 'notice of the draught of a Bull upon the five Pro-'positions; we know not whether it be to con-'demn them in general or in particular, or whe-'ther it be onely to deprive the parties of Liber-'ty to dispute of them by imposing silence to 'both; yet 'tis most likely to be for condemn-'ning them in some manner. However it be, 'all consider'd, we have conceiv'd, my Lords, 'that we are oblig'd to appear before the Pope 'when it should please his Holinesse to send 'for us and hear us in presence of our adver-'saries.

'In the first place to the end to testifie to his 'Holinsse that we reverence his power, and are 'obedient to his pleasure. In the second place 'to oppose by this last meanes now left us the en-'terprises and Cabals of the Jesuites against the 'truth, and to take away the pretext which they 'might have to publish, though very falsely, 'that your Deputies, my Lords, durst not ap-'pear before the H. see. In the third place to 'free our selves from the blame which the disci-'ples of S. *Augustin* and S. *Thomas* might lay up-'on us, (as they would here undoubtedly) of 'having left the truth in the oppression and ob-'scurity whereinto its enemies would reduce it, 'if we refus'd the defence and elucidation which it 'requires here against those who endeavor to em-'broile it, and put upon it, if possible, the re-'semblance of error, whereby to render it odi-'ous and worthy of Anathema. Lastly we have 'taken this resolution as the sole meanes we have 'at present to obtain the effect of the commission 'wherewith it hath pleas'd you my Lords, to ho-'nor us.

For we conceive the audiences promis'd us by 'the Pope may in some wise inform him of the 'matters in contest; especially of the necessity of 'the Conference which we sollicite by your Or-'ders; but they will not suffice to instruct him so 'fully in the matter in question that he may give a 'clear and definitive judgement of it with a per-'fect cognizance of the Cause. Many things 'which we have to represent to his Holinesse may 'convince him that the present controversie is of 'highest importance, and cannot be clearly decided 'as things now stand, unlesse the parties be oblig'd 'to declare their belief plainly, and defend the 'same against their adversaries before the H. see 'in the manner which hath been propos'd to our 'H. Father in your name. This is it which the 'Jesuites fear and decline as the certain destructi-'on of their Molinisme; and 'tis that which we 'desire with all our hearts as the sure victory 'which the invincible and H. defender of Grace 'will gaine once more over the new *Pelagians* of 'our age. God touch the heart of his Holinesse 'and dispose him to grant us a thing so just and 'necessary. 'Tis the usual subject of our prayers, 'the weakness whereof hath need, my 'Lords, to be strengthned with yours and all 'theirs who have any love and gratitude for the 'grace which makes us Christians, and obliges us 'to honor with sincere and true respect the prime 'Ministers of Jesus Christ, in the love of whom 'we shall remaine all our lives,

MY *LORDS*

Your most humble and most obedient servants,

Rome, May 5. *F. Des-mares. N. Manessier.*

1653.

Receiving this Letter I remember one thing, which these Gentlemen have not mention'd, though they related it to us in the account they gave us of their audience; namely that when M. *Manessier* urg'd in the name of the Bishops for a Conference, and represented how necessary it was in this cause, the Pope answer'd them in these termes, *Tutto questo dipende dall' inspiratione del spirito santo*; all this depends upon the inspiration of the H. Ghost. Whereto M. *Manessier* replying that the assistance of the H. Ghost which God had promis'd to the Church in decisions of Faith, did not acquit Oecumenical Councils from all reasonable meanes of instruction in the truth; and that 'twas by these very meanes that such assistance was given them; the Pope said, *Non dite questo, questa opinione non è buona*; *You must not say so; that opinion is not good.* To which neither M. *Manessier* nor F. *Des-mares* durst reply any thing further, though it appear'd to them sufficiently strange; since those very Divines who professe most adherence to *Rome*, (as the late M. *Du Val*) teach that the Pope is not instructed in the truth by special revelations but by the humane wayes, wherewith God obliges him to seek it. *Qui diceret* (saith that Doctor in his book *de autoritate Pontificia*) *Pontificem per immediatam & expressam revelationem suas definitiones habere, nonnihil ad hæresin quorundam seculi nostri Novatorum, qui se à spiritu particulari de rebus fidei edoceri & confirmari jactant, propenderet; quorum hæresis tanquam certissima ad errores via ab omnibus Orthodoxis reprobatur.*

CHAP.

CHAP. XIX.

The diſcourſe of Card. Ghiggi *with another Cardinal in the Conſiſtory, May 5. touching the new Bull. The reaſons which mov'd us to go and tell the Pope that we ſhould be ready to appear before him when and in what manner his Holineſſe pleaſed.*

TUeſday, *May* 6. I heard that a certain Cardinal being advertiſed on Sunday laſt that the Bull was prepar'd, inſtantly reſolv'd to make his complaints & Remonſtrances againſt it to the Pope on Monday morning *May* 5. in the Conſiſtory which was to be held that day: but fearing that what he ſhould repreſent to the Pope would not be well receiv'd by his Holineſſe, he conceiv'd it would be beſt to ſpeak firſt to Cardinal *Ghiggi* who was likely to hear with more attention what he ſhould ſay, to receive it better, and with more facility render the Pope ſuſceptible of it. He intended alſo to diſcover by Cardinal *Ghiggi's* anſwers how the Popes mind ſtood, and whether or no it would be fit to ſpeake to his Holineſſe afterwards. But Cardinal *Ghiggi* reply'd ſo ſharpely to all that the other Cardinal ſaid (though his elder and a moſt venerable perſon both for his endowments and his age,) and ſeem'd ſo violently prepoſſeſs'd and ſtrongly bent to the purpoſe of Condemning, that he conceiv'd the Pope was affected in the ſame manner, and therefore reſolv'd to ſay nothing to him for fear he ſhould do it in vain, but to practiſe that counſell of the Scripture, *Non effundas Sermonem ubi non eſt auditus.* And he ſaw that thenceforward all was deſperate, and no more to be done in the matter but to have recourſe to prayers and patience.

I was inform'd exactly enough of the particulars of the diſcourſe of theſe two Cardinals, and ſhall inſert ſome principal fragments of it which I pen'd down at that time.

Upon the friendly and familiar complaint made to Cardinal *Ghiggi* about the new compil'd Bull, Cardinal *Ghiggi* anſwer'd the other roughly and as being ſurpriz'd that the mine was diſcover'd, ſeeming alſo in ſome ſort to deny that it was true. He askt him *Chivel' ha detto?* who told you this? The other anſwer'd calmely, I do not think I am oblig'd to tell you whence I had this intelligence; but I am advertis'd of it by a good hand. Your Eminence muſt not believe, but in ſuch an affair as this, wherein all the world is intereſſed, every one endeavors to look about him and diſcover what is acted; I conjecture that in the firſt draught of the Bull there were ſome words in commendation of S. *Auguſtin*, becauſe beſides what I otherwiſe heard, the diſcourſe of theſe two Cardinals came to this point, that Cardinal *Ghiggi* acknowledging that the Bull was made, yet undertook to juſtifie the reaſonableneſſe of it, telling the other that no dangerous conſequence could be feared from it, in regard of the praiſes attributed therein to that H. Doctor, by which (he ſaid) his Doctrine was ſecur'd. The other Cardinal reply'd, that thoſe praiſes were of little advantage to S. *Auguſtin* if his doctrine was really condemn'd; adding that the Propoſitions in queſtion were his very doctrin, and, till their condemnation, maintain'd as ſo many articles of Faith. Cardinal *Ghiggi* anſwer'd, that they were equivocal, and contain'd evill ſenſe: The other reply'd that they alſo contain'd Capital truths of the Catholick faith in the good ſenſes wherein they might be underſtood. For proof whereof he began to explain them with admirable facility and clearneſſe; but Cardinal *Ghiggi* excuſed himſelf from hearing him, ſaying that he had not ſtudied them. Whereupon the other ſaid, Alas! how then can you conſent to their condemnation, if you have not ſtudied them? Cardinal *Ghiggi* anſwered, I ſhould have ſtudied them, had I been (*da volare,*) oblig'd to give my opinion, and Vote concerning them. The other demanded, if you have not given your opinion, how will it be true which the Pope ſhall ſay in his Bull, that he condemnes them by advice of the Cardinals, *de Conſilio fratrum noſtrorum?* Cardinal *Ghiggi* anſwer'd, that it would be true by a *Council of prudence*, *per un Conſiglio prudentiale*, or otherwiſe, by a Political advice of what was expedient to ordain, regard being had to all the circumſtances of the affair. The other excepted again, How can one give a prudential Counſel touching an affair which he hath not ſtudied, and ſees not to the bottom? If this Bull be publiſhed, 'twill be a Bull of the Conſultors, not of the Cardinals; and of Conſultors pickt and cull'd by wayes which all the world knowes and the *French* Doctors are not ignorant of; they keep a regiſter of them; and if an unfitting Judgement come forth we ſhall ſoon ſee the H. See charg'd with confuſion by printed Books in all parts. Beſides if any obſcurity be in the Bull, every one will draw it to his own ſide, and this will cauſe horrible combuſtions and conteſt. But for all this, *in ſumma* (ſaid my Relator) this Cardinal got nothing at all in his conference with Cardinal *Ghiggi*, but very ſharp anſwers from him; *Non fu guadagnato niente, ma ſempre acertiſſima riſpoſta.*

Returning home from the Viſit wherein I learnt theſe paſſages, we deliberated concerning our going altogether that morning to the Pope, to deliver him the Letter of *Febr.* 24. and declare to him, that we had been, and ſhould be alwayes ready to appear before him whenever he ſhould appoint us. Beſides, the general reſpect due to the Head of the Church from all the Faithful, we conſider'd what particular reaſons we had for it in the preſent conjuncture; and that the Pope was abſolutely determin'd not to hear us at all in a contradictory Conference, having ſo declar'd to our new Collegues; that he conceiv'd he had us'd all moral diligences neceſſary for clearing the Truth; that he was perſwaded that after thoſe diligences, the H. Ghoſt's aſſiſtance of him was

infallible; and that he was resolv'd to pronounce a Judgement.

We consider'd the persons who inform'd him, & from whom he took counsel, most of them prejudic'd against S. *Augustin's* doctrine & against us: offended with the difficulties we had made to appear before them, unless on the conditions we demanded, and accounting they did us a favour to hear us in the manner which they offer'd, (seeing that most of the World was become disaffected to us through the contrivances of the Jesuites throughout all *Europe*, especially in *France*) not likely to neglect so favourable an occasion of promoting the dominion which they affect over the conscience and liberty of the Faithful.

We consider'd that the Bull, which was already compil'd against the Propositions, could not but give great advantages to our Adversaries, and be in their hands like a sword in those of a mad man, when once it came forth; that having assuredly not been made but by the ministry of M. *Albizzi*, and the assistance of the Jesuites, they might easily have slipt into it words of very great consequence, beside the Pope's intention, from whence the Jesuites might pretend the cause gain'd for their *Molina*, and whose sequels his Holiness, not being sufficiently instructed in these matters, could not foresee no more being necessary: for his satisfaction, saving that it appear'd in general that his intentions were follow'd; wherefore we accounted it highly important to stop its publication.

We consider'd that in one of the Writings prepar'd for us, we had our selves done what we beseecht the Pope might be done before all things, namely, distinguisht the Propositions into the several senses whereof they were capable, and clearly explicated them both in the one and the other without equivocation or obscurity; Which Writing was necessary to be read and publickly declar'd to the Pope before the Bull came forth; to the end that if it absolutely condemn'd the Propositions, we might have this authentick proof further that we had not maintain'd them absolutely, but only in the Catholick senses whereof they were susceptible.

We consider'd that we could not have the advantage of making such declaration and protestation before the Pope, nor hindering the publishing of the Bull, if we still insisted upon being heard in the formes which we had dnmanded; because 'twas evidently dangerous that the Pope would persist to deny the same to us, and without regard to what we had represented to him, cause the Bull to be publisht forthwith. Which would be of no other advantage to us, then that we might complain of being condemn'd after an unheard of manner in defending the best cause of the World. But nevertheless such condemnation would cause great disorder and scandal in the Church.

We consider'd that the Pope might have good intentions; That our Writings were very home; that if he gave us time to explicate the same to him, and add thereunto *viva voce* what we pleas'd as he promis'd us, the truths which we had to represent to him might make some impression upon his mind, stop his purpose against us wherto our Adversaries had drawn him, convince him of the necessity of a Conference, and consequently move him to appoint one of his own accord without our further demanding it.

We consider'd that should we be deceiv'd in our hopes, this new fashion'd Audience which he would give us, not being according to Ecclesiastical lawes and customes, and we not accepting it but in regard of the present conjuncture and circumstances above mention'd, there would be no great difference between having been heard in this manner, and not being heard at all.

Lastly, We consider'd that we accepted not this Audience, but only to have the meanes of representing to the Pope that it was not such as we demanded; that the accustom'd forms of the Church were not observ'd in it; that Ecclesiastical liberty was infring'd by it, and that we resolv'd not to begin to treat our affair after a manner opposite to their forms and liberty, but because we now saw no other way to preserve them, that we would slip no occasion, either in this Congregation or the following of making instances for the same; that whatever informations we gave of things, we should still conclude, that the Pope might see thereby the necessity of having Adversares to object against whatever falshood or mistake might be in what we should represent against both their proceedings and doctrine, and in behalf of our own.

All these considerations confirm'd us in the resolution of going altogether that day to the Pope, to testifie to him that we were ready to appear before his Holiness, when he pleas'd and how he pleas'd, and in the mean time to deliver him the Letter of *Febrnary* 24. as a testimony of our desires, and those of our Bishops; and moreover to get ready a Memorial to present to him when we should appear before his Holiness, wherein to desire that both our first, and the new Writings which we should present to him, might be communicated to our Adversaries.

Having briefly reduc'd our common resolutions into Writing before we went out of our Lodging, we repair'd to the Pope's Presence-Chamber to desire Audience; but it being already somewhat late, we could not obtain it.

CHAp.

CHAP. XX.

Our reſolution declar'd to the Ambaſſador. His care to ſignifie it to the Pope; and deſire a ſet day of him. His Advertiſement to* M. Hallier *and his Collegues to be ready to appear likewiſe before the Pope a day or two after us. Viſites hereupon to the Cardinals of our Congregation. The Bull prepar'd and review'd by theſe Cardinals ſeverally.

THurſday *May* 8. being in the Pope's Preſence-Chamber, and ſeeing the Cardinals, *Barbarin*, S. *Clement* and *Lugo* come from the Congregation of the H. Office, but *Spada*, *Ginetti* and *Ghiggi* ſtay behind with the Pope; I left one to obſerve how long they continu'd there, who told me about an hour and a quarter after; and almoſt at the ſame time a Laquay came to me from Cardinal *Barberin*, to tell me that his Eminence deſir'd to ſpeak with me at what time I would ſet. I askt the Laquay when he conceiv'd his Eminence would be at leiſure? he told me, Between four and five; and I ſent word that I would not fail to be there at that time.

By the way I made another Viſit, wherein I heard, that the General of the Dominicans viſiting Cardinal *de Medicis* the Uncle, complain'd very much to him of M. *Albizzi*, eſpecially concerning this new Bull, and the practiſes us'd to gain ſuffrages in the Congregation: they talkt of mony given, and Biſhopricks and other employments promis'd. They judg'd it the intereſt of *Spain*, as well as of the Order of Dominicans, to take heed of what paſs'd in this affair; but Cardinal *Pimentel's* arrival was thought fit to be expected, that he might join with them in the common intereſt; In the mean time Cardinal *de Medicis* would uſe his endeavors with the Pope.

Cardinal *Barberin's* buſineſſe was not great; he told me, he invited me to come to him, believing I had ſomething to ſay to him. I made our excuſes to him, that our new Collegues had not yet viſited his Eminence. I told him the cauſe of their coming, which was, to aſſiſt us in our negotiation, and to make new inſtances to the Pope for ſuch a Congregation as we had hitherto demanded. He anſwer'd, that it was not to be urg'd too much, that perhaps the Pope will ordain it of his own accord. I acquainted him with their audience of the Pope, & our reſolution to appear before his Holineſs, when and how he pleas'd. He ſaid, it would be fit to repreſent that the Propoſitions could not be touch'd, without entring into the matter *de Auxiliis*. I anſwer'd, that this matter ought to be taken in hand, in order to root out the evil Opinions ſlipt into the Church touching the ſame. And that we had no other intentions nor courſe to take, then what was neceſſary for maintaining the belief of Grace aginſt the late enterpriſes to ruin it. He ſaid, there were ſome who perſwaded the Pope that we would oppoſe Bulls; that we muſt take heed of that, and endeavor to remove that ill ſuggeſtion againſt us. I anſwer'd, that our carriage was full of ſincerity; That we did nothing out of affectation; That 'twould be time enough to ſpeak of this when occaſion ſhould be offer'd. That nevertheleſſe ſeeing he mention'd it, I could aſſure him that we ſhould not tranſgreſſe any Bull; and as for that of *Urban* VIII. his Eminence knew how F. *Hilarion* and my ſelf had ſpoken to him of it, That it might have its full and intire effect, and yet all that was in *Janſenius's* Book be true even to the leaſt line; that this was my opinion; but in the preſent Controverſie we had nothing to ſay, either of that Book or Bull. This Declaration ſeem'd to be well taken by the Cardinal, who being call'd aſide for a little ſpace into the next room, brought in with him F. *Marinaris* a Carmelite and his Chaplain, one of quick parts and a ſcholaſtick Genius. We diſcours'd long together before his Eminence, and afterwards went to ſee ſome Books in his Library, whereof we had ſpoken. The Cardinal told me of a Heretick, who ſaid that they ſhould gain all, if things were defin'd as we demanded. I anſwer'd him, that that Heretick might be miſtaken in his pretention, and that no heed was to be given to what he ſaid. Yet (ſaid his Eminence) 'tis good to conform to the time and the manner of ſpeech us'd by all the *Thomiſts* who have written ſince the Council of *Trent*. I aſſented that it was ſo, when the manners of ſpeech tended to the clearing and eſtabliſhing of Truths; but not when they might be prejudicial to, and ruin them. That if there were ſome *Thomiſts* whoſe ſentiments were a very little different from ours in ſome ſlight circumſtances, there were others who were conformable thereunto; But all agreed with us in the manner. And beſides, 'twas not by them that the ſame ought to be regulated, but by the Saints and the Councils; and above all, by the Truth. The Candle was lighted; I exhorted his Eminence to read the Apology of the H. Fathers, and gave the Good night to him and his Divines.

As I came back, I made another Viſite, wherein I learnt that the Bull whereof the Cardinal above-mention'd had complain'd to Cardinal *Ghiggi* was no more talkt of. That this Cardinal acquainted the Pope with it the ſame day for fear complaints of it might come to the Pope by other hands then his own. That another perſon ſpeaking of it to the ſame Cardinal *Ghiggi*, he diſown'd it, as not having been ordain'd by the Pope. That in fine, 'twas no more talkt of, but ſeem'd ſuppreſs'd; whether it were ſtopt upon the above-mention'd Diſcourſe, or whether the noiſe of it was only ſmother'd, the better to bring us to the Audience which was offer'd us.

In the ſame Viſite I likewiſe learn't that the Cardinals *Spada*, *Ginetti* and *Ghiggi*, who ſtay'd with the Pope in the morning after the general Congregation of the H. Office, did not ſpeak about our affair, but about the Biſhops of *Flanders*, whoſe reſiſtance extreamly diſpleas'd the Pope. That he deſir'd Cardinal *de Medicis* to obtain

obtain of the Arch-Duke that these Bishops might be oblig'd to come to *Rome* to purge themselves; that the only thing which kept them from being cited, was the doubt and incertainty of execution; and that Cardinal *de Medicis* would not consent to it, in regard *Jansenius* was persecuted by the *French* for considerations and interests of State.

Whilst I made these Visites, my four Collegues went to give the Ambassador an account of the audience which the Pope had given F. *Des-mares* and M. *Manassier*; they told him that we made no difficulty to appear before his Holinesse whensoever he pleas'd to call us; that we intended to seek an audience of him on Sunday next, to make this Declaration, and were glad of this occasion to give him a preliminary instruction concerning our affair, because it was very likely that the Pope would afterwards see the necessity of a Conference.

M. *Hallier* brought a servant to *Rome*, who understood Latin, and there took the Order of Priesthood; He told one of our Domesticks, that his Master said, if he were sent for before the Pope, all that he had to say, was, that he had no more to say after what he had said in the Congregation: and that if this affair lasted yet beyond *October*, he must go at that time into *France* in regard of his Cure.

Friday the 9th. I accompany'd the Ambassador to the Pope's Palace. In the Presence-Chamber I spoke with Signor —— Advocate of *Malta*, who said, that Cardinal *Spada* told him the day before, that the Pope desir'd to be quit of these Congregations before his going to S. *Peter's* for the solemnity of Easter. That his Eminence design'd to the Pope the dayes in which the Congregations would be dispatcht; and that when Lent was ended, *Non si farebbe per un pezzo Congregatione nianzi al Papa*, there should be no more Congregations before the Pope.

Saturday the 10. the Ambassador sent for us to come to him about ten a clock in the forenoon. The Messenger told one of our Domesticks, that he was going to desire M. *Hallier* and his Collegues to be there likewise about half an hour after. We went to the Ambassador at the hour appointed. He told us, that the Pope speaking to him concerning us the day before, he signify'd to his Holiness our resolution to appear before him when he pleas'd, and that he (the Ambassador) had oblig'd us to conform to whatever his Holinesse should ordain in this matter, by the hopes which he gave us, that this ingenuous and absolute remitting our affair to his Holinesse was the right course to obtain a Conference, if it were necessary as we pretended. The Ambassador added, that we should do well to comply thus, and that the Pope would by degrees incline to the Conference which we demanded. That if we needed a few dayes to get our selves ready, he would procure time for us. In fine, he told us that he had sent to M. *Hallier* and his Collegues, in order to make the same Declaration to them, that they should be ready to appear before the Pope a day or two after us. We answer'd the Ambassador no more, but that we were sorry we could not forthwith enter into Conference with all our Adversaries, because till we did so, it would be but so much time lost and superfluous paines; but seeing the Pope would have it thus, and there was no hope of obtaining such a Conference, we willingly took this resolution.

The Ambassador accompany'd us in ceremony through all his Antichambres to the door of the outer room; and as he was ready to leave us, M. *Hallier* and M. *Lagault* arriv'd there, and the Ambassador told me that he was going to make the same Declaration to them which he made to us, that they should be ready to appear and be heard before the Pope, after we had appear'd; and having askt them pleasantly, whether they were ready to exchange a Pistol-shot; M. *Hallier* answer'd, that we were too many, *Ne quidem*, said he, *Hercules contra duos*.

In the afternoon I went again to the Ambassador; He propounded the Rogation week for the time of our appearance, which I accepted. He told me, that M. *Hallier* and *Lagault* were not well pleas'd with his Declaration, and said, that all this tended only to retard; and that he answer'd them, that they ought to consider that all persons were desirous to be heard, and to speak their reasons, which advantage would be common to themselves with us, *&c.* I told the Ambassador, that we were willing that they should be heard as well as our selves; but all this was but little, till we were in presence one of the other; That we had purpos'd to seek for audience of the Pope the next day, and acquaint his Holinesse with our readinesse to appear before him, but were now very well contented that he should be the depositary and witnesse of our Sentiments in that matter.

Instead of going to the Pope as we had proposed, on Sunday the 11th. we went to Cardinal *Spada*, with whom we found M. *Hallier* and M. *Joyssel*. We waited their departure a long time in the Gallery. When they were gone, we were introduced into his Eminence's Chamber. F. *Des-mares* told him in very few and smooth words the ground upon which our Bishops had sent him and M. *Manassier*. The Cardinal answer'd some civil terms, which not being heard by the Father, the Discourse became a little interrupted. But to recruit it, M. *Valcroissant* told him, that we desir'd to know three or four days beforehand what day the Pope would set to hear us the first time, to the end we might be the better prepar'd for it. The Cardinal answer'd, that the day could not be far off now. That the Pope had held Congregations with great diligence, that the affair might be ended before Summer; and that if we desir'd to be heard we should be ready as soon as we could. The Cardinal seem'd to speak, as if, according to our Adversaries constant calumny, we still sought delayes: Wherefore I told him that we were ready, and demanded no delay, but only to be advertis'd three or four dayes beforehand of that which the Pope should pitch upon, to the end we might have time to recollect what we had to say, it being not possible to have it alwayes in mind without trouble. That we expected to have appear'd immediately after Easter; that four weeks were since pass'd, that the day we spoke of was not yet determin'd. That we had

had purpoſed to go that morning and acquaint the Pope with our readineſſe; but the Ambaſſador had freed us from that care by undertaking to inform Cardinal *Pamphilio* of it. Cardinal *Spada* anſwer'd that it were good that we repaired to the other Cardinals, and told them the ſame as we had done his Eminence. We reply'd we ſhould, and as we retired, F. *Deſmares* preſented the two following Letters to him written by the Biſhop of *Angers* and the Biſhop of *Chaalons*.

My LORD.

I Know not whether it be an abuſe of your Eminence's goodneſſe, to recurre to it ſo eaſily as I do, to demand the honor of your protection: but in this caſe I can ſcarce believe you will account your ſelf importun'd by the moſt humble ſupplication which I make to you, ſince it ſeemes to concern the peace of the Church in France. *It is my Lord, to get the favor granted to the Doctors, who deliver this Letter to your Eminence, which they demand of his Holineſs to be heard in preſence of their Adverſaries: which ſeems to be the more juſt, in that a difference cannot be better underſtood or more certainly judg'd, then by confronting the Parties, and hearing all the reaſons which can be alledg'd on either ſide. And being I have particular knowledge of the affair both in its foundation and circumſtances, I can alſo, my Lord, aſſure your Eminence, that 'tis the beſt courſe to extinguiſh the troubles it cauſes in the Church of* France: *becauſe after every one hath ſpoken with freedom in preſence of their adverſaries, all that they have to ſet forth, they will be oblig'd to ſtand to the Judgement which ſhall be pronounc'd, and have no cauſe at all to complain. But not to interrupt your Eminence's other occaſions by too long a letter, I end this with renewed aſſurances of being with all imaginable paſſion and reſpect,*

My LORD,

Your Eminence's moſt humble
Angers March 12. and moſt obedient ſervant,
1653.

Henry B of *Angers*.

My LORD,

I Should not take the liberty to importune your Eminence, were not an intereſt infinitely dear 'to me concern'd, that of the Churches peace. The 'deſire of ſeeing it reeſtabliſh't here, cauſes us to 'recurre in the preſent conteſts to the H. See with 'a true ſubmiſſion, to the end the moſt pure light 'flowing from thence may diſpel the darkneſs and 'trouble poſſeſſing many men's minds. 'Tis out 'of this ſentiment that the Doctors deputed by us 'cannot give over ſueing to your Eminence for a 'hearing in preſence of thoſe who have ſo fre-'quently and in ſo many places brought ſtrange 'accuſations againſt the doctrine which they 'maintain. This Juſtice hath alwayes been grant-'ed by the Church to her Children, and offer'd e-'ven in all Councils to ſuch as had revolted from 'her. I dare aſſure your Eminence, that all the 'dependances of this affaires render it more neceſ-'ſary in this caſe then ever; and I hope the extra-'ordinary prudence which appears in all your Emi-'nence's actons, will favourably hear ſo many moſt 'juſt conſiderations upon which this moſt humble 'ſupplication is grounded. I am withall due re-'ſpect,

My LORD,

Paris March 31. Your Eminenc's moſt humble
and moſt obedient ſervant,
1653.

F. Bp. and *C.* of *Chaalons.*

Monday the 12th. we went to make our complements to Cardinal *Pamphilio*, who was newly gone abroad: Thence we went to Cardinal *Ghiggi*, and waited a long time for admittance. He receiv'd what F. *Deſ-mares* ſaid to him, with much gentleneſs. He askt us whether the Pope knew of our good purpoſe, becauſe he conceiv'd that the Ambaſſador had not ſeen Cardinal *Pamphilio* on Sunday, in regard he went with the Pope to take the air. He told us that if the Ambaſſador had not ſeen that Cardinal, it would ſuffice if we acquainted his Holineſſes *Maiſtre de Chambre* with our reſolution. We thank'd the Cardinal for his good advice, to have us tell the Popes *Maiſtre de Chambre* what the Ambaſſador had undertaken for us to ſignifie to the Cardinal Nephew. He askt us news from *France*, and told us this conſiderable, namely that hopes were given them from the Court of the enlargement of Cardinal *de Retz*.

Tuſeday 13th. We left M. *de Valecroiſſant* at home to prepare his Oration againſt our audience, and went to Cardinal *Ginetti*, to whom I gave an account in *Italian* of the buſineſſe of our viſit. He anſwer'd us with his accuſtomed civility, and told us that the affair was well examin'd (he accounted it already done, as indeed it was) that the Pope was a very prudent perſon, (and beſides) had the aſſiſtance of the H. Ghoſt. He askt me news of M. *Bronſſe's* health, and offer'd us all the ſervice in his power.

We went thence to *Monte Cavallo*, to ſpeak with Cardinal *Pamphilio*, where after we had waited till noon, he was viſited by the Cardinals *Altieri & Rondanini*; after their departure we were admitted, and having ſcarce toucht the affair, aſſoon as I nam'd the Ambaſſador, he told us he had ſeen him, and that our hearing it would be within four or five days, either Saturday, or Monday. In the little diſcourſe we had with him, he pronounc'd a ſentence, the moſt tedious that we could hear, yet the moſt pleaſantly that he could; as if it had been the moſt acceptable thing to us in the world, namely, *Queſta coſa non è cauſa di contradettorio*, This affair requires not the hearing of Parties. Being he gave us not time to ſay any thing to him concerning the Book of our writtings which we had prepar'd for him, we did not preſent it to him yet; and indeed it would have been a ſuperfluous thing, as appear'd by the Event.

In

In the afternoon we went to viſit the General of the Dominicans. Our conference was long; but the moſt conſiderable thing he ſpoke was, that he had done his utmoſt to intervene in this affair, but he could not be ſuffer'd. He had been ſeventeen or eighteen times to preſent his Memorials, and papers to the Pope, but could not obtain audience. He had procur'd Prince *Giuſtiaainno* the Pope's kinſman and his own to undertake the delivery of them, but his Holineſſe would not receive them. The ſecret of all which denyals, was, that the Pope purpoſed to decide this affair without entring into the matter *de Auxilis*. We concluded by telling him that he was however oblig'd to pray to God for us when we appear'd before the Pope, becauſe we ſhould be charg'd with his cauſe as well as our own, and ſhould carry our own intereſts no further then his.

Thence we viſited the General of the *Auguſtines* who made great careſſes to us, teſtifying much reſolution and hope, and by all that he ſaid to us he manifeſted that he underſtood the particular deſign of harching the Propoſitions, and the fundamentall matter of the controverſie.

'Twas happy that M. *de Valcroiſſant* ſtayd at home; for the Ambaſſador going to take the aire had the goodneſſe to paſſe that way himſelf, to advertiſe us that the Pope had appointed Monday following, being that of the Rogations, for the day of our appearance.

The complaint made by the Cardinal above mentioned in the Conſiſtory *May* 5. to Cardinal *Ghiggi* that the Bull was prepared, cauſed the report of it to be ſmother'd and made a greater ſecret; yet neither produc'd a total ſuppreſſion of it, nor an alteration of the poſitive and determinate reſolution to publiſh it. On Thurſday the 15th. I was inform'd that ſince that Conſiſtory, it had paſſed ſeverally through the hands of the Cardinals deputed for the Congregation, who had view'd it and conſider'd it, to ſee whether any thing were fit to be added or retrench'd; that Cardinal *Ghiggi* was the laſt in whoſe hands it was, and that on Wedneſday the 14th. he return'd it to M. *Albizzi* reviewed and apoſtil'd, with order to have it fairely tranſcrib'd againſt the Congregation which was to be held on Thurſday before the Pope, to the end it might be ſhown and read to his Holineſſe at the end of that Aſſembly. I underſtood that in obedience to this order, aſſoon as M. *Albizzi* receiv'd it he ſet one to tranſcribe it, and that a great part of the night was ſpent in the work; but I knew not whether it was fit for the purpoſe intended. For having ſent a man to *Montecavallo* aſſoon as I received this intelligence, to ſeewhether the Cardinals of the Congregation apointed for this affair ſtay'd with the Pope, after the others of the Generall aſſembly of the H. Office were departed, he brought me word two houres and a quarter after noon, that thoſe Cardinals and S. *Clement* and *Colonna*, and M. *Albizzi* cameforth with the Conſultors almoſt at the ſame time: but that Cardinal *Barberin* ſtay'd with the Pope almoſt an houre after the reſt, and Cardinal *Lugo* an houre and three quarters afterwards.

CHAP. XXI.

Of the Writtings which we prepar'd to preſent to the Pope at the end of our intended audience.

After the Ambaſſador had advertis'd us that Monday *May* 19. was the appointed day for our appearance before the Pope, we did not ſtirre out of our Lodging till that day, but labour'd to get our ſelves and our writings ready againſt that audience. The firſt of five, was thus intitl'd, *To our M. H. F. Pope Innocent* 10. *for the Doctors ſubſcrib'd, defenders of S.* Auguſtin, *againſt the ſociety of Jeſuites; The firſt part of the ſecond information upon Fact, conteining above a hundred Propoſitions extracted out of the books of the Jeſuites againſt S.* Auguſtins *authority*. In the preface to this writing we declar'd that we had produc'd the Firſt information touching matter of Fact againſt M. *Hallier* and his Collegues, becauſe they appear'd firſt as parties in this affair; that the little time we had to prepare our firſt writings, and the extraordinary inſtances wherewith thoſe Doctors preſſed the diſpatching of this affair before it could be examin'd, conſtrain'd us to expoſe them with ſuch brevity and diligence, that we were forc'd to fall directly upon matter of fact, and deferre till another time all that had preceeded and given occaſion to this ſo unheard of and dangerous enterprize; which nevertheleſſe was very neceſſary for the perfect underſtanding of all its circumſtances and conſequences, ſo that we were oblig'd onely tranſiently to touch upon ſuch things as evinc'd the Jeſuites the prime architects of this conſpiracy, and to deferre to a more favourable time to preſent againſt them and their particular miſdemeanors a new Information. But becauſe this Information was ſo vaſt and important, that we could not yet wholly finiſh it, we had divided it into ſundry Parts; whereof this was the firſt and moſt neceſſary to the buſineſſe in hand, conteining above a hundred Propoſitions drawn out of the Books of thoſe Fathers, by which the authority of S. *Auguſtin*, and that of the Popes, from whence the ſame is deriv'd, were unworthily outrag'd; and conſequently ſerv'd to ſhow that we complain'd not without cauſe that theſe very Fathers had undertaken to ruine it, and that we juſtly demanded that they might be oblig'd to acknowledge it after an authentick manner, namely by a ſolemn writing, which might ſerve for an example to poſterity, conduce to the glory and reputation to the H. See, and to the edification of all the faithful.

Our deſign was, when we had before the H. See convinc'd the Jeſuites of having corrupted the faith of the Church in the matter of Grace, to complain alſo of all the other corruptions which they had introduc'd in all the other points of Faith and Chriſtian Morality; and to deſire the H. See to do juſtice to it ſelf and the whole Church againſt them for all their exhorbitances. But this requir'd time, and 'twas expedient to have

have this firſt queſtion voided before hand; And therefore we had intitled this Writing, *The firſt Part of the ſecond information touching Fact againſt the ſociety of Jeſuites. The Propoſitions which we related in it, were taken out of the Books of* Molina, Vaſquez, Mariana, *a decree of their General* Aquaviva, *F.* Cauſſin, Theophile Renault, *F.* Sirmond, *F.* Pelau, *F.* Adam, *F.* Annat, *F.* Martinon, *F.* l' Abbe, *the Jeſuites of* Lovain, *and the other ſociety who are condemn'd by the cenſure of* Validolid.

And after the liſt of all theſe ſcandalous Propoſitions, we ſhowed in the Concluſion of the Writings, that it was not credible that the ſame had eſcaped from them by chance, but that they had advanc'd them with deliberate purpoſe, and by voluntarily renouncing the truth and the reſpect which formerly they acknowledg'd due to S. Auguſtin's *Doctrin. The proof we brought of this ſo ſtrange accuſations, was that two years before the publiſhing of* Molina's *work and doctrine,* viz. anno. 1586. *they caus'd a book eo be printed at* Rome, *intitled* Ratio atque inſtitutio Studiorum per ſex Patres ad id juſſu *R. P.* Præpoſiti Generalis deputatos conſcripta Romæ in Collegio Societatis Jeſu. *'Twas a Book in* Octavo *about an inch thick, and ſent as a Circular Letter to all their Collegues for the regulating the ſtudies of all their Fathers. Now in this book they acknowleged unanimouſly with ſincerity and plaineſſe, that the Doctrin of S.* Auguſtin *touching the matter of Grace and Gratuitous Predeſtination, was that which they ought to follow.* Item, *ſaid they,* p. 37. *under the title concerning the Choice of their ſtudies in Divinity.* It hath been reſolv'd that the cauſe and manner of Predeſtination proceeds not from our part. But ſome will ſay, (they objected ſo themſelves,) that this doctrin is not very proper for piety. *And they anſwer'd,* that 'tis a doctrin of S. *Auguſtine,* which hath been already receiv'd, not only by the moſt common opinion of Divines, but alſo by the H. Fathers during twelve ages, who undertook to prove it by the Holy Scriptures, General Councils, the Anſwers of Popes, namely *Zozimus, Sixtus, Celeſtine, Leo, Gelaſius,* all who, *ſay they,* alwayes had an ill eſteem of the Prieſts of *Marſeille Caſtian,* and *Fauſtus,* for having been the oppoſers of this doctrin of Predeſtination. *We obſerv'd that the Jeſuites ſpoke in this manner whil'ſt they did not yet foreſee that they were to declare Warre againſt S.* Auguſtin; *but after the conteſt wherein they were engag'd for defence of* Molina's *book and doctrin, to the end it might be free for all their Fathers to oppoſe that of S.* Auguſtin *& uphold their Confrere* Molina *who attaqu'd him firſt, and in whoſe defence they unhappily conceiv'd the honor and reputation of their ſociety concern'd, they retrencht out of the ſucceeding edition of the ſaid Book all that I have cited out of the firſt in favour of the doctrin of the gratuitous Predeſtination of S.* Auguſtin *whom they acknowledged to have taught it.*

We ſhew'd that their boldneſſe had increaſed ever ſince, and that the lateſt of their Authors were ſtill more heinouſly injurous againſt S. Auguſtin; *That ſince this enterpriſe of the Propoſitions F.* Adam, *F.* Annat, *F.* Martinon, *and F.* Labbe, *had roſe up againſt that* H. Doctor, *and that theſe three laſt appear'd even ſince the complaints which we had made thereof to the* H. See: *That none of of their Confreres had been diſpleaſed with them for this enormity, but on the contrary ſeem'd to eſteem them the more, that they every where cry'd up their rare merits and advanc'd them to the prime charges and moſt conſiderable employments of their Order; That after this, it was not poſſible to imagine a greater violence, a more obſtinate contumacy, a more audacious impudence, or a more offenſive outrage againſt S.* Auguſtin *and the H. See it ſelf.*

Wherefore we concluded that ſince it was requiſite to judge rather by theſe their exorbitances againſt S. Auguſtin, *and their deſignes to ruine his doctrin, then by vain words of reſpect towards him utter'd with the lips; We had reaſon and neceſſity to ſummon them as we did, and had already ſummon'd M.* Hallier, *and his Collegues by our firſt writing* de geſtis, *to acknowledge by an authentick writing for true and indubitable, the* ſix Propoſitions *which are at the end of that writing in favour of that H. Father's doctrine, and which were again inſerted at the end of this new one. After which we added alſo, that if they made the leaſt difficulty of doing it, we produc'd againſt them once more that of S.* Auguſtin's *authority which we had pretended for the ſame effect againſt M.* Hallier *and his Collegues.* The ſecond of the Five was a Compendious diſtinction of the ſeveral Catholick & Heretical ſenſes whereof the Propoſitions were capable; concerning which I ſhall ſpeak no further here, as well becauſe it is already printed, as for that I ſhall inſert it at length hereafter for a reaſon which the Reader ſhall then underſtand.

The third was intitled, To our *H. F.* Pope *Innocent* 10. *To my* L. L. *the moſt Eminent Cardinals* Spada, Ginetti, Pamphilio, Cechini *and* Ghiggi, *and to the other Divines deputed or to be deputed for the Congregation concerning the affair of the five Propoſitions* de gratia; *For M. M.* Noel de la Lane *Doctor of* Paris, Touſſaint Deſ-mares *Prieſt of the Orators*, Lewis de Saint Amour *and* Nicolas Maneſlier, *Doctors alſo of* Paris, *and* Lewis Angran *Licentiate in the ſame Faculty. Againſt M. M.* Francis Hallier, Francis Joyſel, *and* Jerome Lagault, *Doctors of the ſame Faculty. The ſecond information touching Right.*

I ſhall alſo omit to ſpeak any thing of the Preface to this Writing, in which we ſet forth the reaſons which oblig'd us to begin this Examen, and the proof the Propoſitions as we underſtood them by examining and proving the neceſſity of a Grace Effectual by it ſelf generally for all the good motions and actions of Chriſtian piety; and in which we ſhow'd likewiſe in few words the evident connexion which every of thoſe Propoſitions taken and underſtood in our ſenſe hath with that capital point of the Churches doctrine: becauſe I find it requiſite to inſert the ſaid Preface at length after the aboveſaid diſtinction of ſences. Something I muſt ſay of the body of this Writing, not ſeeing any fitter place then this; and 'tis the leaſt I can do, to ſet down in groſſe what they all contain, ſince their too great length and number rendring them capable of making a juſt volume alone, they cannot be commodiouſly inſerted into this Journal.

Now this third was divided into four parts. *The first contained sixteen principal arguments, by every of which we prov'd, that Grace effectual by it self necessary to all actions of Christian piety is the true Grace of Jesus Christ, which the Catholick Faith obliges us to confesse against the Errors of the* Pelagians *and* Semipelagians, *if we will (as* S. *Augustin saith) not only be call'd and appear Christians, but be such indeed.* When I say this Part contain'd sixteen Arguments, each of which was capable to prove this Truth invincibly, I do not mean sixteen Syllogisms or Demonstrations consisting of three Propositions, but sixteen Sources or Places, fruitful of solid proofs, upon which we establisht this Truth as upon so many unmoveable foundations, each of which was able alone to uphold it! *All the prayers of the Church, all the Truths which they discover to us, all the consequences which we can draw from them, made together but the first of those sixteen Arguments.* S. *Augustin's* whole Book *de gratia Jesu Christi*, and all the Maximes spread through it, made but the second. The third was taken from the difference which there is between the Grace of simple Possibility, and that which gives the good will and the good action. The fourth from the difference between the Grace of the state of Innocence (such as *Adam* had) and that of Nature corrupted and disorder'd by sin (such as we have at present) and so of the rest. The fifth was taken from all the objections made by the Pelagians and Semipelagians against the Grace which S. *Austin* defended. And the last, from all the answers which S. *Austin* made to those objections.

The second part of this Writing was in a manner only a Table of the Popes, Councils, H. Fathers and eminent Divines from S. *Augustine's* dayes to the present, who had written of this matter; whom we maintain'd to have taught that very Grace as the Faith of the Church; and we offer'd & undertook to convince our Adversaries before the Pope, that the sentiments of all those Popes, Councils, H. Fathers and Divines which we cited, and of every one in particular, were such as we affirm'd; and we gave them the choyce to dispute about that or those of these Popes, Councils, Fathers and Divines, whom they believ'd less favourable to this Doctrine. Amongst those whom we cited were the Master of the sentences, S. *Thomas*, S. *Bernard*, the Council of *Trent*, and *Clement* VIII..

The third part contain'd nothing but the Judg-
'ments and Decisions which were made against the
'Jesuites in the Congregation *de Auxiliis* under
'the Popes *Clement* VIII. *&* *Paul* V. extracted
'out of the originals.

The fourth contain'd a very great number of
'Errors, blasphemies, or impieties, which we
'deduc'd by necessary consequence from the do-
'ctrine opposite to the Effectual Grace which we
'held; namely, from that which *Molina* and his
'Followers hold to be subject to the use of free
'will. Of all which Consequences we offer'd to
'convince them. And we concluded thas 'twas
'easie to see by all these proofs how certain and
'unmoveable the doctrine of Grace Effectual by
'it self necessary to all acts of piety was, whose
'ruin the Architects of these Propositions proje-
'cted; and how greatly they had fail'd in the re-
'spect and affection which they ow'd to the H.
'See, who endeavor'd to get such detestable and
'impious Tenets, as these necessary sequels of
'the Molinistical Sufficient Grace, approv'd by it.
'For since, as we said, and show'd in the Preface
'of this Writing, each of the Five Propositions
'reduc'd to the sense in which we understood
'them, had an undissoluble connexion with Effe-
'ctual Grace, not any of them could be condemn'd,
'but this Grace must be condemn'd too; neither
'could this Grace be condemn'd, but the contrary
'opinion of Molinistical Grace subject to Free
'Will must be establisht as a Doctrine of Faith;
'nor this Molinistical Grace establisht as *de fide*,
'but all the other impious and abominable Pro-
'positions which we had deduc'd from it by neces-
'sary consequence, must be establisht too, as the
'Faith and Doctrine of the Church. So that, to
'take the matter in its extent, the condemnation
'of each of these Propositions as we maintain'd
'them, carry'd with it the establishment of all
'those pernicious errors, and introduc'd them into
'the Church.

We said further, that we entreated such as said
'either that it was free or either side to defend
'their respective sentiments in this Controversie,
'or that they were enjoin'd silence therein for e-
'ver, or that it was requisite to make such an in-
'junction, and in the Popes power, to consider a
'little with attention what they said. Because if
'it were lawful for either side to maintain their
'respective opinions, then was it lawful to put
'the Doctrine of S. *Augustin* in equal ballance
'with that of *Pelagius*, the Catholick with the He-
'retical, the true with the false, that which was
'the nurse of Christian piety with that which was
'the mother of errors and heresies. That if si-
'lence had been impos'd in this matter for ever, or
'could be, then the Grace whereby we are Chri-
'stians, the Grace which the Christian Doctrine
'teaches and publishes for the proper grace of
'Christians; the Grace which the Catholick Bi-
'shops were wont to read in the books of God, and
'to preach to their people; the Grace which is un-
'doubtedly the true, Prophetical, Apostolical and
'Catholick Faith; the Grace which was requisite
'for *Pelagius* to confesse, if he would be a Chri-
'stian indeed, and not only in name: This Grace,
'I say, must be banisht out of the hearts of the
'Faithful, and out of the Catholick Church. We
'concluded, that none could enter into these dis-
'mal thoughts, but such as had the boldnesse to a-
'nihilate the mystery of the Crosse of *Jesus Christ*,
'and abolish all the mysteries of Christian Religi-
'on, and who could renounce all kind of respect
'and love to the H. See, for securing the fan-
'tasm of the interests and vain glory of the Je-
'suites.

The fourth of these Five Writings was alone as
'big as the four others. It was intitl'd on the out-
'side; *To the B. F. Pope Innocent X. To my LL. the*
'*most Eminent Cardinals* Spada, Ginetti, Pamphi-
'lio, Cechini *and* Ghiggi. *To the most learned Di-*
'*vines of sundry orders appointed, and to be appoint-*
'*ed for the examination of the Five Propositions; for*
'*the Doctors subscrib'd defenders of* S. Augustin,
'*Against the society of the Jesuites, and against*

'M. Hallier, Joysel *and* Lagault *Doctors of* Paris, 'acting in the affair of the said Propositions in the 'name of the Jesuites, their own, or of any other what-'ever. *A third information touching Right, where-'in the true and Catholick sense of the first Proposi-'tion is explicated and demonstated by the tradition of 'the whole Church.*

The title in the inside was, *An Information of the first Proposition, or rather upon the possibiliey of God's Commandments.* It was divided into six Chapters, each of which comprehended many Articles. I shall for brevity sake only speak concerning the six Chapters in general.

The first Chapter was the shortest, wherein we declar'd the right and legitimate sense in which we understood and maintain'd the first Proposition; and related, distinguisht and rejected the erroneous whereof it was capable. 'We acknowledg'd 'the bad senses to be many. We instanc'd in some, 'but pretended not to mention all. The first, we 'said, was, that it might be understood universal-'ly, as if its sense were, That there are Com-'mandments of God which are impossible to all 'the just according to the greatest strength which 'they can have during the whole course of this 'life. And we said, that thus understood it was 'false, heretical, and condemn'd by the Council of 'Trent in *Luther* and *Calvin. Universalis hæc est: '*Aliqua præcepta omnibus justis volentibus & co-'nantibus secundum præsentes quas habent vires, 'hoc est, secundum quaslibet vires præsentis vitæ, 'sunt impossibilia. Et ita detorta falsa & hære-'esset, & à Luthero Calvino & Concilio Tridentino 'damnata*

We said in the second place that there might be 'a bad sense in these words, *volentibus & conanti-'bus*; because if they were explicated of a will 'and endeavor as great as they ought to be, then 'it would be false also (though understood in 'particular of some just men) and contrary to 'the second Council of *Orange* which defines in 'Canon 25. that after having receiv'd grace in 'Baptism, all the baptiz'd may and ought by the 'help and operation of Jesus Christ, perform all 'things necessary to salvation, if they will labour 'faithfully therein.

In the third place, we said, that if these words, '*secundum præsentes quas habent vires*, were un-'derstood by comparison of the strength of this 'life with that of the life to come, the Proposition 'contain'd the heresie of *Calvin*, who saith, that 'Gods Commandments are not possible even with 'grace during this life, but their performance is 'a thing reserv'd to the future life.

Fourthly, We said, that these words, *sunt im-'possibilia*, may be understood of all kind of im-'possibility, *de omni omnino impossibilitate*; and 'that this was heretical too, because 'tis certain, 'that Gods Commandments are alwayes possible 'to the just in many manners; *cum semper omni-'bus justis præcepta multis modis sint possibi-'lia.*

Lastly, We said, that these words (*deest quoque 'illis gratia qua possibilia fiant*) might be un-'derstood, so as to extend to the whole duration of 'this life, in which case and sense the Proposition 'was heretical. And we declar'd, that if it were 'advanc'd or held in any one of these senses, we 'were so far from defending it or hindring its con-'demnation, that on the contrary, we should be 'the first to condemn it as freely as we condemn'd 'all their Errors. Wherefore to take away all 'ambiguity and equivocation, we reduc'd and pro-'pounded it in these clear terms in which alone we 'maintain'd it.

Aliqua Dei præcepta aliquibus justis volentibus & conantibus invalidè & imperfectè secundum præ-sentes quas habent vires, parvas scilicet & infirmas, seu auxilio Dei efficaci ad plenè volendum & ope-randum necessariò destitutis, impossibilia sunt pro-ximè & completè, seu ab iis adimpleri proximè non possunt. Deest quoque gratia actualis efficax, qua præcepta illis proximè possibilia fiant: seu deest spe-ciale illud auxilium, sine quo justificatus, ut ait Concilium Tridentinum, in accepta justitia, id est in observatione mandatorum Dei perseverare non potest.

This declar'd and presuppos'd, we prov'd this 'Proposition in the second Chapter by several pas-'sages of the Gospel, by the prayers of the 'Church, and those of the just for themselves; a-'mongst others, by these words of that which our 'Lord taught them, *And lead us not into tempta-'tion*, and by that passage of the Apostle, 1 *Cor.* '10. *Fidelis est Deus qui non patietur vos tentari 'supra id quod potestis*, &c. by the suffrages of 'the Popes S. *Innocent* I. S. *Celestine* & S. *Zozi-'mus*; by the Councils of *Carthage*, of *Milevis*, 'of *Africa*, of two hundred Bishops; by the se-'cond of *Orange* and that of *Trent*, and by many 'places of S. *Augustin.*

In the third Chapter we prov'd the same Pro-'position by the authority of S. *Thomas*, and 'shew'd by all his principles that he never thought 'of admitting an actual sufficient Grace given u-'niversally to all the World.

In the fourth Chapter we prov'd the same Pro-position by the doctrine of Effectual Grace neces-sary to every pious action, and shew'd, that this grace gives us the next and compleat power for the action for which it is given, and that without this Grace it might be said, That *we cannot* (or have not power) according to the Language of the Fathers. 'This we made appear as well by 'the Scripture, as by infinite passages of S. *Au-'gustin*, by the Popes, S. *Innocent* I. S. *Celestine*, 'S. *Leo*, S. *Gregory*; by the Councils of *Africa*, by 'that of *Orange*, and that of *Trent*; by S. *Prosper*, 'S. *Fulgentius*, S. *Isidore*, S. *Prudentius*, S. *Remi-'gius*, by the Church of *Lyons*, by S. *Thomas*, 'by the Faculties of *Doway* and *Lovain*, and by 'our Adversaries themselves. Whence we con-'cluded this Chapter, That as 'twas evident 'that we had no other design then to defend the 'Catholick and Augustinian doctrine concerning 'this Grace, by which (according to S. *Augustin*) 'we are able, and without which we are not; but '''twas no lesse certain that our Adversaries, in 'demanding the condemnation of this Propositi-'on, aim'd at nothing else but to ruin this doctrine, 'how carefully soever they might dissemble: be-'cause agreeing with us in this true Principle, That 'when a man hath not, or is not master of a thing 'which is necessary to action, then he cannot act; 'if they could get the H. See to declare that 'the just can act without this Grace, then they

'would conclude and easily prove that the same is 'not necessary to enable us to act.

The whole Fifth Chapter was only a Collection 'of the Objections, which may be made against the 'doctrine prov'd in the preceding, and of the clear 'and convincing answers which may be made to 'those Objections.

In the sixth Chapter we treated of the Grace 'of Prayer; we show'd, that all which we had 'said of Effectual Grace necessary to all other a-'ctions, agreed also to this Grace; that it is no 'more common to all the just, then that of action. 'That this Doctrine is one of the principal Foun-'dations of Christian piety; and that when it 'happens that the just being left to themselves be-'come luke-warm and negligent in prayer, and 'trusting too much in their own strength fall into 'some sin; that God excites them by such falls to 'acknowledge their weakness and the need of his 'assistance; which is his method to bring them to 'solid humility, and to have his fear constantly be-'fore their eyes. In the end of this Chapter, we 'propounded all the Objections which we thought 'could be made against this holy and wholsome 'doctrine, and produc'd the answers thereunto out 'of S. *Augustin*.

The fifth and last of these Writings was intitled, '*To the B. F. Pope Innocent* X. *For the Doctors* '*subscrib'd Defendors of S.* Augustin, *Against* 'MM. Hallier, Joysel *and* Lagault *Doctors of* Pa-'ris, *acting in the affair of the five Propositions,* 'whether in the name of the Jesuites, their own, or 'any other: *A fourth Information upon Right, in* 'which are explicated about sixty passages of S. Au-'gustin *produc'd by the said Sieurs* Hallier, Joysel, '& Lagault *in an Anonymous Writing against the first* 'Proposition; *and all the said Passages shewn to be* 'cited either impertinently or corruptly.

The Title of this Writing speaks its Contents. 'For to refute these sixty Passages which those 'Doctors went about to distribute at the houses of 'the Consultors, as one of the greatest supports 'of their cause; we apprehended no better way 'then to recite their Writing intire, and subjoyn 'to every passage our Answer, taken out of the 'very same places which they cited; and requiring 'only the addition of the words which they re-'trencht, either from the beginning or the end, 'and sometimes too from the middle of their pas-'sages, or but the mentioning briefly what sub-'ject S. *Augustin* treated of of there, which was 'almost alwayes very remote from that for which 'they alledg'd it.

But I need speak no more of it here, intending 'to annex it to this Journal, because it fully shows 'on one side the foul dealing or ignorance of our 'Adversaries, and on the other what little light 'the Pope could receive from such informations, 'whilst he refus'd to afford us the means to discover 'the falsities thereof by mutual communication of 'Writings and a publick Conference.

I shall only observe that in the Writing alone 'we spake in favour of *Jansenius*, being induced 'thereunto (contrary to our own resolution and 'the Pope's order) for that the Writing to which 'we answer'd being grounded upon an evident 'falshood, whereby M. *Hallier* and his Collegues accused *Jansenius* of denying every sufficient Grace, as well that of the *Thomists*, as that of the *Molinists*; we thought fit not to let this impo-sture passe without a reply, as well to discover the malice or blindnesse of our Adversaries, as to justify our selves by shewing what sufficient Grace we disapprov'd, and what we admitted as well as *Jansenius*. But though we spoke some-thing here which might have serv'd to informe the Pope and the Congregation of the true sentiments of *Jansenius* touching some point of his Do-ctrine; yet neither his Holinesse, the Cardi-nals nor the Consultors were the better inform'd by it, for they examin'd it no more then all the rest.

When I reflect upon these five Writtings, the sincerity which I professe, will not permit me to dissemble one thing, since I write these Me-mories rather in the sight of God then of men. Not that I am convinc'd of having done amisse in it, but being able neither to justifie nor yet con-demn my self, I shall relate it sincerely and leave the judgement of it to God and intelligent men.

'Tis certain and most true that we alwayes con-sider'd the Propositions ever since their first framing by M. *Cornet*, as a work of darkness, and as contriv'd maliciously and purposely to de-cry S. *Augustin's* Doctrine and the true effectual Grace of *Jesus Christ*.

'Tis most certain also that we never own'd them to have been written or advanc'd by any Author; and that we alwayes spoke of them in all our Writings at *Rome* and at *Paris*, as equivocal, captious and fallacious Propositions in regard of the bad sences whereof they were capa-ble.

Lastly 'tis most certain that in this contest we never maintain'd but the H. and Apostolick Do-ctrine of the Effectuall Grace of *Jesus Christ*, not necessitating, but necessary to all pious acti-ons, that the defence of this Grace was the onely object of our labours and pains; that we ne-ver thought of that ridiculous and extrava-gant Device of a Necessitating Grace, which wholly destroyes the indifference of the Will. But as we saw on one side that the words of the positions might be reduc'd to the sence of Effectu-all Grace, wherein our whole Doctrine was con-contein'd, and that on the other the Jesuites se-cret design (who set all these springs a work) was to subvert the Doctrine of the same Effectu-al Grace, by getting the Propositions absolutely condemn'd by reason of their other bad sen-ses: we thought it our duty to oppose to the ut-most such an absolute condemnation of them with-out distinction or explication, certainly seeing how the Jesuites would abuse the same.

But we were extreamly at a losse in what manner to speak of them. Some of our friends advised us to maintaine them absolutely, and say that they had not the bad senses charg'd upon them. Their reason was that the natural, pro-per and rigorous sense of the words in a propo-sition is not to be consider'd when no body holds them in that natural, proper and rigorous sense; but that the sense generally understood in these words

words, is although the leſſe proper of it ſelfe, yet the literal, legitimate and true ſenſe of them; as in infinite figurative expreſſions of Scripture, we are not to take the proper ſenſe of the words for the true and legitimate, but onely that which is meant and ſignified by the H. *Spirit*. Now in the matter of theſe Propoſitions attributed to S. *Auguſtin's* Diſciples, 'tis viſible that they hold them onely in the leſſe proper ſenſe of the words conſider'd nakedly and in themſelves, and that no perſon maintaines them in the peoper natural and rigorous ſenſe of the ſame words; and conſequently that the improper ſenſe is the true and legitimate ſenſe of theſe Propoſitions.

That thus it might truly be ſaid that they are good, becauſe under theſe terms we maintain'd but a moſt excellent and holy doctrine, namely, that of Effectual Grace; and none maintain'd a bad under them. That therefore this ought to be freely declar'd at *Rome*, in order to hinder their condemnation; there being no greater motive to condemn them, then that we did not aſſert them peremptorily, but partly condemn'd them as well as their perſecutors.

On the contrary, others conceiv'd that the Propoſitions being bad according to the words, and the natural proper ſenſe included therein, although this ſenſe were not held by any, yet the Jeſuites might have credit enough with the Pope and Cardinals, to perſwade them that they were held in *France* in thoſe bad ſenſes, and ſo get them condemn'd; that if they ſhould be abſolutely maintain'd under pretext of the ſenſe of Effectual Grace, to which they were reducible, the Jeſuites might reflect the Cenſure upon this Catholick ſenſe, and pretend that that Grace is condemn'd by the Cenſure of theſe Propoſitions, or at leaſt would not faile to take occaſion from thence to decry the defenders of this grace, as perſons condemn'd by the H. See. Wherefore it ſeem'd the ſafeſt way to reject them abſolutely, yet maintaining at the ſame time the true Doctrine of S. *Auguſtin*.

M. *de Sainte Beauve* and moſt other of the Doctors our friends were of this laſt opinion; and one very pious, wiſe and ſagacious Doctor with whom I had contracted great intimacie in the Aſſemblies of the Faculty, together with many very intelligent perſons at *Rome*, were of the former.

My Collegues and I were divided in the buſineſſe. They inclin'd more to the latter courſe, that is, not to ſpeak of the Propoſitions but as abſolutely condemnable. And I on the contrary ſtrengthned with the advice of this Doctor and other my knowing friends of *Rome*, was troubled to hear thoſe diſcourſes; not that I held any thing in the Propoſitions but the Doctrine of Effectual Grace, and condemn'd all that my Collegues condemn'd in them; but I fear'd this timerous proceeding would occaſion a Cenſure, which would cauſe great miſchief by the abuſe the Jeſuites would make of it: and the knowledge I had of the Court of *Rome* made me judge nothing more likely to prevent it then our firme and confident ſpeaking.

Wherefore I alwayes urg'd that the Propoſitions might not be abſolutely diſclaim'd, nor their bad ſenſe acknowledg'd to be the true and legitimate. And I was the cauſe that in the Writing concerning the Diſtinction of ſenſes, in repreſenting the bad ſenſe of the Propoſitions, inſtead of ſaying onely *ſenſus hereticus Propoſitionis*, or *ſenſus qui Propoſitioni affingi poſſet* (as my Collegues would have it) was put, *qui malignè affingi poſſet, quem tamen legitimè ſumpta non habet*.

It ſeemes the Event was more favourable to them then to me; for this word grave the Jeſuites occaſion to calumniate us, as if we had maintained at *Rome* the proper natural condemned ſenſe of the Propoſitions conſider'd nakedly in themſelves, which is very falſe; and it would have been more advantageous to have avoided in this place and ſome others all expreſſions which might afford ground to this calumnie; nevertheleſſe I hope equitable perſons perpending the condition wherein we were then at *Rome*, will eaſily pardon this proceeding, and conſider that having in my mind the horrid miſchiefs which an abſolute condemnation of the Propoſitions without diſtinction of ſenſes might produce in the Church without any good, I was led to ſay all that I thought likely to hinder the ſame, provided it did not hurt the truth.

I hope alſo few will be found ſo little intelligent, as not to acknowledge that though we affirm'd that the Propoſitions legitimately conſtrued had no bad ſenſe; yet we would not ſay that they were not bad in the natural, literal and rigorous ſenſe of the words, in which they have been ſince condemn'd, but that we only pretended that not being held by any perſon in thoſe bad ſenſes, they ought to be legitimately explicated in the ſenſe whereunto we reduced them, which was that of Effectual Grace, and that thus this ſenſe of Effectual Grace was their legitimate, though in it ſelf leſſe proper ſenſe, conſidering preciſely the proper and natural ſignification of the words whereof they conſiſted. And this ſole reaſon cauſed that theſe holy truths which we undertook to defend ſometimes, were more apparent to us through the vaile of the equivocal words, obſcurities and errors wherewith they were covered, then the very errors which the words taken literally included, becauſe we knew theſe errors were no more held by any body in *France* then at *Rome*, and that onely thoſe truths were aim'd at. However if I committed a fault in engaging my Collegues to ſpeak too advantageouſly of the Propoſitions taken abſolutely, yet I ſhall ever have this comfort with them, that in the ſame Writing wherein we ſpoke ſome advantegeous words concerning them as relating to the Doctrine which we maintain'd, we moſt clearly & Catholickly explain'd the ſame as well by declaring expreſſely that we acknowledg'd no other Authors of them but thoſe very perſons who proſecuted their condemnation, as by purging them from all their errors and equivocations, and making other new ones of them, whoſe ſenſes were clear, Catholick and incapable of being render'd ſuſpected of any error by the moſt malicious interpretation, or receiving any impeachment by the moſt violent attempts of Envy it ſelf. For the ſenſe and doctrine maitain'd by us, and included in the Propoſitions of the ſecond

cond colume (a little below) is that which ought onely to be consider'd ; and not whether or no we believe that the condemn'd Propositions were either legitimately or else properly and naturally capable of that sense, the Question not being, whether we too favourably interpreted those captious and equivocal Propositions, but whether we maintain'd any sense bad in it self, or any erronious & censurable doctrine. Wherfore if the Propositions of the second colume, to which we reduc'd all that we held in this matter, contain onely an Orthodox Doctrine, which the Pope hath not touch'd (as must needs be granted) & since 'tis no other then the pure Doctrine of Grace Effectual by it self (as 'tis taught by S. *Thomas* and all his School) it must also be acknowledg'd that how favourably soever we spoke of the condemned Propositions, we cannot be charg'd with having maintain'd any error in them. And thus though we used all our endeavors that the above-said Propositions which the Pope hath condemn'd, might not be absolutely condemn'd, in regard of the reasons we had against it and the deplorable consequences which we foresaw would ensue from it ; yet restraining our selves as we did, to the sole defence of Catholick truths no lesse opposite to the sentiments of the Jesuites and their followers, then to the errors, heresies, impieties, and blasphemies which the Pope ha's condemn'd in those Propositions taken rigorously and in the bad signification of their termes (of which we never were idolaters) we condemn'd as well as he, nay before he did, the same errors, heresies, impieties and blasphemies which he condemn'd. All that we have done since the constitution, which we did not before, hath been to acquiesce freely in their absolute condemnation assoon as it was once pronounc'd, without attributing to them any good sense, or maintaining them in any manner under any pretext whatsoever, and to cease solliciting his Holinesse to do right in a solemn Congregation upon the complaintt which we had made already and had further to make against the Jesuites. But to proceed to the remainder of this Journal.

During the four dayes which we employ'd in reviewing our Writings I was in great perplexity whether or no I should acquaint my Collegues with the new assurance I had that the Pope's Bull or Constitution was drawn against the five Propositions. For one one side the person from whom I receiv'd this intelligence had oblig'd me to secrecy : but on the other, being I had understood the same as certainly from other hands, to let our affair go on as if we knew nothing thereof, and to plead against a prepared decree, without advertising my Collegues of so considerable circumstances, seem'd a thing very hazardous and daring. They had heard the report of this Constitution ever since the fifth of *May* ; but because it was quasht of a suddain upon the above mention'd Conference of another Cardinal with Cardinal *Ghigi*, they counted it wholly false, or else grounded upon some imaginary Bull contriv'd by the subtilty of the Jesuites. Now this fear being passed, and they preparing themselves to appear before the Pope which joy, tranquillity and hope to make impression upon his mind by the things which we should speak, I fear'd to cool their courage and the ardor of the speakers, by telling them such dejecting tidings. Wherefore to do nothing unadvisedly, I acquainted M. *Manessier* with it on Sundsy *May* 18 (having as much confidence in his secrecy as my own) without letting him know from what hand I had it : and he was of the same opinion with me, namely to let it passe as if we knew nothing of it, and leave M. *de Valecroissant* and F. *Des-mares* intire liberty of spirit and action against the next day, when we were to appear before the Pope, The Passages of which are in the following Chapter.

CHAP. XXII.

Of the grand Audience which the Pope gave us May 19. *being the first and last which we had of all that had been promis'd us.*

THis morning we got our Writings ready and sign'd them. And according to the order given us by the Ambassador, we went out of our Lodging to *Monte Cavallo* about three a clock. Where when we came we found some of the Consultors in the two outer Chambers, and amongst others, M. *Hallier's* servant, who was lately made Priest, who came thither openly and without fear of our perceiving that he came to spye what he could discover. But we were advertis'd, that one of M. *Hallier's* Collegues hid himself in some place under the staires or came thither a little after us, to assure himself whether we would be there ; which he no soonner understood, but went down immediately out of *Monte Cavallo* leaping alone and clapping his hands and lifting them up to Heaven, for joy that we should be heard before the Pope. A religious *Augustin* who saw him go down the staires in that transport, conceiv'd that some disgrace had befallen us, and went home sad, that he might not be witnesse of the disaster : but when he afterwards heard the great successe wherewith our audience was follow'd, he knew not whereunto to impute that joy. An length he understood the cause of it, when he saw the Constitution came forth some dayes after this audience, judging that our Adversaries must needs have then known that it was resolv'd upon and determin'd, and that they conceiv'd our appearing before the Pope would give them ground to report that we were condemn'd after we had been heard.

We stay'd in the first antichamber where the Consultors were, and doubted at first whether we should enter into the second with them ; but presently considering that they were not to be accounted as our Judges, we enter'd into the second Antichamber with them, and sate down by them. Here we stay'd near half an houre expecting the comming of the Cardinals, and in the mean time doubting whether at our introduction to the Pope we should go to kisse his feet (be-

(becauſe we knew not in what poſture we might find him) I propoſed my doubt to a Chambelain of honor, who could not abſolutely reſolve it, but intimated that if we had done it when we ſaluted the Pope firſt, he did not judge it neceſſary in this caſe; nevertheleſſe for further ſatisfaction he refer'd me to the *Maiſtre de Chambre*, and he to M. *Albizzi*. But having no mind to conſult the latter about any thing, we reſolv'd to do as we ſhould ſee expedient.

A little while after the coming of the Cardinals, the Conſultors were call'd, and enter'd one after another according to their Seniority. Soon after we were call'd, and advertis'd to leave our Hats behind us. We found the Aſſembly in this order; being in the ſecret Antichamber, which is but a narrow place. The Pope ſat in a Chair like that in which he uſually gives audience, but ſo plac'd towards the door, that at our entrance his Holineſs's face was directly upon us at the diſtance of about ten paces. One pace diſtant from his Holineſs's Chair were on each ſide two Benches with backs of carved and painted wood capable of three perſons. In the midſt, a Turquy Carpet was ſpread upon the floor; and at a little diſtance from thence was a Table at which M. *Albizzi* (who otherwiſe ſtood) kneel'd down to write when he pleas'd. The four Cardinals ſat upon the Benches with their Caps on. Cardinal *Spada* ſat firſt on the Pope's right hand, Cardinal *Ginetti* next to him on the ſame ſide, Cardinal *Ghiggi* on the other ſide right over Cardinal *Spada*, and Cardinal *Pamphilio* oppoſite to Cardinal *Ginetti*. But their order was as in a Circle, beginning from the Pope's right hand, Cardinal *Spada* being the firſt, Cardinal *Ginetti* the ſecond, Cardinal *Pamphilio* the third, and Cardinal *Ghiggi* the fourth. The ſame order was obſerv'd among the Conſultors. They ſtood all ſucceſſively according to their degrees, beginning from the Pope's right hand round to his left, and F. *Tartaglia* who was the laſt in degree ſtood neareſt his Holineſſe's left hand. The ſquare made by the benches and perſons thus diſpos'd, was open on the ſide of the door right againſt the Pope, and was juſt large enough to receive my Collegues and me all five in a row. The Abbot of *Valcroiſſant* ſtood in the middle of us in a direct line to the Pope, F. *Deſ-mares* on his right hand, I on his left, M. *Maneſsier* on the right hand of F. *Deſ-mares*, and M. *Angran* on my left.

Being thus rank'd at the edge of the Foot-Carpet, we all made a Genuflexion, and at the ſame inſtant the Pope made a ſigne with his hand to us to riſe up, and ſpoke this word to us, *Proponele*, *ſay what ye have to ſay.*

The Abbot of *Valcroiſſant* having taken breath, when he began his Oration, made another genuflexion as he pronounc'd *Beatiſſime Pater*, and we all with him. We roſe up immediately, and he continu'd his Oration gravely and deliberately, and animated it in a very ſprightly and agreeable manner. I ſubjoin here a moſt faithful and exact tranſlation of it.

An Oration pronounc'd before the Pope *by the Abbot of* Valcroiſſant.

MOST HOLY FATHER,

'THere is nothing more reaſonable and juſt (as *Poſſeſſor* an African Biſhop ſometimes ſaid 'to Pope *Hormiſdas*) *then to have recourſe to the* 'Head when the members are ſick, to the end to draw 'from it the ſtrength which they need in their lan-'guiſhment. For who can have more care of the 'ſoules which are ſubjected to him, or from whom 'can greater ſupport be expected to confirm the tot-'tering Faith then from his ſucceſſor, who having 'firſt ſat upon the Apoſtolical Throne, heard Jeſus 'Chriſt himſelf ſay to him with his own mouth, 'Thou art Peter, and upon this Rock I will build my 'Church!

We are oblig'd *M. H. F.* to repreſent to Your 'Holineſſe, by how many Artifices and ſecret Am-'buſhes ſome perſons employ certain obſcure, e-'quivocal, and maliciouſly contriv'd Propoſitions 'to undermine the Church at this day, by aſſault-'ing and endangering the doctrine of S. *Auguſtin* 'touching the Grace of Jeſus Chriſt ſo often ap-'prov'd by the H. See, and authoris'd without diſ-'continuance by the univerſal conſent of the whole 'Church.

Upon which we ſhall ſpeak *M. H. F.* with the 'now aſſurance and confidence, for that we ſpeak 'before the H. Apoſtolick See and before the Ro-'man Church, which being founded upon the 'immobility of a Rock, preſerves with invincible 'conſtancy and intire purity the unſhaken firm-'neſſe of its Faith and Doctrine, without ever 'ſuffering that to be violated which it hath once 'confirm'd by its approbation, and whereof it hath 'declar'd it ſelf protectreſſe.

We have then the advantage of ſpeaking be-'fore the Roman Church concerning the doctrine 'and authority of him who hath always had the 'ſupream Pontifs for approvers, admirers and de-'fenders, and alwayes found ſo powerful prote-'tection from them as often as complaint hath 'been made to them of ſuch as impugned, wound-'ed, oor deſpis'd his authority and doctrine.

Now haply it never came to paſſe, that the au-'thority and ſentiments of that H. Father were 'more dangerouſly invaded then at this day, but 'certainly never more maliciouſly or with more 'artifice. Yet we praiſe God, *M. H. F.* for that 'the danger is paſs'd, ſince thoſe ambuſhes are 'diſcover'd. For to have given the Romane 'Church knowledge of them, is to have diſſipated 'them: and it being advertis'd of the danger 'wherein *S. Auguſtine's* doctrine is, there re-'maines no doubt but the ſame will be ſecur'd and 'authoris'd as much as ever.

But this our confidence in the H. Apoſtolick See 'is further augmented, becauſe beſides the autho-'rity of S. *Auguſtin* ſo powerfully eſtabliſht, the 'doctrine in queſtion carries a priviledge with it 'which is wholly peculiar to it ſelf. For though 'there be none of the Truths of the Catholick

'Faith

'Faith whereof this first See of the World is not 'the illustrious Depository; nevertheless it at-'tributes to it self by proper right the care of pre-'serving the Grace of Jesus Christ; inasmuch (as 'according to what S. *Augustin* observes in his 'sixth Letter to *Sixtus*) 'tis *principally to this Church that the great Apostle S.* Paul *spoke and taught the mysteries of the Grace of God, which is given us by Jesus Christ our Lord.* And the same 'S. *Augustin* in another Book, shewing at the same 'time both that the Grace of Jesus Christ ought 'to be preacht throughout all the earth, and that 'this Church is the head of all others, with these 'words, *This great Apostle hath shown the power of 'Grace, principally in his Epistle to the* Romanes, *'to the end that the preaching of the heavenly Do-'ctrine, might passe from this prime City of the 'World into all places of the Earth.* Which mani-'fests, that the Faith concerning the grace of Chri-'stians may be said by a special priviledge to be 'the Faith of the Roman Church. 'Tis also for 'this reason that S. *Augustin*, its greatest Doctor 'and Defender next the Apostle, never was op-'pos'd concerning this matter, but the Roman 'Church ardently undertook his defence, and at-'tributed his doctrine to it self as its own, and as 'its peculiar inheritance according as (a) S. *Clement* 'VIII. speaks.

And certainly, 'tis not without ground that the 'Apostle gave this first Church of the World such 'sublime instructions of the mysteries of the Grace 'of Jesus Christ, since it is the fruit of his blood, 'the bond of God with men, the spirit of Jesus 'Christ and Christian Religion, and that which 'truly establishes the new Law and the Gospel. 'This Grace is not that which is taught by those 'who retain only its name, to avoid the indigna-'tion and scandal of the faithful, should they deny 'it absolutely; but 'tis that which was in question 'between S. *Augustin* on one side, fighting in the 'name of the Church, and *Pelagius* and his fol-'lowers on the other: that, as S. *Augustin* saith, 'writing to Pope *Innocent* the first (b) which the 'Christian faith teaches and publishes to be pro-'per and peculiar to Christians; that (c) which 'the Catholick Bishops were wont to read in the 'books of God and to preach to God's people: 'that (d) which *Pelagius* ought to acknowledge, 'if he would not only be call'd a Christian, but 'be truly one: and lastly, that (as he saith in a-'nother place) upon which are supported the 'principal fundamentals of Faith and Christian Pie-'ty, which will subsist as long as it stands, and be 'in danger to be overthrown when it is shaken.

Wherefore when in these last times, some have 'attempted to overthrow the true Grace of Jesus 'Christ, they conceiv'd nothing more expedient 'to advance their design, then to dilacerate, as (e) 'S. *Prosper* speaks, in dilacerating S. *Augustin* with 'outragious words, *the most learned of all the Fa-'thers in the Doctrine of the Church, and the most 'powerful Defender of the grace of Jesus Christ*; 'then to weaken the authority of his Writings 'which impugn the error of the *Pelagians*, and to 'despoil him of the belief which he hath in the 'minds of the faithful: they who form'd so un-'happy a design, not doubting (as the same S. 'Prosper saith again) *to be able at length to over-'throw all the authorities which uphold the purity of 'the doctrine of Grace, if they could once beat down 'with all their Engines of Pelagianism this strong and 'potent Tower which serves for defence to the truths 'of Faith.*

This enterprise against the Grace of Jesus Christ 'hath proceeded so far, that in regard of the close 'union of S. *Augustin* with S. *Paul* in what con-'cerns this matter, we see that at this day the En-'terprizers fear not to attaque them both together, 'by daring to accuse them of having pass'd even 'into Excesses.

For at the same time that the five Propositions 'in question were contriving for the overthrow 'of S. *Augustin's* doctrine, F. *Adam* a Jesuite 'printed a Book, in which he flyes out with no less 'fury against S. *Paul* himself then against S. *Au-'gustin*; having the boldnesse to maintain therein, 'that either of them leaving themselves to the 'blind impetuosity of their temper, have gone 'beyond the bounds of the Truth and Faith. Is it 'then to be wonder'd that this Jesuite who treats 'Apostles and Prophets in this manner, has had 'the boldnesse to declare S. *Augustin's* doctrine 'impious and heretical? But who can without hor-'ror see pronounc'd against this great Saint with-'out any palliation the most outragious Censure 'that can be imagin'd? This Book so injurious to 'S. *Paul*, and to other Canonical Writers, and 'chiefly to S. *Augustin*, hath been printed & publisht 'with the approbation of their Provincial of *Paris* 'and three other Divines of their Society, and 'receiv'd with a publick joy of all the Jesuites in 'France.

What then ought not to be fear'd *M. H. F.* 'from the enterprises of this Society? For if to 'discredit S. *Augustin* they dare assail S. *Paul*, be-'cause 'tis from that Apostle that S. *Augustin* de-'riv'd what he writ; what remaines but that they 'rise up against Jesus Christ himself, since 'tis from 'him that S. *Paul* learnt what he teaches us of the 'mystery of Grace? Behold, *M. H. F.* where-'unto tends their design, who in reference to the 'belief which ought to be had in Christian Reli-'gion touching Grace, follow not the traces which 'are show'd us by the Church, but measuring these 'mysteries by their own sense, judge of them ra-'ther by conjectures and seeming reasons, then by 'the perpetual and most certain authority of the 'tradition of the Church. 'Tis not *M. H. F.* by 'vain Imaginations, but by invincible proofs that 'we shall manifest to Your H. this publick Con-'spiracy of the Jesuites form'd against S. *Augustin*. 'Behold in my hands above a hundred Proposi-'tions against that Saint drawn out of several books 'made since 50 yeares by the Jesuites, which 'shew, that the boldnesse wherewith they assault 'him encreases daily, in such sort that they incef-'santly charge him with new & greater outrages.

We

(a) *In a Discourse which this Pope made in the first Congregation* de Auxiliis, *held before him in the* Vatican, March 20. 1602.
(b) *Epist.* 95.
(c) *De gratia Christi cap.* 10.
(d) 2. q. *contra* Jul. *cap.* 40.
(e) *Contra Collatere, & in Epist. ad Rffinum.*

'We know, M. H. F. that though our Adversaries have and do still testifie to manifest an aversion against S. *Augustin*, yet they make semblance of reverencing his authority, and dare commend him even in presence of your H. and boast themselves to be his defenders and disciples. But this is onely to put a colour of feigned respect upon their real disdain, and carrie it more free from blame. 'Tis onely to avoid the punishment of the insolence wherewith they outrage him. 'Tis onely to hide their aversion of his Doctrine under the Commendation of his person. 'Tis only to dimish the care which in these contests ought to be taken for examining which are the true sentiments of that H. Father, and to make it believ'd that the same are not concern'd in the Propositions which have been presented to your H. because they who oppose them make profession of following the Doctrine and revering the authority of that Father; that so avoiding the condemnation of their temerity by such feigned and fallacious elogiums of S. *Augustin*, and the obligation of subscribing any thing in this matter by your Holinesses order, they and their partisans may reject his authority with more boldnesse then ever, condemn his Doctrin, and continue to banish it out of their Schools as Calvinistical and dangerous; especially if it happen that your H. be led under any pretext to condemn these Propositions; because they will not fail afterwards to reflect the censure of them upon S. *Augustin*, as a Jesuite hath plainely declar'd in a late published work, wherein he hath been so bold as to write, *Have a little patience, dear Reader,* Rome *will shortly tell you, what* S. Augustin's *sentiments are or ought to have been in this matter.* O most presumptuous word, yet fallen from this pen by a wonderful judgement of God, who overrules by his Providence even the darknesse and disorders of men; since the Jesuites M. H. F. give you clearly to understand thereby, that the Doctrine of S. *Augustin* is included in these five Propositions, and that they expect not the condemnation of them from your H. but that they may afterwards condemn S. *Augustin*, which Christian eares cannot hear without horror.

'But though our Adversaries speak honourably too sometimes of S. *Augustin*, yet in their Writings they cannot forbear to declare themselves his enemies, by insinuating that his Doctrine is contrary to the sentiments of the H. Apostolick See. We are not ignorant, M. H. F. with what boldnesse they dare affirme that what S. *Augustin* teaches * constantly to be the principal Doctrine of the Grace of Jesus Christ, *and a certain, indubitable, Propheticall, Apostolical, and Catholick faith*, is onely a dubious and uncertain opinion, and may consequently, say they, be rejected without fear. For this end they strive to perswade that S. *Augustin* do's not agree with himself, that he contradicts himself, that there are some things in his Writings which favour our sentiments, others on the contrary which favour theirs.

(*) *De Corr. & Grat. c.* 1.

'In which M. H. F. 'tis not so much S. *Augustin* whom they so insolently outrage, as the H. Apostolick See, and the Universal Church, since they would thereby cause men to believe that being the H. See approves and ownes contradictory sentiments, it is not regulated and govern'd by the H. Ghost who is the spirit of unity and truth, but hath chosen a blind guide to encounter the enemies of Grace, and proposes him for a director to the Divines and the Faithfull, though contradicting himself he cannot make us know what we are oblig'd to believe and follow.

'The true Disciples of S. *Augustin* and the sincere venerators of the H. Apostolick See are very farre, M. H. F. from having a thought so rash and unworthy of the respect which ought to be borne to that great Doctor of the Church. Let our Adversaries choose either to take him wholly, or leave him to us wholly. He is all theirs, or all ours; if he be not all ours, we do not envy them with him, being so far from desiring to do him and the H. See so much wrong as to wish him divided in pieces, that we might have a part.

'Your H. sees that the present difference between our Adversaries and us hath great resemblance with that of the two mothers, upon which *Solomon* pronounc'd so wise a judgement that it hath been ever since and shall be to all ages in admiration. Our contest concernes S. *Augustin* who is our Father and Master; either part pretends him on their side, and our Adversaries perceiving they cannot challenge him wholly to themselves, (being forc't to confesse that many of his sentiments are contrary to them, and favour us) they say he must be divided in halfe, and either of us have a part. But we who are the true children and disciples of that Father, cannot suffer this partition. We maintain that he must either be all theirs, or all ours, inasmuch as to divide him were to destroy him, because his authority would fall to the ground if he were found contrary to himself; or rather, the H. See would be torn and pull'd in pieces by this division of S. *Augustin*, since it should have approv'd and own'd sentiments perfectly opposite between themselves.

'Wherefore we conjure Your H. with all the power and tendernesse of affection which children can have for their Father, not to suffer that S. *Augustin* be divided. And, if it be lawfull for me to use the words of the Scripture in this occasion, rather give him wholly to them and alive, then slay him by dividing him between us. Can any other judgement be expected from your Holinesse in this contest then that of *Solomon*? Can you repute those S. *Augustin's* true disciples who would have him divided, and not rather those who would sooner be depriv'd of him altogether then that he were divded? your H. will undoubtedly pronounce this sentence in our favour; Give S. *Augustin* alive without dividing and slaying him to these latter, for they are his true disciples. By this meanes, M. H. F. the whole Church will know that the wisedom of God directs *Innocent* 10. to render justice,

'And indeed, M. H. F. 'tis so certain that S. *Augustin* is not in any place on our Adversaries 'side; that they cannot produce one sole passage 'which is favourable to their sentiments, unlesse 'they cut it in the middle, maime and mutilate it, ta-'king it out of its proper place, and putting ano-'ther sense upon it then it hath of it self. Your 'H. will find it so, M. H. F. by the confuta-'tion of the Writing which they presented to you, 'wherein having cited sixty passages of S. *Au-'gustin* against the first Proposition, we have 'related them all in the answer which we have to 'present to your H. upon those passages, where-'in we shew that scare one of them is truely and 'fairly alledg'd.

'But our Adversaries would have not onely 'S. *Augustin*, but also the Grace of Jesus Christ 'divided, though neither the one nor the other 'can admit division or partition; because (a) S. *Pro-'sper* saith, *they reject Grace wholly, who do not 'wholly confesse it.* And elsewhere he useth these 'words, (b) *We will not suffer that any member of the 'body of that so justly condemn'd Doctrine rise up in 'the Church, because 'tis certain the disguisements 'and artifices of that falsehood are so subtle that if 'under pretext of a feign'd recantation it may preserve 'the least root of opinions that favours it, that root 'will like a quick-set cause it all to spring up againe. 'For when there is nothing else in the whole then in 'each part, 'tis not a sign of piety to reject almost 'the whole; but to retaine never so little por-'tion thereof is an argument of insincerity.*

'Hence it is M. H. F. that our Adversaries so 'vehemently wish that your H. would pluck up 'some small part of True Grace, that is to say, 'of the Effectual Grace of Jesus Christ, by giv-'ing them leave not to retain it all intire; in as 'much by this meanes it will be easie for them to 'ruine it all; to abolish all S. *Augustin*, and to 'revive the whole *Pelagian* Heresie by one of its 'parts.

'You may judge hereby M. H. F. how im-'portant this affair is, in which S. *Augustin's* 'Doctrine, and authority, & even the true Grace 'of Jesus Christ is concern'd; in which nothing 'can be decided in favour of one party but it will 'have the whole advantage; and in which 'tis ne-'cessary that all things be first exactly examin'd 'and discussed before any certainty can be pro-'nounc'd or establisht. Wherefore we cannot 'sufficiently admire, that in the midst of so many 'occupations wherewith your H. is in a manner 'overwhelm'd under the weight of the Churches 'affaires, God through a singular providence has 'inspir'd you with a purpose to examine this im-'portant question with so much care and diligence 'that you may decide it fully, after having weigh-'ed, searcht and consider'd all things; and we 'cannot too much thank his divine goodnesse that 'he hath pleas'd to increase the strength and con-'firme the health of your H. and together with 'this vigor of body and mind in so venerable an 'old age to inflame you with the same zeale, 'wherewith through his most celestal favour, for 'the deciding of this very cause he fill'd the *In-'nocents*, *Zozimes*, the *Bonifaces*, the *Celestines* 'and other great Popes your Predecessors.

'We confesse, M. H. F. and your H. knows 'sufficiently that this matter is spinose, and de-'serves a long and most attentive discussion. Na-'ture which flatters us, never ceases to oppose in us 'the mystery of the grace of Jesus Christ. Our 'Reason seekes meanes on all sides to free it self 'from that absolute submission which we are ob-'lig'd to have for God; it forgets nothing to in-'duce ever our faith to embrace these opinions; 'it insinuates every thing that favours this conna-'tural pride in us. S. *Augustin* himself confesses 'that without thinking of it he remain'd a long 'while in the error of the *Semipelagians*, and 'got not perfectly out of it till after a deep 'meditation of the H. Scriptures, particularly of S. 'Paul, & an exact reading of the H. Fathers which 'preceeded him, which hapned but a little after 'his being call'd to the Episcopacy. And there-'fore 'tis no wonder that in all times there have 'been found so many difficulties and repugnances 'to cure the minds of the faithfull of the error of 'Pelagianisme.

'Besides all which, M. H. F. there is a deter-'minate resolution for *Molina's* defence of the 'whole Society of Jesuites, who by their Sermons, 'printed books, publick Lectures and many other 'wayes have mightily endeavour'd to embroile, 'obscure, alter and ruine the heavenly Doctrine 'of S. *Augustin* touching the grace of *Jesus Christ*, '& have perverted the minds of so great a number 'of persons; and amongst so many clouds and 'obscurities 'tis difficult to discern the truth and 'to get clear of the Jesuites Principles and Do-'ctrines, which many, even Divines too, have 'embrac'd and through custome remain insensi-'bly therein, either loth to take the pains which 'is necessary for their undeceiving, or affraid of 'the shame of changing their judgement, or 'through some other secret and hidden inclinati-'on. But this difficulty is further increased by 'the malicious artifice wherewith the Propositions 'have been contriv'd, only for the secret ruining 'of the true Grace of Jesus Christ by their equivocal 'expressions.

'The *Pelagians*, as *Innocent* 1. relates, made 'use of the same artifice when they began to sow 'their heresie, as that H. Pope calls it, which 'was the first that condemn'd it, and approv'd S. 'Augustin's Doctrine. Behold in what manner 'he speaks of them. (c) *Their words being full of 'dangerous subtleties, they took, for pretext of 'their dispute, the defence of the Catholick faith, to 'the end to poyson their mindes whose sentiments were 'Orthodox, by causing them to embrace the bad side, 'and thus they endeavor'd to subvert the Catholick 'belief of the true Doctrine of Grace.* This is 'what the Event will show, and your H. will 'further find that the Bishops who sent us were 'induced by consideration of the H. See, and the 'defence of S. *Augustin's* authority and of the 'grace of *Jesus Christ*, to demand, as they do, 'of your H. a Congregation in which the parties 'may he heard *viva voce* and by writing in pre-'sence one of the other; and wherein, after

(a) Epist. ad Demetriadem.

(b) Cant. Collat. cap. 44.

(c) In the Epistle to the Bishops of Carthage which is the 91. amongst those of S. Augustin.

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'reciprocal communication of all their Writings, 'all the points of this controverſie may be fully 'and plainly clear'd by reſuming things from their 'original and examining them a new one after a- 'ther.

'But, M. H. F. though Nature and Reaſon 'are very unapt to comprehend what is the grace of '*Jeſus Chriſt*; and though this Doctrine be inve- 'lop'd as with ſo many clouds by the various new 'inventions of new Divines, and by the equi- 'vocations and ambiguities of the Propoſitions in 'queſtion; nevertheleſſe we dare boldly affirm 'that albeit this myſtery is very profound, yet it 'is not ſo difficult to underſtand, provided the 'meanes be uſed, and the rules followed which the 'Church hath eſtabliſht for clearing and deciding 'the Doctrines of our faith; and if (according 'to the Cuſtome of the Church and the H. See, 'practiſed and confirmed lately in the Council of '*Trent*) the H. Scriptures, the ſupream Pon- 'tifs, the Councils, and Fathers, particularly S. '*Auguſtin* as the principal miniſter and defender 'of the grace of Jeſus Chriſt be conſulted. If your 'H. uſes this courſe, we hope you will clearly 'know that the Doctrine of Grace maintain'd by 'us is ſo certain and well grounded, that no 'doubt can remain concerning it. For we ſhall 'ſhew your H. ſo many paſſages and ſuch clear 'teſtimonies drawn out of theſe ſources of Divine 'Wiſdome, that we believe our Adverſaries can- 'not ſolidly refute ſo much as one of them; where- 'as on the contrary we undertake by Gods aſſi- 'ſtance that among thoſe which they ſhall pro- 'duce againſt our opinion and the ſenſe where- 'in we defend theſe Propoſitions, there ſhall ſcarce 'be one which we will not fully deſtroy. And we 'here again maintain without fear in preſence 'of your H. and this whole aſſembly, (what we 'have ſubſcrib'd with our own hands in the con- 'cluſion of the two writings in forme of Memori- 'als which we have preſented to your H.) that 'our Adverſaries with all their endeavours can- 'not forme any objection againſt the Propoſiti- 'ons as we underſtand them, nor propoſe a- 'ny argument drawn from the H. Scripture or 'Reaſon, which we cannot manifeſt to have been 'us'd by the *Pelagians* or *Semipelagians* againſt S. '*Auguſtin*, either expreſſely or in words wholly 'equivalent, and which he hath not refuted by 'his anſwers, as we hope to deſtroy theirs by the 'moſt powerfull and ſolid reaſons of that H. Do- 'ctor.

'Whereunto we ſhall adde, M. H. F. that of 'all the arguments which we ſhall produce againſt 'them, there ſhall not be one, where to it 'may be ſaid that S. *Auguſtin* hath anſwer'd in any 'wiſe; ſo conſiſtent he is alwayes with himſelf, ſo 'manifeſt it is that he favours us, ſo wholly he 'is on our ſide, and ſo true and evident it is that 'the controverſie renew'd at this day, is, not 'onely the ſame which was agitated under *Cle- 'ment* VIII. between the Dominicans and the Je- 'ſuites, but likewiſe the very ſame which was be- 'tween S. *Auguſtin* and *Pelagius* under your Pre- 'deceſſor *Innocent* 1. And your H. ſhall find, not 'without wonder, that 'tis renew'd in ſuch man- 'ner, that our adverſaries, both in their manner 'of proceeding and writing, imploy the ſame a- 'tifices and the ſame deceits of thoſe ancient ene- 'mies of Grace, of which S. *Auguſtin* and S. *Pro- 'ſper* inceſſantly complain.

'The Writing alone which they preſented to 'your H. conſiſting of ſixty paſſages of S. *Augu- 'ſtin*, fully proves with how great reaſon and ju- 'ſtice we frame ſo important an accuſation againſt 'them, and your H. will become fully perſwad- 'ed hereof if you permit us to refute in your pre- 'ſence what they have advanc'd in that Writing. 'Your H. ſhall ſee that they ſuppoſe therin what no 'body hath taught; that they refute what no body 'hath diſputed; that the paſſages alledg'd out of 'S. *Auguſtin* are maim'd or perverted; that 'they maliciouſly ſuppreſſe thoſe which clearly 'explain his meaning; that they attribute to him 'a ſenſe wholly contrary to his own, as the ſame 'paſſages manifeſtly ſhow. And laſtly your H. 'ſhall ſee that they are all either falſely, or ma- 'liciouſly or impertinently alledg'd; that they act 'without ſhame or faith before you in this mat- 'ter of faith, that they approach your Apoſtoli- 'cal Throne without any reverence, and that no 'other reaſon leads them under colour of a falſe 'reſpect to reject and decline the Conference 'which we deſired to have with them, but becauſe 'they well know that they cannot avoid being pub- 'lickly convinc'd of foul dealing and ignorance. 'And conſequently we are aſſured that as much as 'your H. loves ſincerity, candor and juſtice, ſo 'much will you be mov'd with moſt juſt indigna- 'tion againſt them.

'But this aſſurance, M. H. F. wherewith the 'truth, which we conceive we maintain, cauſes 'us to ſpeak before your H. diminiſhes nothing 'of the full and intire ſubmiſſion which we ſhall 'alwaies have to the judgement which you ſhall 'paſſe: as the boldneſſe and confidence where- 'with they, who before us encounter'd the er- 'rors ſprung up or reviv'd in the Church before 'the ſame were condemn'd, attaqu'd their ad- 'verſaries, did not hinder but that they were 'perfectly ſubmiſſive to the deciſions of the H. 'See and Councils. Now being we have no other 'aime in this affair but to ſeek the Truth, which 'alone cauſes us to ſpeak, and ſince we are 'deputed to your Holineſſe by ſome Biſhops one- 'ly out of a deſign to ſerve the Truth and the H. 'See, as much as we ſhall be able our deſire ſhall 'be accompliſht if your H. judge that the honor 'of Truth and the H. See obliges you to correct 'or even condemne ſomething of what we 'maintain; and we not onely ſubmit our ſelves 'to your judgement, but being glad of being cor- 'rected, we ſhall publiſh the ſame everywhere 'with joy.

'But if on the contrary your Holineſſe findes 'that we defend the faith of the Catholick, Apo- 'ſtolick and Romane Church; and that the Je- 'ſuites and Doctors who contrived theſe Propo- 'ſitions, deſigne by the obſcurity of their equi- 'vocal words, to ſubvert the true grace of *Jeſus 'Chriſt* defended by S. *Auguſtin* in the name of 'the whole Church, and to baniſh it out of the 'minds of all the Faithful, and that they are en- 'gaged in pernicious errors; we expect from

'Your Holiness's justice, and with as much humility
'as urgency desire, that you condemn their errors,
'and establish the Catholick Faith. Neither they
'nor we ought to be spar'd. Truth ought to be
'strongly upheld against us, if it appear that 'tis
'we who injure it: it ought to be establisht a-
'gainst us in its whole strength. This is that which
'we avoid not, but desire.

Now if our Adversaries have the same purpose
'of seeking truth and peace, they will have no o-
'ther wishes, nor make other demands, and Your
'Holiness will hear the same words from their
'mouthes as from ours. Let neither we, nor those
'engag'd in the same party with us be consider'd;
'but let regard be had only to the Truth, the ho-
'nour of the Church, and the dignity of the H. A-
'postolick See.

Thus *M. H. F.* after having implor'd the assi-
'stance of the Holy and Indivisible Trinity, we are
'prepar'd to maintain in Your Holiness's presence
'this so important point of the Catholick Faith,
'and trusting to that same Grace of Jesus Christ
'our Saviour, to the defence and glory whereof
'we consecrate all our words and Writings; we
'implore his divine illumination, that we may be
'able rightly to understand and explicate the mat-
'ter in question. And it will be great consola-
'tion to us, that in speaking before him who is the
'Oracle of Truth, what we shall not be able to
'comprehend in such difficult questions, will not
'(as S. *Augustin* speaks) be imputed to the truth
'which profitably exercises pious soules even
'when it is hid from them, but to our little light
'which hinder'd us from being able rightly to
'comprehend them, or well explicate what we
'comprehended. And lastly *M. H. F.* We here
'make the protestation which S. *Augustin* saith is
'the token of a truly Catholick spirit; that if it
'should be so that the sentiments hitherto held by
'us be not conformable to the Truth, we are rea-
'dy to renounce the same as soon as it shall be dis-
'cover'd to us, and to submit our selves to your
'judgement, as being that of the Vicar of Jesus
'Christ, and of S. *Peter's* successor.

Whilst this Harangue was pronouncing, the Pope and whole Assembly heard it with great silence and attention; the Pope advancing himself a little out of his Seat which was the ordinary manner of his greater attentiveness. Whenever the Jesuites were mention'd by their names, he instantly turn'd his head and cast his eyes upon F. *Palavicini's*, and held them fixt upon him, as often as any thing a little more vehemently was spoken against them; as if he meant to observe that Jesuites countenance, or ask him what he had to answer to the charge. The Abbot of *Valcroissant* had his Oration in his hand, as the custome is at *Rome*, to fix his memory the better, and though he lookt upon his paper sometimes to follow it, yet he pronounc'd it all without need of recurring to it.

At the end of the Oration we all made a genuflexion together. M. *Manessier* and *Angran* brought some books with them which they laid upon the end of the Benches whereon the Cardinals sat; and I had with me the Writings which we had prepar'd to present to the Pope. That which contain'd the hundred and six Propositions extracted out of the books of the Jesuites against S. *Augustin's* authority, I deliver'd into the hands of M. *de Valcroissant*; he also gave me his Oration. Assoon as ever it was begun, M. *Albizzi* fell to writing, and did the like at several passages, especially, by what I could observe, at such as mention'd submission, respect and affection to the H. See. No doubt, he conceiv'd this Oration would not be seen, and fear'd lest those words of *grandeur* and *esteeme* for the H. See should escape him.

After M. *de Valcroissant* had made a little pause, he began a Discourse, not prepar'd like his *Oration*, but only a sequel and proof of it. For he further remonstrated that the design of this whole Affair, was nothing else but to subvert S. *Augustin's* authority & doctrine. To which purpose he made a short recapitulation of our Writings *de Gestis*; and laid open to the Pope's eyes the chief projects of our Adversaries mention'd therein. Nevertheless that it might not be said, that he declin'd the main matter by standiug too long upon one thing (which yet was very important to be known to his Holinesse) and so referving himself to speak more largely both of his Writing, and that concerning the authority of S. *Augustin's* doctrine, in another Consideration wherein this matter should be further consider'd, he began to give the Pope a General Idea of the five Writings above-mention'd, which we were to present to his Holinesse at this time.

Then returning in particular to the first of those Writings which is the first part of the second Information touching Fact, containing a hundred and six Propositions extracted out of the Jesuites Books against S. *Augustin*, he read a great number of them, and amongst the rest those out of F. *Adam's* book, in which S. *Augustin's* doctrine is term'd heretical and Calvinistical, and S. *Paul* and other Canonical Writers accus'd together with S. *Augustin*, of being transported in their Writings bryond the bounds of Truth. During this reading, M *Angran* and I observ'd how at every Proposition that was read F. *Palavicini* hearkned attentively, and shak't his head, either as approving it, or intimating that it was not worth speaking of. When M. *de Valcroissant* had done reading, he represented the circumstances of the time at which this book of F. *Adam* was printed, namely, at the breaking open of M. *Cornet's* enterprise, of whom he also related with what confidence he had blotted out this Proposition out of a Thesis whilst he was Syndic, *That S.* Augustin's *doctrine in the matter of Grace may safely be follow'd.* But for that I observ'd that this book of F. *Adam* made great impression upon the minds of some in the Assembly; and that M. *de Valcroissant* for compendiousnesse sake, considering the multitude of things which he had to say, did not, to my conceit, sufficiently set forth the circumstances of that book's coming forth; I first offer'd to suggest something to him which he had not observ'd; which not taking effect, because he could not mind it and speak to, I desir'd him to permit me to speak whilst he took a little breath. Having made a genuflexion to the Pope, I said, that I conceiv'd his Holinesse would not be displeas'd to hear me tell him that this book of F. *Adam's*, whence

whence all those horrible Propositions were extracted, was printed in the vulgar tongue, and very common to be had; that its Author preacht the same Maximes in one of the most eminent Parishes of *Paris* near the profess'd House of the Jesuites before a numerous Congregation, the whole Society knowing and approving it. I also beseecht his Holinesse to remember the prodigious boldnesse of their Father *Labbe*, (mention'd by M. *de Valcroissant*) who dar'd to write, that *Rome* would suddenly pronounce of what opinion S. *Augustin* was, and ought to have been; not dissembling that their design was to get him condemn'd by the Constitution which they aim'd to extort from his Holinesse, and holding themselves as sure not to misse of it, as if they were the masters of his Pen and Tongue, or had the supream disposal of those whose ministry they knew his Holinesse us'd in his deliberations and decisions. This I press'd with such indignation as the knowledge of the prepar'd Bull animated me to, and a sudden design to give the Pope some diffidence of those who were about him, and counsel'd him to so sad a resolution. All was heard as the rest, neither the Pope or any else replying ought thereunto. I made a second genuflexion and M. *de Valcroissant* resum'd his discourse: In which he further urg'd to the Pope, how great reason we had to summon our Adversaries to acknowledge S. *Augustin's* authority solemnly, by signing the six Propositions at the end of our Writings *de Gestis*, to which he summon'd them again, and beseecht the Pope to oblige them to declare themselves thereupon.

But, To enter further into the main of the matter in question, M. *de Valcroissant* left this Writing, and pass'd to that of the Distinction of the senses of the Propositions. He spoke largely upon the substance of the Preface, in which we with all the Bishops of *France* beseecht his Holinesse to pronounce upon the Controversie between the *Molinists* and us. We read the words of the Letters of either side to show the Pope, that the question was not about any Calvinistical or Lutheran opinions which we condemn'd, and had alwayes condemn'd, nor against these Propositions as they were couch'd under ambiguous terms which render'd them capable of different senses, (since we were not the authors of them, and knew no other authors of them but our Adversaries themselves, who contriv'd them thus to involve the Catholick Faith with Error in one condemnation, and to put all things in the Church by this means into a general confusion) but onely about the Propositions reduc'd to the Catholick senses which we defended, and which were those alone that our Adversaries impugned. Hereupon M. *de Valcroissant* read the explication of those senses and the declaration of our sentiments upon each of them, as they follow a little below in three columes. Which when he had done, and declar'd at every Proposition, that it was that alone to whose defence we adher'd, he made an evident reduction of them to the point of Grace Effectual by it self, showing as clear as the day that nothing but the connexion which these Propositions rightly understood, and purg'd from their bad senses, had with that capital point of the Churches faith and S. *Augustin's* doctrine in this matter, induc'd us to endeavor to prevent an absolute and confus'd condemnation of them, in regard of the consequences. When he was at the conclusion, he spoke something concerning our declaration and protestation to the Pope alwayes to maintain the Propositions reduc'd to the Catholick senses which we defended, or rather those senses and Catholick Truths which lay hid under the terms of these Propositions, whilst it appear'd not to us that these truths had been expresly condemn'd by a positive and solemn judgement, whatever condemnation might otherwise befall the Propositions consider'd in themselves as M. *Cornet* propos'd them to the Faculty, and as they were presented the Pope by the Bishops of *France* who first writ to him.

Being this distinction of Senses was read throughout and word for word before the Pope, it will be expedient to insert the same here, though it was printed since apart as it follows, as well in respect of the Titles, as Contents and Subscriptions.

Beatissimo Patri Innocentio Papæ X. brevissima quinque propositionum in varios sensus distinctio, apertaque de iis tum Calvinistarum ac Lutheranorum, tum Pelagianorum ac Molinistarum, tum S. Augustini ejusque discipulorum sententia.

BEATISSIME PATER,

'EPiscopi Galliarum quorum votis atque expectationi Vestra Sanctitas satisfacere se velle testatur, circa quinque propositiones controversas 'judicium ab ipsa postulant, quod & veritatem dilucidare ac confirmare & controversias componere, & pacem Ecclesiæ restituere idoneum sit. 'Petunt *ergo ut de iis quæ in controversiam inter nos & adversarios vocata sunt, expressam sententiam ferat, non de iis de quibus nulla contentio, nulla quæstio, nulla difficultas exorta est.* Hoc ex variis omnium Episcoporum qui ad Vestram Sanctitatem scripserunt, litteris manifestum est. Quapropter primum officii nostri est Sanctitatis Vestræ oculis id aperte exponere de quo hinc & 'inde contendimus, ut de re quæ inter nos & adversarios in controversiam vertitur, ipsi constet. 'De propositionibus autem non in sensu alieno ad 'quem trahi possent, quique a nobis respuitur, 'sed in sensu legitimo *qui à nobis defenditur*, atque 'adeo de fide *Catholica in iis contenta* controversia 'est; DEQUE IIS SIC SUMPTIS distinctum 'ac perspicuum judicium expectatur.

Ne igitur in toto hoc negotio ullus pateat æ'quivocationi, calumniæ, malignitati, dubitationi 'locus, *veros & germanos propositionum sensus 'quos sustinemus, quosque impugnant adversarii; 'si aliquid agunt*, ante omnia vestræ Sanctitati 'quam brevissime ac dilucidissime fieri potest, ex'ponimus, atque ex una parte errores illis con'trarios, quos adversarii tuentur, & ex alia hæ'reses illis similiter contrarias, quas impugnare se 'jactitant cum propositiones impugnant, subji'cimus: Ut Sanctitati vestræ innotescat nos neque

ad

d dexteram neque ad sinistram declinare, sed doctrinæ Ecclesiæ unice adhærere, & inde Calvinistarum eorumque sequacium, hinc Pelagianorum eorumque reliquiarum hæreses ac errores ex æquo detestari.

De utrorumque sententia circa has quinque propositiones, & de nostra quæ inter hanc & illam est media, aperte & sincere id quod profitemur Sanctitati vestræ aperimus, prætermissis atque in suum tempus ac ordinem dilatis eorum omnium quæ asserimus, invictis, ut putamus, probationibus, nunc nihil aliud intendentes quam ut primo aspectu ac veluti in compendio exhibeamus, tum id de quo judicium fieri postulent expectentque universi Galliæ Episcopi, tum etiam quam Catholice sentiamus.

PRIMA PROPOSITIO,

à loco suo dolosè avulsa & exhibita.

Aliqua Dei præcepta hominibus justis volentibus & conantibus secundum præsentes quas habent vires sunt impossibilia; Deest quoque iis gratia qua possibilia fiant.

Sensus hæreticus.

Qui primæ propositioni malignè affingi posset, quem tamen legitimè sumpta non habet.

Justis omnibus quantumlibet volentibus & conantibus secundum præsentes quantascunque vires quæ a gratia magna & efficace habentur, mandata Dei sunt impossibilia. Deest quoque illis semper & quamdiu vivunt gratia qua possint vel unum ex mandatis Dei sine peccato adimplere.

Hæc propositio est hæretica, Calviniana aut Lutherana, & à Concilio Tridentino damnata.

PRIMA PROPOSITIO, *ut à nobis intelligitur ac defenditur.*

Aliqua Dei præcepta aliquibus justis volentibus & conantibus invalide & imperfecte secundum præsentes quas habent vires, parvas scilicet, & infirmas, seu auxilio efficaci ad plene volendum & operandum necessario destitutis impossibilia sunt proxime & complete, seu ab iis adimpleri proxime non possunt. Deest quoque illis gratia efficax qua præcepta illis proxime possibilia fiant, seu deest illis speciale illud auxilium sine quo justificatus, ut ait Concilium Tridentinum, in accepta justitia, id est, in observatione mandatorum Dei, perseverare non potest.

Sustinemus ac demonstrare parati sumus hanc propositionem ad fidem Ecclesiæ pertinere & in Sancti Augustini doctrina indubitatam esse, atque à Concilio Tridentino definitam.

PROPOSITIO primæ contraria ut ab adversariis defenditur.

Omnia Dei præcepta justis volentibus & conantibus secundum præsentes quas habent vires, sunt semper possibilia per gratiam eorum libero arbitrio subjectam. Nec unquam ipsis deest gratia ad operandum vel saltem ad orandum proxime necessaria, qua possibilia fiant.

Sustinemus ac demostrare parati sumus hanc propositionem, quæ est Molinæ & adversariorum, esse Pelagianam vel Semipelagianam, quia gratia ex se efficacis ad singulos actus necessitatem destruit. Atque ita declaratum est in Congregatione Romana de Auxiliis *sub Clemente Octavo & Paulo Quinto.*

SECUND-

SECUNDA PROPOSITIO,

fabricata & exhibita.

Interiori gratiæ in ſtatu naturæ lapſæ nunquam reſiſtitur.

SENSUS HÆRETICUS.

Qui ſecundæ propoſitioni malignè aſſingi poſſet, quem tamen legitimè ſumpta non habet.

Interiori gratiæ efficaci in ſtatu naturæ lapſæ eatenus nunquam reſiſtitur, quatenus voluntas hominis reſpectu gratiæ efficacis mere paſſive ſe habet, & velut inanime quoddam nihil omnino agit, nec cooperatur nec libere aſſentitur.

Hæc propoſitio eſt hæretica, Calviniana, Lutherana, & à Concilio Tridentino damnata.

Alius ſenſus erroneus.

Interiori gratiæ ſumptæ pro ſimplici quadam illuminatione intellectus & ſuaſione voluntatis in ſtatu naturæ lapſæ nunquam reſiſtitur.

Hæc propoſitio eſt falſa & erronea, quia talis gratia non eſt vera gratia Chriſti, ut docet S. Auguſt. in libro de gratia Chriſti.

Alius ſenſus erroneus.

Interiori gratiæ Chriſti, cum adhuc parva eſt, & dat tantum voluntatem inchoatam, in ſtatu naturæ lapſæ nunquam reſiſtitur, quantum ad effectum interiorem ad quem diſponit.

Hæc propoſitio eſt falſa & erronea.

Secunda
PROPOSITIO,
ut à nobis intelligitur, ac defenditur.

Gratiæ Chriſti ad ſingulos pietatis actus proxime neceſſariæ nunquam reſiſtitur, hoc eſt, nunquam illa fruſtratur eo effectu ad quem a Deo proxime datur.

Suſtinemus ac demonſtrare parati ſumus hanc propoſitionem ad fidem Eccleſiæ pertinere & in Sancti Auguſtini doctrina indubitatam eſſe.

PROPOSITIO
ſecundæ contraria, ut ab adverſariis defenditur.

Gratiæ Chriſti ad ſingulos pietatis actus, ſeu operandi ſeu ſaltem orandi, neceſſariæ, in ſtatu naturæ lapſæ aliquando reſiſtitur, hoc eſt, illa aliquando fruſtratur eo effectu ad quem a Deo proxime datur.

Suſtinemus ac demonſtrare parati ſumus hanc propoſitionem, quæ eſt Molinæ & adverſariorum, eſſe Pelagianam vel Semipelagianam, quia gratia Chriſti ad ſingulos actus neceſſarios vim & efficaciam deſtruit. Atque ita declaratum eſt in Congregatione Romana de Auxiliis.

TERTIA PROPOSITIO,

fabricata & exhibita.

Ad merendum & demerendum in ſtatu naturæ lapſæ non requiritur in homine libertas à neceſſitate, ſed ſufficit libertas à coactione.

Senſus hæreticus.

Qui tertiæ propoſitioni malignè aſſingi poſſet, quem tamen legitimè ſumpta non habet.

Ad merendum & demerendum in ſtatu naturæ lapſæ non requiritur in homine libertas a neceſſitate naturali, qualis etiam reperitur in motibus indeliberatis, ſed ſufficit mera libertas a coactione.

Hæc propoſitio hæretica eſt, Calviniana aut Lutherana.

TERTIA PROPOSITIO,
ut à nobis intelligitur ac defenditur.

Ad merendum & demerendum in ſtatu naturæ lapſæ non requiritur in homine libertas a neceſſitate infallibilitatis, ſed ſufficit libertas a coactione cum judicio rationis, ſi conſideretur præciſe eſſentia libertatis & meriti, quamquam ex ratione ſtatus ſemper reperiatur indifferentia potentiæ qua voluntas etiam ſub gratia proxime neceſſaria & ex ſe efficace poteſt non velle, non tamen ut nunquam ſimul cum eadem gratia non velit.

Suſtinemus ac demonſtrare parati ſumus hanc propoſitionem eſſe Catholicam & Auguſtinianam.

PROPOSITIO TERTIÆ
contraria, ut ab adverſariis defenditur.

Ad merendum & demerendum in ſtatu naturæ lapſæ requiritur in homine libertas a neceſſitate infallibilitatis, ſeu neceſſaria eſt indifferentia proxima agendi & non agendi, qua voluntas inſtructa omnibus ad agendum Prærequiſitis pro ſuo nutu modo ſe flectit in unam partem, modo in oppoſitam.

Suſtinemus ac demonſtrare parati ſumus hanc propoſitionem, quæ eſt Molinæ & adverſariorum, Pelagianam eſſe, quia gratia ex ſe efficacis ad ſingulos pietatis actus neceſſariæ poſſibilitatem deſtruit. Atque ita declaratum eſt in Congregatione Romana de Auxiliis.

QUARTA

QUARTA PROPOSITIO,

fabricata & exhibita.

Semipelagiani admittebant prævenientis gratiæ interioris neceſſitatem ad ſingulos actus, etiam ad initium fidei. Et in hoc erant hæretici quod vellent eam gratiam talem eſſe cui poſſet humana voluntas reſiſtere vel obtemperare.

Senſus hæreticus.

Qui quartæ propoſitioni malignè affingi poſſet, quem tamen legitimè ſumpta non habet.

Gratia Chriſti prævéniens talis eſt ut liberum arbitrium hominis ab ea motum & excitatum non poſſit diſſentire ſi velit. Aliter dicere, Semipelagianum eſt.

Hæc propoſitio eſt hæretica, Calviniana, aut Lutherana, & à Concilio Tridentino damnata.

QUARTA PROPOSITIO, ut à nobis intelligitur ac defenditur.

Semipelagiani admittebant prævenientis gratiæ interioris neceſſitatem ad ſingulos actus imperfectos, etiam ad initium fidei; & in hoc hæreticè ſentiebant, quod vellent eam gratiam talem eſſe ut voluntas illi pro nutu ſuo obtemperaret vel eam reſpueret, ſeu ut ex ſe efficax non eſſet.

Suſtinemus ac demonſtrare parati ſumus hanc propoſitionem quoad primam partem quæ ſpectat quæſtionem facti, eſſe veram: quoad ſecundam vero ad fidem Eccleſiæ pertinere, & in Sancti Auguſtini doctrina indubitatam eſſe.

PROPOSITIO QUARTÆ contraria, ut ab adverſariis defenditur.

Semipelagiani non admittebant prævenientis gratiæ interioris neceſſitatem ad ſingulos actus imperfectos nec ad initium fidei; nec in hoc errabant quod vellent eam gratiam talem eſſe, ut ex ſe efficax non eſſet.

Suſtinemus ac demonſtrare parati ſumus hanc propoſitionem, quæ eſt Molinæ & adverſariorum, Pelagianam aut Semipelagianam eſſe, quia gratiæ efficacis ad ſingulos actus neceſſariæ Catholicam fidem & ſimul omnem Sancti Auguſtini auctoritatem deſtruit. Atque ita declaratum eſt in Congregatione Romana de Auxiliis.

QVINTA PROPOSITIO,

fabricata & exhibita.

Semipelagianum eſt dicere, Chriſtum pro omnibus omnino hominibus mortuum eſſe aut ſanguinem fudiſſe.

Senſus hæreticus.

Qui quintæ propoſitioni malignè affingi poſſet, quem tamen legitimè ſumpta non habet.

Chriſtus mortuus eſt tantummodo pro prædeſtinatis, ita ut, ii ſoli per meritum mortis Chriſti veram fidem ac juſtitiam accipiant.

Hæc propoſitio eſt hæretica, Calviniana, aut Lutherana, & à Concilio Tridentino damnata.

QUINTA PROPOSITIO, ut à nobis intelligitur ac defenditur.

Semipelagianum eſt dicere, Chriſtum pro omnibus omnino hominibus, ſeu nemine excepto, mortuum eſſe, eo ſenſu ut omnibus nemine excepto, per mortem ejus oblata ſit gratia ad ſalutem neceſſaria, quam conſequi in nutu arbitrii ſit poſitum ſine gratiæ ex ſe efficacis adjutorio.

Suſtinemus ac demonſtrare parati ſumus hanc propoſitionem ad fidem Eccleſiæ pertinere & in S. Auguſtini doctrina indubitatam eſſe.

PROPOSITIO QUINTÆ contraria, ut ab adverſariis defenditur.

Non eſt Semipelagianum, ſed Catholicum, dicere Chriſtum morte ſua omnibus omnino hominibus ſeu nemine excepto communicaſſe gratiam proximè neceſſariam ad operandum, aut ſaltem ad incipiendum & ad orandum.

Suſtinemus ac demonſtrare parati ſumus hanc Propoſitionem, quæ eſt Molinæ & adverſariorum, continere doctrinam Concilio Tridentino contrariam, atque etiam eſſe Pelagianam aut Semipelagianam, quia gratiæ Chriſti ex ſe efficacis ad ſingulos actus neceſſitatem deſtruit. Atque ita declaratum eſt in Congregatione Romana de Auxiliis.

Hæc

Hæc sunt Beatissime Pater, ad quorum omnium 'plenam explanationem, probationem, confirmationem a Vestra Sanctitate & verbo & scripto audiri postulavimus, & ad quorum discussionem 'pergere parati sumus quam brevissime feret rei 'gravitas & amplitudo, & quam diligentissime 'patientur Sanctitatis Vestræ curæ & occupationes. 'Interea jam videt ex supra positis nullam de 'Calvinianis Lutheranisve hæresibus inter nos at'que adversarios esse aut fuisse quæstionem. Si 'illas ipsi anathematizant, ex animo eas pariter 'ipsi anathematizamus semperque anathematiza'vimus, neque cum de his hodie quæstio non sit, 'eorum impugnationem contra nos suscipere pos'sunt nisi ut nos calumnientur, atque sub illorum 'pretextu & involucris sensum Catholicum quem 'sustinemus, condemnationis periculo exponant, 'suumque nostro contrarium, Pelagianum scilicet 'aut Semipelagianum, & cum eo sexaginta & am'plius nefandos errores ex illo ut ostendemus ne'cessario consequentes, pro fide Catholica obtru'dant. Iterum atque iterum, Beatissime Pater, 'Sanctitati Vestræ cum omnibus Gallæ Episcopis 'humillime supplicamus ut de re proposita & con'troversa claram firmamque proferat sententiam; 'profitemurque coram ipsa, nos & universos Sancti 'Augustini discipulos ac defensoros (qui, ut olim 'aiebat Sanctus Prosper ad Ruffinum cap. 2. *nunc 'etiam in ipsis his locis, in quibus adversus eum que'rimonia concitatur, propitio Deo ad perceptionem 'Evangelicæ Apostolicæque doctrinæ saluberrimis 'ejus disputationibus imbuuntur; & quotidie in 'membris corporis Christi in quantum ea ipse multi'plicat dilatantur*) pro indubitata tanti Doctoris 'atque adeo Ecclesiæ doctrina prædictas proposi'tiones ut a nobis superius expositæ sunt, perpetuo 'defensuros, quandiu de illis expresse ut supra 'expositæ sunt, intellectis prolatum non erit (quod 'a Sanctitate Vestra postulamus) solenne definiti'vumque judicium, quo nobis aperte constet eas 'in sensu quem asserimus Catholicum, esse dam'natas.

Quod quidem nunquam fore Deo adjuvante 'confidimus; ut vel ex eo conjicere licet, quod 'jam pridem omnium sermonibus percrebuerit, 'Vestram Sanctitatem ita sibi proposuisse de præ'dictis propositionibus agere ut ante omnia statu'erit suo loco stare & illibatam servari debere 'Sancti Augustini auctoritatem, cujus doctrinæ 'potissima pars & quasi summa est gratia ex se 'efficax, cum qua prædictæ propositiones invio'labili insolubilique nexu conjunctæ sunt. Quem'admodum videre, est in ipso limine scripti se'quentis, in quo ejusdem gratiæ ex se efficacis ad 'singulos actus necessitas solidissimis apertissimisq; 'demonstrationibus comprobatur.

Quæ omnia Sanctitatis Vestræ correctioni ac 'judicio subjicimus. Subscriptum Romæ die Lunæ '19 Maii anno 1653.

Sic subscriptum. Natalis de la Lane Doctor Facultatis Parisiensis, Abbas B. M. de Valle Crescente.

Tussanus Desmares Presbyter Congregationis Oratorii Domini Jesu.

Ludovicus de Saint-Amour, in sacra Facultate Parisiensi Doctor ac Socius Sorbonicus.

Nicolaus Manessier, in sacra Facultate Parisiensi Doctor ac Socius Sorbonicus.

Ludovicus Angran, ejusdem sacræ Facultatis Parisiensis Licentiatus ac insignis Ecclesiæ Trecensis Canonicus.

A COMPENDIOUS DISTINCTION *of the Five Propositions touching Grace; Presented to the Pope by the Parisian Doctors defenders of S.* Augustin, *and clearly shewing in three Columes the several senses whereof the said Propositions are capable, and the Sentiments of the Calvinists and Lutherans, of the* Pelagians *and Molinists, of S.* Augustin *and his Disciples;* MDCLIII.

To our most H. F. Pope *Innocent.* X

MOST HOLY FATHER,

THe Bishops of *France*, whose wishes and expectation Your Holinesse professes an 'intent to satisfie, beseech you to passe a judge'ment upon the Five controverted Propositions, 'which may suffice both to clear and confirm the 'Truth, extinguish differences, and restore peace 'in the Church. These Prelates supplicate Your 'Holinesse therefore to make an expresse decision 'only upon the things in contest between our 'Adversaries and us, and not upon such whereof 'there is no dispute, question or difficulty. The 'same desire is manifestly set forth in sundry Let'ters written by all the abovesaid Bishops to 'Your Holinesse. Wherefore 'tis the chief duty 'of our Commission to lay before your eyes what 'things are disputed on either side, to the end you 'may have perfect cognisance of the present Con'troversie. It is certain that the Contest at this 'day in the Church touching the Five Propositi'ons, is not in regard of a remote and evil sense 'which may be put upon them, and is rejected by 'us, but in regard of a legitimate sense, & which 'we defend, and of the Catholick Faith, which is 'found contain'd therein. 'Tis of the Propositions 'taken thus in the legitimate and Catholick sense, 'that we expect a clear and decisive Judgement.

To the end therefore that in all this important 'Affair there may be no place for equivocation, or 'calumny, or the artifices of evil minds, or any 'doubts; We first lay open to Your Holinesse as 'briefly and clearly as may be, the true and le'gitimate senses of those Propositions which we 'maintain, and which must be impugned by our 'Adversaries, if they will act against us. On one 'side we represent the errors contrary to the Or'thodox senses of the Propositions, which are 'defended by our Adversaries; and on the other 'side, the Heresies in like manner contrary to those 'Catholick interpretations, which our Adversaries 'boast that they impugne, whilst they impugne

'the Propositions without distinction. Whence 'Your Holinesse may behold, that we decline 'neither to the right hand nor to the left, bnt 'solely adhere to the doctrine of the Church, and 'by consequence equally detest on one side the 'Heresies and Errors of the *Calvinists* and their 'followers; and on the other the Heresies and 'Errors of the *Pelagians*, and those who have 'succeeded them.

'We openly and sincerely declare to Your Ho-'linesse our judgement touching the opinions of 'those two Sects in reference to the Five Propo-'sitions, and nakedly represent our own belief 'which is plac'd in the middle between the said 'Erroneous opinions, Reserving to their due time 'and order the proofs of what we assert, which 'shall be, as we believe invincible; we pretend 'nothing further at present, then to give a clear 'and compendious draught of the things upon 'which all the Bishops of *France* expect and de-'mand the H. See's judgement, and to show how 'Catholick our sentiments are.

THE FIRST PROPOSITION,

maliciously pull'd out of its place and expos'd to Censure.

Some of God's Commandments are impossible to just men, even when they are willing and endeavour (to perform the same) according to the present strength which they have. And the Grace which should render the same possible to them, is wanting to them.

The Heretical sense,

which may be maliciously fastned upon this Proposition, which yet it hath not, when taken as it ought to be.

'Gods Commandments 'are impossible to all the 'just, whatever will they 'have, and whatever en-'deavors they use, even 'although they are induc'd 'with all the strength that 'the greatest and most effe-'ctual Grace affords. Also 'they alwayes during their 'lives want such Grace 'whereby they might ac-'complish without sinning, 'so much as one of God's 'Commandments.

'*This proposition is he-'retical, Calvinistical, and 'Lutheran; and hath been 'condemn'd by the Council 'of* Trent.

THE FIRST PROPSITION,
in the sense wherein we understand and defend it.

Some Commandments of God are impossible to some just persons, who will and endeavor weakly and imperfectly according to the extent of strength that they have in themselves, which is small and weak. That is to say, being destitute of the effectual ayd which is necessary to the full willing and acting, these Commandments are impossible to them according to this next and compleat possibility, the privation whereof puts them in a state of not being able effectively to perform these Commandments. And they want the Effectual Grace, which is needful that those Commandments may become proximately and totally possible to them. Or, they are unprovided of that special assistance, without which a justify'd man, as the Council of *Trent* saith, cannot persevere in the righteousnesse which he hath receiv'd, that is, in the observation of God's Commandments.

We maintain, and are ready to demonstrate, that this Proposition is consonant to the Faith of the Church, indubitable in S. Augustin's *doctrine, and defin'd by the Council of* Trent.

THE PROPOSITION
contrary to the first, as it is defended by our Adversaries.

All Gods Commandments are always possible to the just through Grace which is subject to their Free Will, when they are willing and endeavour according to their present strength. And Grace proximately necessary to render the Commandments possible, is never wanting to them to act, or at least to pray.

We maintain, and are ready to demonstrate, that this Proposition which belongs to Molina *and our Adversaries, is Pelagian or Semipelagian, because it destroyes the necessity of Grace effectual by it self to all good works. And so it was declar'd in the Congregation* de Auxiliis *held at* Rome *under* Clement VIII. & Paulo V.

THE

THE SECOND PROPOSITION,

fram'd and expos'd to Cenſure.

In the ſtate of corrupted Nature, Internal Grace is never reſiſted.

THE HERETICAL SENSE,
which may be maliciouſly put upon this ſecond Propoſition; which nevertheleſſe it hath not, when taken as it ought to be.

In the ſtate of corrupted nature, Internal and Effectual Grace is never reſiſted, becauſe Man's Will is purely paſſive in reſpect of ſuch Effectual Grace, and being as a thing inanimate acts nothing at all, it neither cooperates nor conſents freely.

This Propoſition is Heretical, Calviniſtical, Lutheran, and condemn'd by the Council of Trent.

Another Erroneous ſenſe, which the Propoſition may receive.

In the ſtate of corrupted Nature, Internal Grace taken for a meer illumination of the Underſtanding, and a perſwaſion of the Will, is never reſiſted.

This propoſition is falſe and erroneous, becauſe ſuch Grace is not the true Grace of Jeſus Chriſt, as S. Auguſtin *teaches in his Book* de Gratia Chriſti.

Another Erroneous ſenſe,
which may be imputed to the ſame propoſition.

In the ſtate of corrupted Nature, the internal Grace of Jeſus Chriſt, whilſt it is yet weak, and gives only ——— is never reſiſted as to the effect whereunto it diſpoſeth.

This propoſition is falſe and erroneous.

THE SECOND PROPOSITION,
as it is underſtood & defended by us.

The Grace of Jeſus Chriſt proximately neceſſary to every act of piety, is never reſiſted. That is to ſay, it is never fruſtrated of the effect, for which it is effectually given by God.

We maintain and are ready to demonſtrate, that this propoſition pertains to the Faith of the Church, and is indubitable in S. Auguſtin's *Doctrine.*

THE PROPOSITION,
contrary to the ſecond, defended by our Adverſaries.

The Grace of Jeſus Chriſt which is neceſſary to every act of piety, whether of operating, or at leaſt of praying, is ſometimes reſiſted in the ſtate of corrupted Nature. That is to ſay, This grace is ſometimes fruſtrated of the effect for which it was directly given by God.

We maintain and are ready to demonſtrate, that this propoſition, which is own'd by Molina *and our Adverſaries, is Pelagian or Semipelagian, becauſe it evacuates the power and efficacy of the Grace of Jeſus Chriſt, which is neceſſary to every good action. And ſo it was declar'd in the Congregation* de Auxiliis *held at* Rome.

THE THIRD PROPOSITION,

fram'd and expos'd to Cenſure.

To merit and demerit in the ſtate of laps'd Nature, 'tis not requiſite that there be in Man a freedom from Neceſſity, but a freedom from conſtraint (or coaction) is ſufficient.

The Heretical ſenſe,
which may maliciouſly be attributed to this third Propoſition, which nevertheleſſe taken in a right manner it hath not.

To merit and demerit in the ſtate of corrupted Nature, there is not required in man a freedome from Neceſſity natural, ſuch as is found even in indeliberate motions; but 'tis ſufficient that be be only free from coaction.

This propoſition is Heretical, Calviniſtical, and Lutheran.

THE THIRD PROPOSITION,
as underſtood and defended by us.

To merit and demerit in the ſtate of corrupted Nature, there is not requir'd in man a freedom from the Neceſſity of Infallibility; but 'tis ſufficient that he have a liberty from coaction accompani'd with the judgement and exerciſe of Reaſon, if the eſſence of liberty and merit be preciſely conſider'd. Although in regard of the ſtate wherein we are in this life, our ſoul hath alwayes ſuch an indifference, whereby the will can, even when it is guided and govern'd by Grace proximately neceſſary, and effectual by it ſelf, not *will*, yet 'tis in ſuch ſort that it never willeth not when it is actually aſſiſted by ſuch Grace.

We maintain and are ready to demonſtrate, that this propoſition is Catholick and taught be S. Auguſtin.

THE PROPOSITION,
contrary to the third, and defended by our Adverſaries.

To merit and demerit in the ſtate of corrupted Nature, there is requir'd in Man a freedome from the neceſſity of infallibility, or 'tis neceſſary that he have a proximate indifference to act or not act, wherebe the Will being furniſht with all things prerequiſite to act or not act, inclines ſometimes to one ſide, ſometimes to the other as it pleaſes.

We maintain and are ready to demonſtrate, that this propoſition which is taught by Molina *& our Adverſaries, is Pelagian, becauſe it deſtroys the power of that Grace effectual by it ſelf, which is neceſſary to every act of piety. It hath alſo been declar'd in the Congregation* de Auxiliis.

THE FOURTH PROPOSITION,

fram'd and expos'd to Censure.

The Semipelagians admitted the necessity of internal preventing Grace to all good works, even to the beginning of Faith. And they were Hereticks in this, that they held that Grace to be such as the Will of man might either resist, or obey.

The heretical sense,

which may maliciously be put upon the fourth proposition, although taken in a right manner it admits not the same.

The preventing grace of Jesus Christ is such, that Mans Free Will, being mov'd and excited by it, cannot resist the same if it would do so. To affirm otherwise, is Semipelagian.

This proposition is heretical, Calvinistical or Lutheran, and hath been condemn'd by the Council of Trent.

THE FOURTH PROPOSITION,
as by us understood and defended.

The Semipelgians admitted the necessity of preventing and internal grace to begin all actions, even to the beginning of Faith; and their sentiments were heretical in this respect, that they held that Grace to be such as the Will might obey or reject at pleasure, that is to say, that the said Grace is not Effectual.

We maintain and are ready to demonstrate, that this proposition is true as to the former part, which concerns matter of Fact; and that as to the latter, it pertains to the faith of the Church, and is indubitable in the doctrine of Saint Augustine.

THE PROPOSITION,
contrary to the fourth, and defended by our Adversaries.

The Semipelagians did not admit the necessity of internal preventing Grace to begin every action, nor yet to the beginning of Faith; and they did not err in holding that Grace to be such, as that it was not Effectual by it self.

We maintain and are ready to demonstrate, that this proposition which is held by Molina *and our Adversaries, is Pelagian or Semipelagian, because it destroyes the Catholick belief of Effectual Grace necessary to every good work, and likewise all S.* Augustin's *authority. And so it hath been declar'd in the Congregations de* Auxiliis *held at* Rome.

THE FIFTH PROPOSITION,

fram'd and expos'd to Censure.

'Tis a Semipelagian Error to affirm, that Jesus Christ dy'd, or shed his blood for all men, without exception of any one.

The heretical sense,

which may be maliciously put upon this fifth proposition, which yet it hath not, if it be taken as it ought to be.

Jesus Christ dy'd only for the predestinate, so that they alone receive true Faith and Righteousnesse by the merit of Christ's death.

This proposition is Heretical, Calvinistical or Lutheran, and hath been condemn'd by the Council of Trent.

THE FIFTH PROPOSITION,
as understood and defended by us.

'Tis a Semipelagian error, to say, that Christ dy'd for all men in particular, none excepted, so that by his death saving Grace is offer'd to all, none excepted; and that it depends on the motion and power of the Will to obtaine salvation by such a general Grace without the help of any other grace effectual by it self.

We maintain and are ready to demonstrate, that this proposition pertains to the faith of the Church, and is indubitable in the doctrine of S. Augustin.

THE PROPOSITION
contrary to the fifth, and defended by our Adversaries.

'Tis not an error of the Semipelagians, but a Catholick Proposition, to say, that Jesus Christ hath by his death communicated to all men in particular, none excepted, the Grace proximately and precisely necessary to work, or at least to begin salvation and to pray.

We maintain and are ready to demonstrate, that this proposition which is taught by Molina *and our Adversaries, contains a doctrine contrary to the Council of* Trent, *and likewise is Pelagian or Semipelagian, because it destroyes the necessity of Grace effectual by it self to every good work. And it hath been declared thus in the Roman Congregations de* Auxiliis.

These

'These, *M. H. F.* are the Propositions, for the 'full explication, proof and confirmation whereof 'we have demanded of Your Holinesse to be heard 'both *viva voce* and by Writing. These are the 'points of Doctrine, for the discussion of which we 'are ready to labour, and plead with as much bre-'vity as the importance and amplitude of the mat-'ter, and with as much diligence as the cares and 'affaires of Your Holinesse will permit. In the 'mean time Your Holinesse by what we have here 'set forth, that there neither is, nor ever was any 'Contest between us and our Adversaries touching 'the heresies of *Calvin* and *Luther*. If they ana-'thematize them, we do, and have alwayes done 'the same; and the question not being now about 'those heresies, they cannot undertake to impugne 'the same by acting against us, unlesse it be to ca-'lumniate us; to expose the Catholick sense main-'tain'd by us to the danger of condemnation under 'pretext and colour of these Errors; to substitute 'in place of the Catholick Faith their *Pelagian* or 'Semipelagian sentiments which are contrary to 'ours; and lastly, to make current above sixty de-'testable Errors which we shall show follow by 'necessary consequence from the doctrine which 'they would establish.

'*M. H. F.* We still earnestly reiterate to Your 'Holinesse the most humble request formerly made 'by us with all the Bishops of *France*, that you will 'passe a clear and decisive sentence upon the matter 'now in controversie. And we protest before your 'Holinesse that we, and all the disciples and defen-'ders of S. *Augustin* (who, as S. *Prosper* some-'times writ to *Ruffinus*, *In the several Countries 'where complaints and accusations are rais'd against 'that H. Father, receive by Gods assistance the Evan-'gelical and Apostolical doctrine, being fill'd with his 'holy and wholsome instructions, and grow and spread 'every day, according as it pleases our Lord Jesus 'Christ to multiply them and increase the members of 'his body*) we all protest, that remaining firm to 'the undoubted Doctrine of that great Doctor, 'which is own'd by the Church, we shall alwayes 'defend the controverted Propositions in the sense 'wherein we have explain'd them, if in the solemn '& definitive judgment (which we demand of Your 'Holinesse) there be nothing expresly pronounc'd 'concernig them in that sense, whereby it may be 'openly declar'd to us, that they are condemn'd in 'the sense which we maintain to be Catholick.

'Which we trust, with Gods help shall never 'come to passe, and we have ground to hope so, 'since 'tis already diffus'd through the whole world, 'that Your Holinesse hath resolv'd so to act in re-'ference to these Propositions, that you have in the 'first place establisht as indubitable, that S. *Augu-'stin's* authority ought alwayes to have the same 'esteem it ever had, and to be preserv'd in its inte-'grity; and also that the principal part of his do-'ctrine, and the sum and substance of what that 'Father hath taught, consists in the proposition of 'Grace effectual by it self, with which the abovesaid 'Propositions are conjoyn'd and united by an in-'violable and indissoluble bond, as plainly appears 'by the following Writing, in which the necessity 'of such Grace effectual by it self to every good 'work is prov'd by very solid and clear demonstra-'tions.

We submit all these things to Your Holinesse's 'Correction and Judgement. Written at *Rome*, 'Monday *May* 19. 1653.

Noel de la Lane Doctor of the Faculty of *Paris*, &c.

Toussaint Des-mares Priest of the Congre-gation of the Oratory our Lord Jesus Christ.

Louis de Saint Amour Doctor of the Fa-culty of *Paris*, &c.

Nicolas Manessier Doctor of the same Faculty. *&c.*

Louis Angran Licenciate of the same Fa-culty, *&c.*

As M. *de Valcroissant* read this Writing, assoon as he had ended one of the Propositions, he went to the third of our Writings, which demonstrated the indissoluble connexion of each of them un-derstood our way with Grace Effectual by it self; and he extended himself more or lesse in this de-monstration according as the matter requir'd, and it seem'd requisite for convincing the hearers thereof. Although the said demonstration might reasonably have been included in the foregoing Writing as it was in reading; yet we thought more fit to make it an Introduction to the Writing of Effectual Grace, that so we might avoid the blame laid upon us of entring into the examination of that matter contrary to the Pope's will, and therein justifie our selves for so doing; considering the necessity there was for it, and to show that it was not possible to judge well of these Propositions till that point were decided.

Now being all that preface was read to the Pope, and the connexion of the Propositions demon-strated in his presence, it seems fitting to insert a faithful translation thereof in this place.

An Information

touching Grace Effectual by it self, or pre-determinating Grace, which is necessary to every action.

The Preface.

In which the necessity of handling this Doctrine is set forth, and the connexion of the Five Pro-positions, as understood by us, with the same briefly manifested.

THere are two principal foundations which comprize the whole Controversie and Do-ctrine of Grace; whereof the first is S. *Augu-stin's* authority and doctrine touching the matter of Grace; and the second whereunto all his do-ctrine is reduc'd, is the necessity of Grace Effectual by it self, and predeterminating to every good action. We have already made good the first of

these

these foundations in the Writing, which we have presented touching S. *Augustin's* authority, which is prov'd by the Tradition of the whole Church. The second is now to be establisht, to proceed orderly in this Dispute concerning the contested Propositions. But lest it should be objected, that we come not to the point in question, we have thought fit to make some remarks first, to show most clearly how necessary it is to examine that doctrine before all things.

1. 'Tis impossible to terminate the great Contest rais'd among Catholicks touching the matter of Grace, without examining the Opinion which is the capital principle and original of all difference. Now this Principle consists, in that there are some who call in doubt and impugne the doctrine of Grace effectual by it self necessary to every action. All the difference between our Adversaries and us, as to doctrine, hath no other source but this; here it begins, here it ends; and all the combustions and stirs rais'd about this matter come only from this diversity.

We agree in many things; and the first ground of division is, that our Adversaries ascribe the using of Christs grace to Free Will, whereas we attribute it to the efficacy and vertue of the Grace it self. Upon this depend all the other questions in dispute; and there is now no other considerable controversie among Divines, saving that some hold Grace effectual by it self necessary to every action, and others deny it. Wherefore this Point ought first to be handled, since after it is once judg'd, there will be no more ground of dispute; and till it be, none can be remov'd.

2. Our Adversaries had no other aim in forging these equivocal Propositions, but covertly to overthrow the doctrine of Grace effectual by it self necessary to every action, as it is held by S. *Augustin*; and for a full discovery of their design, it suffices to consider that there is not any of the Propositions expos'd to Censure, but hath a most manifest connexion with Effectual Grace, according as we explicate and defend them. That of all the arguments which they produce, there is not one whose force consists not in destroying Effectual grace (if there be such as have really any force): and lastly, that of all the works which have been publisht in defence of the Propositions as we understand them, there is not any whose principal scope is not the defence of the same Effectual Grace.

3. Moreover, There is so visible and necessary a connexion of that Grace with the Propositions thus understood, that so long as that shall subsist, they will subsist also, as its destruction woud be their ruine: so that we defend not any of them, but so far forth as it hath a necessary connexion with Effectual, nor do our Adversaries impugne any of them but to destroy the same Grace, as for proof we are now going compendiously to demonstrate.

The Connexion of the Five Propositions (as the same are defended by us) with Grace effectual by it self, succinctly demonstrated.

THE FIRST PROPOSITION,

as it is maliciously taken out of its true place, and presented to Censure

Some of Gods Commandments are impossible to just men, even when they *will*, and endeavor according to their present strength; and the Grace which should render the same possible is wanting to them.

THE FIRST PROPOSITION,

in the sence wherein we hold and defend it.

Some of Gods Commandments are impossible to some just men who *will* and endeavor weakly and imperfectly according to what strength they have, which is small and weak; That is to say, being destitute of the effectual aid which is necessary to *will* fully and to do; these Commandments are impossible to them according to that next and compleat posibility, the privation whereof puts them in a state of inability to perform those Commandments effectively. And they want the Grace whereby it is needful that those Commandments become proximately and perfectly possible to them: or, they are unprovided of that special assistance, without which, as the Council of *Trent* saith, A justifyed man cannot persevere in the Righteousnesse which he hath receiv'd, that is, in the observation of Gods Commandments.

We maintain and are ready to demonstrate, that this proposition pertains to the faith of the Church, is indubitable in S. Augustin's *doctrine, and hath been defin'd by the Council of* Trent.

THE PROPOSITION

contrary to the first, and defended by our Adversaries.

All Gods Commandments are always possible to the just by the grace which is subject to Free Will, when they will & labour according to their present strength. And the Grace which is proximately necessary to render the Commandments effectively possible, is never wanting to them to act, or at least to pray.

We maintain and are ready to demonstrate, that this proposition taught by Molina *& our Adversaries is Pelagian or Semipelagian, because it destroyes the necessity of Grace effectual by it self to all good works. And thus it hath been declar'd in the Congregation* de Auxiliis *held at* Rome *under* Clement VIII. *&* Paul V.

The

The Connexion of our Proposition with Effectual Grace.

THe Grace of Jesus Christ effectual by it self is necessary to every action of piety. Therefore the first Proposition is true in the sense wherein we present and maintain it; because if Grace effectual by it self is necessary to an action of piety, as a principle requisite before the same be perform'd, then when it is present to us, we do the thing for which it is given; and when we do it not, it is not present to us, otherwise it would not be effectual by it self; and not only we act with it, but also without it we cannot act proximately and with all accomplishment necessary to action. For whoever hath not all that which is previously necessary to another thing as a principle, cannot do that thing proximately and with the utmost accomplishment necessary to do it. And hence the first Proposition which we have presented and defended, necessarily follows. For it happens sometimes that some just men being press'd with a great temptation, make weak and imperfect attempts to perform some Commandment, and yet perform it not. Therefore in these cases they have not that great and effectual Grace which is necessary to the performance of it: or, as S. *Augustin* saith, They have not a Grace so great as to be sufficient for performing that Commandment; they have not the strength most effectual for overcoming the temptation, otherwise they would surmount the temptation and perform the Commandment; and consequently, according to their present strength they have not that next power, to which nothing is wanting for performing that Commandment; and they want that great and effectual Grace by which the Commandment may become possible to them with a next and compleat power, to which nothing is deficient to proceed to action: or, they want that special help, without which, as the Council of *Trent* saith, He who is justifi'd cannot persevere in Righteousness, *i. e.* in the observance of Gods Commandments.

'Tis in this sense only that we defend the first Proposition.

On the contrary our Adversaries have an heretical sense in impugning this Proposition, because they destroy the necessity of Grace effectual by it self to every action of piety. For they hold, that every just man is always able to perform any Commandment whatsoever, because he hath always grace to perform it according as it pleases his Will. Now since he doth not always perform it, it followes, that they believe that the Grace which is necessary for performing it, is not effectual by it self. Which opinion is heretical and contrary to the true grace of Jesus Christ. Therefore our Adversaries hold an heretical sense in opposing the first Proposition, that is, they defend in an heretical sense the Proposition which is contrary to it.

THE SECOND PROPOSITION

fram'd and presented to Censure.

In the state of corrupted Nature, Internal Grace is never resisted.

THE SECOND PROPOSITION.
as we understand and defend it.

The Grace of Jesus Christ proximately necessary to every act of piety, is never resisted, *i. e.* is never frustrated of the effect for which it is effectually given by God.

We maintain and are ready to demonstrate, that this proposition pertains to the faith of the Church, and is indubitable in the doctrine of S. Augustin.

THE PROPOSITION *contrary to the second, and defended by our Adversaries.*

The Grace of Jesus Christ which is necessary to every act of piety, whether of operating, or at least of praying, is sometimes resisted in the state of corrupted Nature, *i. e.* This Grace is sometimes frustrated of the Effect for which it is proximately given by God.

We maintain and are ready to demonstrate, that this proposition which is held by Molina *and our Adversaries, is Pelagian or Semipelagian, because it destroyes the power and efficacy of the grace of Jesus Christ which is necessary to every good action. And thus it was declar'd in the Roman Congregation* de Auxiliis.

The

The Connexion of our Propoſition with Effectual Grace.

THe Grace which is neceſſary to every pious action is effectual by it ſelf. Therefore in the ſtate of corrupted Nature the Grace which is neceſſary to every pious action is never reſiſted; that is, it never fails to do the effect whereunto it is given by God proximately, either for a weak and imperfect action of the Will, and it produces the ſame effectively by it ſelf; or it is given for a great and perfect action, and produces the ſame likewiſe by it ſelf, otherwiſe it would not be effectual. For though ſmall graces are reſiſted, as to the utmoſt and perfect action whereunto they diſpoſe, yet they are never reſiſted or rejected as to the imperfect action for which they are given, and ought to operate proximately.

'Tis in this ſenſe alone that we defend the ſecond Propoſition.

On the contrary our Adverſaries hold an heretical ſenſe whilſt they impugne this Propoſition, becauſe they deſtroy the power and efficacy of the Grace of Jeſus Chriſt neceſſary to every pious action. For they maintain that in the ſtate of corrupted Nature, the internal Grace proximately neceſſary to every action of piety is ſometimes reſiſted, *i. e.* 'tis rejected and depriv'd of the effect for which God gives it proximately, becauſe they ſay, it is not effectual by it ſelf, but is ſubject to Free-Will, which rejects or ſubmits thereunto as it liſts.

THE THIRD PROPOSITION,

fram'd and expos'd to Cenſure.

To merit and demerit in the ſtate of laps'd Nature, 'tis not requiſite that there be in Man a freedom from Neceſſity of willing or acting, but a freedom from conſtraint (or coaction) is ſufficient.

THE THIRD PROPOSITION

as we underſtand and defend it.

To merit and demerit in the ſtate of laps'd Nature, there is not requiſite in Man a freedom from the Neceſſity of Infallibility and neceſſary certainty; but 'tis ſufficient that he have a freedome from coaction accompany'd with the judgement and exerciſe of Reaſon, if the eſſence of liberty and merit be preciſely conſider'd. Although by reaſon of the ſtate wherein we are in this life, our ſoul hath alwayes ſuch an Indifference, whereby the Will can, even when it is guided and govern'd by Grace, proximately neceſſary and effectual by it ſelf, not *will*; yet 'tis in ſuch ſort that it never willeth not, when it is actually aſſiſted by ſuch Grace.

THE PROPOSITION

contrary to the third, and defended by our Adverſaries.

To merit and demerit in the ſtate of corrupted Nature there is requir'd in Man a freedom from the neceſſity of Infallibility and neceſſary certainty. Or 'tis neceſſary that he have a proximate indifference of acting or not acting, whereby the Will being furniſht with all things neceſſary to act, inclines it ſelf ſometimes to one ſide, ſometimes to the other as it liſteth.

The Connexion of our Propoſition with Effectual Grace.

IF Grace neceſſary to every action be effectual by it ſelf, it by its own ſtrength predetermines the Will after an indeclinable, inſuperable, infallible and perfectly victorious manner, to do an action of piety. Therefore in all free and meritorious actions there is found a neceſſity of infallibility, which comes from the promotion of Grace, and is a conſequence of Grace effectual by it ſelf; and if this kind of Neceſſity deſtroy'd Liberty and Merit, it would follow, that Grace which is given to perform all free and meritorious actions were not effectual by it ſelf. As for thoſe words: *'Tis ſufficient that he have a freedom from coaction*, they do not ſignifie that there is not an indifference of power in the merit and demerit of this ſtate; for this would be heretical, and was never held by any Catholick: and therefore this opinion cannot be attributed to us without impoſture and calumny; but 'tis to be underſtood by theſe words, that this kind of indifference of power in the ſtate of fallen Nature, is not that which preciſely, eſſentially and formally makes the act which tends to a good end, free and meritorious; although this kind of indifference be alwayes found;——as the power to ſin in the ſtate of fallen Nature is not the eſſence of liberty nor part of it; and nevertheleſſe by reaſon of the ſtate of this life, it is alwayes found therein as a ſequel of liberty.

'Tis in this ſenſe only that we defend the third Propoſition.

On the contrary our Adverſaries hold an Heretical ſenſe in oppoſing it, becauſe they deſtroy Grace effectual by it ſelf. For they ſay, it is neceſſary to liberty and merit to have this proximate indifference of acting, whereby the Will having all

all pre-requisite strength to act, turns it self as it pleaseth, sometimes one way, and sometimes another: and consequently they pretend at liberty from the necessity of Infallibility; which ariseth from the vertue of Effectual Grace infallibly predetermining the Will by its own strength, is requisite in this state to act freely: whence it follows, that they destroy the necessity of Grace effectual by it self to every action of piety; and thus they hold an Heretical opinion whilst they oppose the third Proposition.

THE FOURTH PROPOSITION,

fram'd and expos'd to Censure.

The Semipelagians admitted the necessity of internal preventing Grace to all good works, even to the beginning of Faith. And they were Hereticks in that they held that Grace to be such as the humane Will of man might either resist, or obey.

THE FOURTH PROPOSITION,

as we understand and defended it.

The Semipelgians admitted the necessity of preventing and internal Grace to begin all actions, even for the beginning of Faith; and their opinion was heretical, in that they held that Grace to be such as the Will obeys or rejects as it listeth, *i. e.* that it is not Effectual Grace.

We maintain and are ready to demonstrate, that this proposition as to the first part which concerns matter of Fact, is true; and that as to the second it pertains to the faith of the Church, and is indubitable in S. Augustin's *doctrine.*

THE PROPOSITION *contrary to the fourth, and defended by our Adversaries.*

The Semipelagians admitted not the necessity of internal preventing Grace to begin every action, nor yet to the beginning of Faith; nor did they err in holding that Grace to be such as is not Effectual by it self.

We maintain and are ready to demonstrate, that this proposition, held by Molina *and our Adversaries, is Pelagian or Semipelagian, because it destroys the belief of Effectual Grace necessary to every good work, and likewise all S.* Augustin's *authority. And thus it hath been declar'd in the Congregations* de Auxiliis *held at* Rome.

The Connexion of this Proposition with Effectual Grace.

GRace Effectual by it self necessary to every pious action, is the true medicinal Grace of Jesus Christ, which is proper to fallen and weak men, to the end they may *will* and operate all that belongs to piety. This faith is without doubt the true Prophetical, Apostolical and Catholick faith, as S. *Augustin* saith in Chap. 2. *de Cor. & Grat.* Therefore the Error or Heresie of the Semipelagians consisted, in their denying Grace Effectual by it self to be necessary to the beginning of faith, and to other imperfect acts of piety.

'Tis to be observ'd that by these words, *And they were Hereticks in holding that Grace to be such as Humane will may either resist or obey*; nothing else is meant (as 'tis expres'd in the Proposition which we maintain) saving that the Semipelagians err'd, in holding the Grace necessary to the beginning of faith and other acts of inchoated piety, to be such, as is not effectual by it self, or which the Will sometimes resists, sometimes obeys at pleasure.

There is in the fourth Proposition a question of Fact, namely, whether the Semipelagians admitted an internal Grace subject to Free-will for the beginning of Faith. We shall show that it is so; but if once it be evident that they err'd, in denying Grace Effectual by it self for the beginning of Faith, that question of Fact will be of little importance.

'Tis in this sense only that we defend the fourth Proposition.

On the contrary, our Adversaries hold an Heretical sense whilst they impugne this Proposition, because they deny, that the true Grace of Jesus Christ consists in Grace Effectual by it self necessary to every action. They deny this to be the Catholick Faith; They pretend that the Semipelagians never err'd in this point; but on the contrary held the Catholick Faith, although they deny'd the necessity of Grace Effectual by it self to the beginning of faith and other imperfect actions of piety. Which is impossible to admit without overthrowing the belief of the true Grace of Jesus Christ, and destroying S. *Augustin's* whole Authority and Doctrine.

THE FIFTH PROPOSITION,

offer'd to Censure.

'Tis a Semipelagian Error to say, that Christ dy'd, or shed his blood for all men, none excepted.

THE FIFTH PROPOSITION,

as we understand and defend it.

'Tis a Semipelagian error to say, that Christ dy'd for all men in particular, none excepted, so that Grace necessary to salvation is offer'd to all, none excepted, by his death; and that it depends upon the motion and power of the will to obtaine salvation by that general grace, without help of other grace effectual by it self.

We maintain and are ready to demonstrate, that this proposition pertains to the faith of the Church, and is indubitable in S. Augustin's *doctrine.*

THE PROPOSITION *contrary to the fifth, and defended by our Adversaries.*

'Tis not an error of the Semipelagians, but a Catholick Propositon, to say, that Christ by his death communicated to all men in particular, none excepted, the Grace proximately & precisely necessary to operate, or at least to begin salvation and to pray.

We maintain and are ready to demonstrate, that this proposition, held by Molina *and our Adversaries, contains a doctrine contrary to the Council of* Trent, *and that it is Pelagian or Semipelagian, because it destroyes the necessity of the Grace of Jesus Christ effectual by it self to every good work. And it hath been so declar'd in the Congregations* de Auxiliis.

The Connexion of our Propositon with Effectual Grace.

GRace Effectual by it self necessary to every action, is the true Grace of Jesus Christ, and the Catholick Faith. Therefore 'tis a Semipelagian error to say, that Christ dy'd for all men generally, none excepted, in such sense that grace necessary for Salvation is offer'd, by the merit of his death to all, none excepted; and that 'tis at the disposal of Free-will to receive it without the help of Grace effectual by it self. Now this, we affirm, cannot be held without incurring Semipelagianism, because it manifestly infers, that Grace effectual by it self is not necessary to every pious action.

'Tis in this sense alone that we defend the fifth Proposition.

On the contrary our Adversaries hold an Heretical sense whilst they impugne this Proposition, because they say, that Jesus Christ dy'd for all men generally, in this sense, that he hath communicated to them all, none excepted, the means necessary for their salvation, either giving them all the Graces subject to Free-will, as well to begin and to pray, as to act (which is Pelagian, since this opinion excludes the necessity of Grace Effectual by it self for all actions of of piety) or at least giving them all the graces subject to Free-will for the beginning of faith and for prayer, so that every man who makes use of these graces, obtains when he pleases, and as often as he lists. Graces effectual for acting, 'which is Semipelagian, because 'it excludes the necessity of Grace Effectual by it 'self for the beginning of faith, and other im- 'perfect actions of piety. Moreover, it is con- 'trary to the Council of *Trent*, *Sess.* 6. *Cap.* 3. 'where we read these very words, *Although he* 'dy'd for all, yet all receive not the benefit of his 'death, but only they to whom the merit of his passion 'is communicated. Which shows, that the true 'grace of *Jesus Christ*, which is the fruit or bene- 'fit of his death, is not communicated to all by the 'merit of his passion.

Whilst M. *de Valcroissant* was speaking all that I have related, which took up about two hours and a half, he twice or thrice took occasion to tell the Pope, that his Holinesse should be much otherwise convinc'd and enlightned in the things which we alledg'd, when they came to be treated more leisurely and throughly before him in the presence of our Adversaries, and that when he saw them oblig'd to answer plainly and directly to the things which we should say against them, then his Holinesse would know more evidently then by all our present Remonstrances, how necessary it was to hear both the one and the other contradictorily. M. *de Valcroissant* spoke this according to agreement between us, to intimate that we had still much more to say; that the presence of our Adversaries was requisite, and that we yielded to this Audience, only that we might obtain such a one as we demanded.

He added further, That the Connexion which he had most clearly demonstrated of the Propositions reduc'd to our sense with the point of Grace Effectual by it self, evidently shew'd the necessity of beginning the discussion of this Affair, by the Examen and proof of the Efficacy of Grace by it self, both because all the rest depended upon it, and the proof of it serv'd for a general proof of the

the Propoſitions, till we alledg'd the particular proofs of each of them.

When the Abbot of *Valcroiſſant* had done, F. *Deſ-mares* began, and continu'd the ſeries of his Diſcourſe, (as we had agreed together) and undertook the proof of the Efficacy of Grace. His firſt argument was taken from the prayers of the Church, and laſted three quarters of an hour. But his vivacity and eloquence ſo rous'd the Hearers, particularly Cardinal *Pamphilio*, that they ſhew'd by their countenances what delight they took in hearing ſuch excellent things ſo well urg'd and deliver'd. I cannot forbear to ſay, that I never heard F. *Deſ-mares* preach better at *Paris* then he ſpoke at this time. Which is as much as can be ſaid to ſuch as have been happy enough to hear ſome of his Sermons. When he cited any paſſages, as, *e. g.* of *Innocent* X. he read the ſame out of our Writing of Effectual Grace, and then drew ſo clear and ſtrong arguments from them in a Scholaſtick way, that nothing could be imagin'd more convincing. The day began to fail him at the end of this Argument, and fearing he ſhould want light to read his Quotation, he doubted whether he ſhould proceed to the ſecond; but the Pope and Aſſembly remaining in great ſilence, we whiſper'd to F. *Deſ-mares* to proceed, partly out of reſpect to his Holineſſe, and partly to take from our Adverſaries the pretext of alledging that we held our peace becauſe we had no more to ſay. This ſecond Argument being begun ſo late, the Father was oblig'd to leave his place once or twice, and go to the window to read ſome paſſages out of S. *Auguſtin's* book *de gratia Chriſti*, and then return'd to his ſtation, and drew his conſequences and inductions from the ſame. But at length it became ſo dark that the Father could read no longer at the window, and therefore intimated his want thereof, that they might cauſe a light to be brought if they would have him to continue. In ſtead of which, M. *Albizzi* ſaid, it was ſufficient, and the Father ſtopt.

His whole Diſcourſe as he pronounc'd it before the Pope in pure Latin, I have thought fit to inſert in a faithful Tranſlation.

A Diſcourſe pronounc'd before the Pope by F. Deſ-mares.

MOST HOLY FATHER,

'I Could wiſh that the worthy Doctor who hath ſpoken before me in Your Holineſs's preſence, 'had made an end of handling the point of Chriſt's 'Effectual and victorious Grace, with the ſame 'ſtrength of judgement and eloquence as he be-'gan to explicate it. But ſince it would have been 'too laborious to him, I ſhall continue where he 'ended (having firſt moſt humbly askt Your 'Holineſſe's permiſsion) and endeavor to acquit 'my ſelf of the Obligation incumbent upon me, to 'prove that 'tis a Catholick and invincible Truth, 'that Grace Effectual by it ſelf is abſolutely neceſ-'ſary to all actions of piety. For what hath been 'newly repreſented to Your Holineſſe, ſhewing 'clearly that the Neceſsity of that Grace and our 'ſenſe of the Propoſitions are ſo perfectly united, 'that the one cannot be granted or deni'd, without 'granting or denying the other; Where ſhould I 'begin, *M. H. F.* and whereunto ought all my 'endeavors to tend, but to prove by invincible 'arguments the neceſsity of ſuch Effectual Grace 'for all actions of piety; ſince this Neceſſity be-'ing once granted and eſtabliſht, the whole Con-'troverſie which agitates and troubles the Church 'touching the Five Propoſitions, will forthwith 'perfectly ceaſe? and Your Holineſſe will clear-'ly ſee, that the whole queſtion being reduc'd 'to that ſingle point, If the Effectual Grace which 'we hold be neceſſary, we ſhall become victori-'ous; and if it be not, we ſhall be over-'come.

'The probation of this Neceſsity is reduc'd 'chiefly to four Heads:

'The firſt contains ſixteen proofs or arguments 'of S. *Auguſtin*, which Fathers authority I prin-'cipally uſe, becauſe he is the firſt who by many 'excellent works prov'd againſt the Pelagians with 'no leſſe ſtrength then ſucceſſe, the Neceſsity of 'Effectual Grace.

'The ſecond Head contains all the Decrees of 'Popes upon this matter, the definitions of Coun-'cils, and the opinions of all Fathers and Divines 'who have been in greateſt reputation from S. '*Auguſtin's* dayes to the preſent. Of all which, 'to avoid being tedious to Your Holineſſe, I ſhall 'treat ſuccinctly.

'The third Head contains the Doctrine which 'ought to be held, to avoid falling into the errors 'of the Pelagians and Semipelagians, according to 'the judgements which were alwayes paſs'd there-'upon in the Congregation *de Auxiliis* held at '*Rome*.

'And the fourth contains ſixty ſignal Errors or 'Hereſies, drawn by neceſſary conſequence from 'the doctrine contrary to that of S. *Auguſtin*, and 'from the grace held by the *Moliniſts*, which to-'tally ſubvert the principal foundations of Chriſti-'an Faith.

'But to eſchew all equivocations and ambigui-'ties, I conceive it neceſſary to repreſent briefly 'to Your Holineſſe what is to be underſtood by 'the words, Grace Effectual by it ſelf, and by the 'ſufficient Grace of the *Moliniſts*.

'By Grace Effectual by it ſelf, we underſtand a 'Grace which by its internal ſtrength and vertue, 'and (to uſe the Apoſtles words) by its Ener-'gy, not only makes a man able if he will, but 'makes him moſt certainly and invincibly to *will*. 'Now this ſtrength and vertue of Grace is no-'thing elſe, (according as S. *Auguſtin* ſhowes 'and teaches in many places againſt the *Pelagi-'ans*) but a certain celeſtial ſweetneſſe and dele-'ctation of love, or an infuſion of charity into 'our hearts by the Holy Ghoſt, cauſing us to 'perform with a holy love the good which we 'know.

'For as our own experience teaches us as well as 'S. *Auguſtin*, that which hinders us from doing an 'action of piety, is either our not knowing good, 'or not being affected with and delighted in it, 'at leaſt not ſo much as we ought. So that to 'accompliſh a pious action, it is requiſite that

'what is hid from us be discover'd to us, and what 'doth not please us be made agreeable to us.

'The first is effected by the Law and instruc-'ons, which dispel the darknesse of our igno-'rance; (a) and the second by Grace which cures 'our weaknesse, or, to speak better, both the 'one and the other are given by Grace, which for 'this reason S. *Augustin* terms an Aid added to 'Nature, and to instruction by the inspiration of a 'most pure and fervent Charity.

'Thus, when Ged will have us love and do some 'good work, what doth he in us? He inspires in-'to our heart (saith S. *Augustin*) an ardor of 'love and charity, the pleasure whereof surpasses 'the delight of sin, and its Celestial sweetnesse 'causes that what he commands us, pleases us more 'then what withdrawes us from obeying him. And 'it is call'd *Effectual Grace*, inasmuch as the de-'light and spiritual allurement wherewith it is ac-'company'd surpassing the pleasures of the flesh 'and the World, infallibly and invincibly causes 'us to *will*, because, (b) saith S. *Augustin*, 'Tis 'impossible for us not to act according to that 'which pleases us most.

'Your Holiness may judge by what I have newly said, how excellent, clear and true this way of S. '*Augustin's* reasoning is, since among all the ad-'vantages which make truth esteem'd, the principal 'is, that it is no sooner explicated then acknow-'ledg'd, and needs no other proof but a plain and 'naked Exposition.

'On the contrary, They who maintain the In-'different and Molinistical Grace, say, 'Tis a cer-'tain illumination of the Understanding, and a 'pious motion in the Will, indeliberate and not 'free, by meanes whereof a man may *will* and do 'some good; but Effectual *willing* depends upon 'his Free-will, which according as it lists sometimes 'willeth, and sometimes willeth not, turning now 'one way and anon anothet. Thus according to 'their sentiments, this kind of Grace never pro-'duces Effectually by it self the free consent of the 'Will, but is term'd *Effectual* or ineffectual by a 'certain external denomination, according as it 'pleases Man's Will to use, or not use it. Whence 'it sufficiently appears that the Question between 'us, is, Whether Grace rules over the will, or the 'will over Grace: whether Grace subdue Free-'will to it self, or Free-will Grace. Now we af-'firm, that Grace is victorious over Free-will, and 'is necessary to every pious action; to prove 'which, we draw our first Argument from the 'prayers of the Church, as S. *Augustin* alwayes 'did. And truly *M. H. F.* it cannot be but an 'admirable Providence of God, that the first day 'of Rogations, in which the Church offers pub-'lick prayers to God for obtaining his Grace, is 'the day whereon we begin to prove the necessity 'of the same Grace by those very prayers which 'the Church uses to obtain it, they being not on-'ly a powerful meanes for obtaining, but also a 'most clear proof for evincing the same. Now 'the Argument is this.

'The Grace which the Church begs of God for 'all actions of piety, is simply and absolutely ne-'cessary for performing the same. But Grace Ef-'fectual by it self, is that which the Church begs 'of God for every action of piety. Therefore 'Grace Effectual by it self, is simply and absolute-'ly necessary to the doing of them.

'The Major of this Argument cannot be deny'd 'without wounding the Faith. For one of these 'three things must be said: Either, that the Grace 'which the Church begs for all actions of Piety, is 'no wayes necessary towards the doing of them; 'or, that it is only necessary for their more easie 'and certain performance; or lastly, that it is ab-'solutely necessary, so that no man can do good 'without it. He that should affirm the first, mocks 'God, as S. *Augustin* saith, By asking of him what 'he hath no need of. For what is more ridiculous, 'then to pray for that to be granted to us which is 'in our own power? He that maintains the se-'cond, falls into Pelagianism. For no other reason 'made *Pelagius* passe for an heretick in the present 'Question, but that he affirm'd, That Men 'pray for the grace of God through Jesus Christ, 'and God gives it to them only that they may the 'more easily do that by Grace which they are 'able to do by their own Free-will. Whereupon 'S. *Augustin* tells *Pelagius*, *Blot out the Word, more easily*, and your sense will be Catholick. It 'remains therefore that the third be granted, 'which is, That the grace which the Church de-'sires of God for all sort of pious actions, is ab-'solutely necessary towards the performance of 'the same.

'Now to prove the Minor (in which lyes all 'the difficulty and all the strength of my Argu-'ment) namely, But Grace Effectual by it self is 'that which the Church begs for all pious actions: 'I prove it thus. We do not only pray for a Grace 'which gives the power to do well, but for a 'Grace which besides giving that power, causes 'also by its effectual vertue that the action is ac-'complish'd, and that in every pious action; Or, 'to speak better, we pray to God to give us the 'very will and the very action; as for example, 'To give us faith it self, repentance, continence, 'perseverance and other Gifts belonging to piety 'and salvation. For see how S. *Augustin* speaks 'to *Vitalis*, who deny'd that God works all these 'things in us; *Turn all your disputes against the 'prayers of the Church; and when you hear the 'Priest at the Altar exhort the people of God to pray 'for unbelievers that he would convert them to the 'faith; for the Catechumeni, that he would inspire 'into them the desire of regeneration; and for the 'faithful, that they may persevere as they have be-'gun: then scoffe at so holy an exhortation, and say, 'that for your part, you do not do that whereunto he 'exhorts you, that you do not pray God to make the 'Infidels believers, because you conceive the conver-'sion of Infidels is not a benefit of God's mercy, but an 'effect of man's will.*

'*Now what is this Perseverance which we ask of 'God (that I may not insist upon the other graces which 'we receive from him, or rather that we may judge 'of them by this)* See how S. *Augustin* explicates 'it in the book *De Cor. & Grat. cap.* 12. *The 'Saints who are predestinated to the kingdom of God 'by Grace, do not only receive that help of perseverance '(such as that which was given to* Adam*) but that which*

(a) *Lib. de Grat. Christi.*
(b) *In Ep. ad Gal.*

'*which they receive is ſuch, that perſeverance it ſelf* '*is given to them, ſo that they not only could not perſe-* '*vere without that help, but with that help they can-* '*not but perſevere.*

'Now what S. *Auguſtin* ſpeaks of Perſeve-'rance, 'tis manifeſt that he everywhere ſpeaks 'the ſame of Faith, Repentance and Continence: 'Whence this Argument may be form'd, In the 'ſame manner that the Church prayes to God for 'Perſeverance, it prayes alſo for Faith, Repen-'tance, *&c.* But when the Church prayes for 'Perſeverance, it prayes for the aſſiſtance of Ef-'fectual Grace, without which we cannot perſe-'vere, and with which we cannot but perſevere. 'Therefore, when it prayes for Faith, Repen-'tance, *&c.* it prays for the aſſiſtance of Effectual 'Grace, without which we can neither be Belie-'vers, nor Penitent, *&c*, and with which we can-'not but be ſo.

'Pope *Celeſtine* in his Letter to the French Bi-'ſhops, confirms the ſame thing ſo clearly, that 'the whole eleventh Chapter, ſhews by the pray-'ers mention'd in it, what is the faith of the whole 'Church touching the true and Effectual Grace of 'God. His words are theſe: *Beſides the invio-'lable Decrees of the moſt Holy Apoſtolick See,* '*by which thoſe moſt Holy Fathers rejected this dete-'ſtable Innovation, (whoſe ſource is Pride) have* '*taught us, that we ought to refer to the grace of* '*Jeſus Chriſt, both the beginning of a right will in* '*Man, and his increaſing in holy life, and his per-'ſeverance to the end: Let us conſider alſo the ſo-'lemn prayers made by the Prieſts, which having been* '*left us by Apoſtolical Tradition, are uniformly ce-'lebrated in the whole Catholick Church throughout* '*the World, to the end that the form of our prayers* '*may be the rule of our faith. For Biſhops a*[illegible] '*as Ambaſſadors to God in the name of the faithful* '*committed to their charge, plead the cauſe of man-'kind in his divine preſence, and all the Church ac-'companying their words with ſighs and tears prays* '*to God with them to give faith to Infidels; to de-'liver Idolaters from the impiety of their Errors;* '*to make known his Truth to the Jewes by removing* '*the vail which is upon their hearts; to enlighten the* '*minds of Hereticks, by cauſing them to embrace the* '*Catholick faith; to diffuſe a ſpirit of charity into* '*the breaſts of Schiſmaticks; to grant repentance to* '*ſuch as are fallen, & to open to the Catechumeni the* '*door of the mercy of Heaven in the holy regeneration* '*of the Sacrament of Baptiſm. And the effects* '*ſhew that 'tis not in vain, and only for form that* '*we beg all theſe things of God, ſince he vouchſafes* '*by his goodneſſe to draw many perſons out of all kind* '*of errors and wandrings, to deliver them out of the* '*power of darkneſſe, and bring them into the king-'dom of his beloved Son; and thus to change thoſe* '*into veſſels of mercy who were at firſt veſſels of his* '*wrath. Which the Church in ſuch ſort acknow-'ledges to be wholly God's work, that it doth not fail* '*to give him thanks for it, and offer to him a ſong* '*of praiſes, confeſſing him the author thereof, and* '*that 'tis he that enlightned the Infidels, and convert-'ed the ſinners.*

'But *M. H. F.* This will appear more clearly, 'by conſidering the very expreſſions of the pray-'ers which the Church offers to God throughout 'all the World by perpetual cuſtome, in which it 'prayes not only for the power to act, but alſo for 'the will and action it ſelf. In this manner it 'ſpeaks on the ſixth Sunday after Pentecoſt; *God* '*of all power and might, who art the only author of* '*all true good, graffe in our hearts the love of thy H.* '*Name, cauſe us to grow more and more in religious* '*piety, to the end that thy ſelf cheriſhing the ſeeds of* '*vertue which thou haſt planted in us, the ſame may* '*be preſerved by the pious and faithful care which* '*thou ſhalt cauſe us to have thereof.* And on the 'eighth Sunday; *Grant, Lord, by thy mercy, that* '*thy Spirit may inſpire holy thoughts into us, and* '*cauſe us to produce holy actions, that we who cannot* '*live without thee, may by thee be able to live accord-'ing to thy Will.* And on the twelfth Sunday; *Al-'mighty and merciful God, through whoſe grace a-'lone it cometh that thy faithful people do unto thee* '*true and laudable ſervice, be pleas'd ſo to uphold* '*us, that without falling through our weakneſſe we* '*may conſtantly run towards thoſe good things which* '*thou haſt promis'd.* And on the ſixteenth Sun-'day; *Lord, we pray thee, that thy grace may al-'wayes prevent and follow us, and make us conti-'nually to be given to all good works.* And on the 'Eve of Pentecoſt; *Grant, Lord, that we may be* '*able to ſubdue our depraved will, and accompliſh* '*in all things the Righteouſneſſe of thy holy Command-'ments.* And in the ſecret Oriſon of the Maſſe on 'the fourteenth Sunday; *Lord, convert and draw* '*unto thee our rebellious wills.*

'Nothing can more clearly evince, that the 'Grace which moves our rebellious will to return 'unto God is not ſubject to Free-will, or of ſuch 'a nature as that it ſometimes fails of its effect 'through the reſiſtance of the will. But what mo-'tion is that whereby the Church prayes that it 'may be turn'd to God? Certainly, 'tis not ſuch 'an inconſiderate and blind motion, as that where-'with an inſenſible Inſtrument is mov'd, but 'tis 'that motion of divine Love, and that bond of 'moſt ſweet and heavenly charity, by which God 'pulls and draws to himſelf him whom he pleaſes 'to render vertuous. In which reſpect there is 'no fear of our liberty being violated by that at-'traction and motion how victorious ſoever it 'may be. For being nothing is done in us more 'freely then that which is done by Love (accord-'ing to that ſaying of S. *Auguſtin*, *He who doth* '*any thing willingly, alwayes doth it freely*;) How 'can it ever happen that Liberty ſhould be de-'ſtroy'd by the cauſe which produces it in its 'whole plenitude? But I return to the prayers of 'the Church.

'Now the Church ſpeaks thus in the ſecret Ori-'ſon which it makes to God for the gift of tears; '*Cauſe us to ſhed tears of compunction for the hard-'neſſe of our hearts, to the end we may bewail our ſins.* 'And in the Poſt-Communion, *Lord, through thy* '*goodneſſe infuſe into our hearts the grace of thy Holy* '*Spirit, which may enable us to blot out the ſtains of* '*our ſins by ſighs and tears.*

'Moreover, The Church implores the gift of 'Charity; *O God which canſt cauſe things to work* '*together for the good of thoſe that love thee,* '*ſtir up in our hearts an ardent ſenſe of thy love,* '*that no temptation may be able to alter the holy* '*deſires which thou haſt inſpir'd into us by thy* '*goodneſſe.* And on H. Friday; *Let us pray alſo* '*for*

'*for the Catechumeni, that the Lord our God may open the eares of their hearts.* And a Little after, '*Let us pray also for the perfidious Jewes, that the Lord our God may remove the vail which lyes upon their hearts.* And in the Orison following; *Hear the prayers which we offer unto thee, to take away the blindnesse of that people, that knowing Jesus Christ the light of thy Truth, they may come out of their darknesse.* And in the next; *Let us pray also for the Heathen, that the Almighty God may root out the iniquity which is in their hearts.* And on Holy Saturday after the first Prophecy, *Grant that our hearts and minds may remaine stedfast against the allurements of sin.* And after the tenth Prophecy; *Give us both to be willing, and to be able to perform that which thou commandest us.* And in the Orison which is said at the Altar, taken out of S. *Basil's* Liturgy, of which almost the whole Eastern Church makes use, as *Petrus Diaconus* witnesseth in the eighth Chapter of his Treatise *De Incarnatione & Gratia*; *Lord, give us vertue, and enable us to keep it. Cause that the wicked may become good, and continue the good in their goodness. For thou art able to do all things, and none can withstand thee. Thou savest when it pleaseth thee, and no man resisteth thy Will.*

This made S. *Augustin* say in *cap.* 7. *De Prædest. Sanctorum*; Let not the Church expect long Disputes from us, but consider the prayers which she offers daily to God; she prayes to him that the incredulous may believe; therefore 'tis God that converts them to the Faith. She prayes that they who believe may persevere, and consequently 'tis God that gives them perseverance to the end of their lives. And he concludes in these words: What man having a sound and vigilant Faith, can listen to humane Reasonings against what is taught him by this loud Trumpet of Truth?

Many other like prayers there are made by Saints, and dispers'd everywhere in the Holy Scriptures; such as this; *Create a new heart in me, O God.* And this; *God open your hearts to understand his holy Law, and make you walk according to his Commandments.* And this other; *God give you all such hearts that you may serve him, and perform his will with affection and zeal.* And this other of S. *Paul*; *God incline you to every good thing, by working in you that which is well-pleasing to himself. And we beseech him, not only that you may not do evil, but that you may do good.*

From all which passages this Argument may be form'd; He who prayes to God for all the things above-mention'd, namely, to graffe his love in our hearts, to reduce our rebellious will to himself by his goodnesse, to give us the will and the power to perform what he commandeth, to create a new heart in us, to make us walk in the way of his Commandments, to take out of us the heart of stone which hinders us from performing thereof, and to give us a heart of flesh which may cause us to perform the same, to cause that no temptations may be able to alter the holy desires which he inspires into us, & not only that we may not do evil, but do good; He, I say, who prayes for all these things, doth not pray for a sufficient Grace whereby we may be able if we will, which leaves it at the disposal of our Free-will, to *will* or not *will*: but he asks an effectual and victorious grace, which causes us to *will* invincibly, and as far as is needful to perform that which we *will*. But the Church asks all these things of God in its ordinary prayers. Therefore, *&c.*

On the contrary it cannot be said, that the Church ever thought of praying to God for such Grace as the *Molinists* fancy. For supposing that God has given a just man the Grace to persevere, but such a Grace as doth not make him persevere, though he might persevere; can any one be so sensless as to say, that such Grace is the Grace of perseverance which the Church asks of God in its prayers, and whereof the Apostle saith, We pray God that you do not evil, but that on the contrary you may do good?

Hence therefore we may argue against them in this manner; The Grace which the Church never asks of God, is not the true grace of Jesus Christ necessary and sufficient to every action of piety. Now the sufficient Grace of the *Molinists*, by which most frequently we neither *will* nor *do* good, can neither be that Grace which the Church implores of God. Therefore this kind of grace is not the true Grace of Jesus Christ necessary and sufficient to every action of piety; but a false, fictitious, and illegitimate grace.

Wherefore, *M. H. F.* If this Grace be ever acknowledg'd to be the true Grace of Jesus Christ, all the prayers of the Church must be chang'd; those holy prayers, which having been left to it by the Apostle, are repeated every day in the same manner upon Altars consecrated to God over all the World. For God, according to the opinion of *Molina* and his Disciples, giving us by his grace to be able if we *will*, or rather ability to *will*, and leaving it to our own Free-will to *will*, it is evident that we should have nothing to ask further of God, and that no other Grace is to be expected from him.

Whence every Christian will for the future be oblig'd to speak to God in this manner; Lord, give me a Grace whereby I may *will* that which thou commandest me. For as for to *will* and to *do* it, that I ask not of thee, because it depends upon my self. Leave that to my Free-will; let not the power and efficacy of thy celestial Grace extend further; for then the liberty of my will would be violated. I desire a grace which may give me a possibility and the progresse of that possibility, which may invite me, call me, and sollicite me to good; but I desire not such a grace as should give me the affection of the will and the effect of cooperation. I desire not such grace as should determine me to *will*, apply me to action, lead me to act by its invincible force, and operate in me both to *will* and to *do*. On the contrary, I would have a grace which I may apply, or not apply according as I please.

Good God! Can any Christian endure to hear such language as this? What is more unworthy of the School of Jesus Christ, more remote from all sort of piety, and more insupportable to the eares of the faithful, then this manner of praying; since sinners would never be converted to God,

‹ God, if they waited till they had the will to be ‹ converted, and if by the omnipotence of his ‹ grace he did not work in their hearts that good ‹ will and that converſion? Moreover, the Church ‹ doth not beg for them a grace whereby they may ‹ be converted if they will, but a Grace which ‹ may make them willing, which may ſoften their ‹ hardneſſe, and take away their heart of ſtone to ‹ give them one of fleſh. *We pray*, ſaith S. *Au-* ‹ *guſtin, not only for thoſe who are unwilling, but al-* ‹ *ſo for thoſe who reſiſt and oppoſe. What do we ask* ‹ *then, but that they may be ſo chang'd as to will that* ‹ *which they were unwilling to, to approve that which* ‹ *they diſapprov'd, and to love that which they with-* ‹ *ſtood?* Becauſe, as the Eaſtern Church ſpeaks, ‹ *He ſaves when it pleaſes him, and none reſiſts his* ‹ *will.* Becauſe, as S. *Auguſtin* ſaith, *Lib. de Cor.* ‹ *& Grat. cap.* 14. *He hath an omnipotent power to* ‹ *lead the hearts of men whether he pleaſeth*; and be- ‹ cauſe as he ſaith in another place, *Who is he that* ‹ *can reſiſt God to hinder him from doing what pleaſ-* ‹ *eth him?*

‹ After ſo many proofs, *M. H. F.* who ſees ‹ not that this manner of praying (conſecrated by ‹ the univerſal conſent of the Church, and confirm'd ‹ by the authentick teſtimony of S. *Auguſtin*) can ‹ in no wiſe conſiſt with the doctrine of *Molina* ‹ and his indifferent Grace? Whatever his Partiſans ‹ can ſay or do, and whatever ſubtilties thy may ‹ have recourſe to, they will never avoid the juſt ‹ reproach of having endeavor'd to overthrow all ‹ the prayers of the Church. Whereof the rea- ‹ ſon is evident; The Church asks nothing of God ‹ but what he doth effect. Now by their principles, ‹ God operates nothing in us but the poſſibility of ‹ willng and acting, and the encreaſing of that poſ- ‹ ſibility. But according to the ſame principles of ‹ theirs, God operates not in us the very being ‹ willing, the very determination and application ‹ of the *will* to will, faith it ſelf, repentance and ‹ the effect of love towards God, inaſmuch as all ‹ theſe are other things then power. For accord- ‹ ding to them God works not willingneſſe in us, ‹ but ſo far as he gives the power, and ſollicites this ‹ power in ſuch ſort that we perform all theſe ‹ things by uſing, as ſeems good to us, the grace ‹ which is once given us. Whence it clearly fol- ‹ lowes that they wholly deſtroy the Churches ‹ prayers, whereby ſhe asks of God not only the ‹ Faculty, and the power of willing and doing ‹ good; but beſides this, ſhe preciſely asks of him ‹ the will to do it, and the action it ſelf which is the ‹ effect thereof.

‹ Will the *Moliniſts* ſay, that beſides this grace ‹ of poſſibility we have need of ſome ſupernatural ‹ concourſe, by which God acting with us, ope- ‹ rates all actions of piety; and that 'tis this ſingu- ‹ lar grace which the Church prayes for, when ſhe ‹ demands power and willingneſſe to accompliſh ‹ what God commands us? But being that accord- ‹ ing to their opinion this concourſe, how ſuperna- ‹ tural ſoever it may be, is wholly in our own ‹ power by meanes of that ſufficient grace above- ‹ mention'd, juſt as natural concourſe is in our own ‹ power in uſing our natural ſtrength, which hath ‹ all that is neceſſery to it to render us capable of ‹ doing good; *What can be more extravagant*, as ‹ S. *Auguſtin* ſpeaks, *that to pray that we may be* ‘ *caus'd to do that which we have already power to do,* ‘ *and to ask for that to be given us which we poſſeſſe* ‘ *already.* This concourſe therefore is not the grace ‘ which the Apoſtle ſo highly eſteems, & which the ‘ Church ſo importunately implores in its pray- ‘ ers. Which may be invincibly prov'd by this one ‘ Argument: That grace, which by the meanes of ‘ ſufficient grace, is intirely in our own power, ſo ‘ that we may, as we liſt, uſe or not uſe it, and ‘ and which can never be withheld from us by God, ‘ is not the Grace which the Church implores, when ‘ ſhe prayes God to take away this heart of ſtone ‘ and give us one of fleſh in its ſtead; and to cauſe ‘ that we may *will* that which we *will* not, conſent ‘ to what we reject, and love what we formerly ‘ oppos'd. But this concourſe of the *Moliniſts*, ‘ how ſupernatural ſoever it may be, is ſuch as ‘ may be made uſe of or not, at pleaſure. There- ‘ fore it cannot be taken for the Grace ſo ardently ‘ pray'd for by the Church.

Perhaps our Adverſaries will ſay, That that ‘ which the Church asks of God in her prayers is ‘ not the ability to do good, or that ſupernatural ‘ concourſe which is in our power by meanes ‘ thereof, but that ſhe prayes him to grant her that ‘ ability in times, places, temper of the body and ‘ other circumſtances of ſecond cauſes, by means ‘ of which he foreſees that we will freely conſent ‘ to his Grace. And 'tis in this temper that they ‘ ordinarily place the efficacy of that grace which ‘ they hold.

But if by this manner of ſpeaking they meant ‘ nothing elſe but that the efficacy of Gods grace ‘ conſiſts in a certain degree of love towards God, ‘ that is to ſay, in a charity greater then cupidity, ‘ by meanes of which God begins to appear to us ‘ deſirable, and good works for his ſake, ſo that ‘ we take more pleaſure in doing what he com- ‘ mands us, then in not doing what he forbids us; ‘ they would agree with us, and there would be no ‘ longer diſpute between us touching this matter. ‘ For what elſe is the effectual and medicinal grace ‘ of Jeſus Chriſt according to S. *Auguſtin*, but a ‘ victorious pleaſure, a ſweetneſſe and raviſhment ‘ of divine love which ſurmounts all the allure- ‘ ments of the fleſh; and an ardor of charity over- ‘ maſtering and ſubduing cupidity? But becauſe our ‘ Adverſaries place not the efficacy of Gods grace ‘ in the victory of charity over cupidity, but in a cer- ‘ tain temperament accompany'd with the circum- ‘ ſtances above-mention'd, whence it follows, that ‘ ſuch efficacy is ſtill ſubject to Free-will, and that ‘ 'tis neceſſary for God firſt to ſound the heart of ‘ his creature that he may ſee what it will do in ſuch ‘ circumſtances before he ordain any thing of its ‘ converſion; This is that which we reject and con- ‘ demn as profane, and maintain it to be in no wiſe ‘ that Grace which the Church prayes for. For ſhe ‘ prayes God to ſhed into our hearts ſuch charity, ‘ the delectation whereof ſurmounts the delectati- ‘ of ſin; ſhe prayes him to fortifie our ſouls by his ‘ H. Spirit, and to ground and root us in charity; ‘ ſhe begs of him ſuch medicinal grace as may heal ‘ our infirmities and give us inward ſtrength; ſhe ‘ prays him to co convert us to him in whatever e- ‘ ſtate we be, either of proſperity or adverſity, joy ‘ or ſadneſſe; ſhe deſires of him to give us the ‘ ſtrength never to conſent to ſin by leaving our

ſelves

'ſelves to be overcome by afflictions, allurements or threatnings; and laſtly, ſhe prayes to be enaled with great charity and patience, to ſurmount all the difficulties and accidents which occur in the acourſe of our lives. What relation *M. H. F.* have all theſe things to the Temper or Conſtitution whereof we ſpeak? Do's he who prayes to God in the manner I have ſet forth, believe that his omnipotent vertue and charity cannot operate converſion in mans heart, unleſſe by cauſing thoſe circumſtances of times and places to meet with the will of man? Let them who are of this mind hear what S. *Auguſtin* ſaith, *Who is ſo void offenſe and ſo impious as to ſay, that God cannot change the perverſe wills of men, and convert thoſe to good which he pleaſes, when he pleaſes and where he pleaſes? Becauſe,* as he ſaith elſwhere, *God hath the wills of men more in his power then they have themſelves.* Let them hear S. *Proſper* in his *Poem of Grace*, chap. 16. where he hath this ſenſe; But the Grace of Chriſt, being through Chriſt all-powerful, heals a languiſhing ſoul after another manner; 'tis the Spirit and hand of God himſelf, both beginning and accompliſhing his divine work. Let a man be young or old, rich or poor, yet when that exerts its activity, any time is favorable; Nothing withſtands its powerful aſſiſtance; hardneſſe of heart do's not ſtop its courſe. And all the vain power of the ſecond cauſe yields to his high deſignes purpoſed before the foundations of the world. Whence this Argument may be fram'd. The grace of God, which is of ſuch a nature that it can change the moſt oppoſite wills of men, and convert to good thoſe whom he pleaſes, when he pleaſes, and where he pleaſes, (he having alwayes in his power the means of doing that which pleaſes him, without ever being lyable to any retardment from the contrary manners or inclinations of men by any cauſe or obſtacle whatſoever) is perfectly free and independent, as to its efficacy, or any natural diſpoſition whatſoever. But the Grace by which God converts the wills of men, and which the Church asks of him in her prayers, is ſuch, according to S. *Auguſtin* and S. *Proſper*, and the contrary opinion cannot be held without folly or impiety. Therefore the Grace by which God turns the wills of men, and which the Church deſires in her prayers, is perfectly free, and independent upon any natural diſpoſition whatſoever; and the contrary opinion is impious.

But moreover we ſee that the Churches prayers are grounded not only upon God's preſcience but upon his vertue and energy which acts upon our will as it pleaſes him. For as is above ſhewn, the Church prayes thus in the Collect of the Holy Altar, us'd almoſt throughout the whole Eaſt; *Lord, give us vertue and the meanes to preſerve it, cauſe the wicked to become good, and uphold the good in their goodneſſe. For thou art able to do all things, and none can withſtand thee. Thou ſaveſt when thou pleaſeſt, and no perſon reſiſts thy pleaſure.* Whereas on the contrary by this Anſwer of the *Moliniſts*, the prayers of the Church ſhould not be grounded upon the power but the preſcience of God; and 'twould not be needful to pray for a Grace whereby he may turn our will to himſelf and fill us with his love, but only for a Grace whereby he may know by his preſcience that we will turn our ſelves to him, not by the power of a determining and applying grace, but by the motion of our own Free-will. Whence it would follow, that God gives only a grace of Poſſibility, whereof he foreſees our *will* will make good uſe in ſuch and ſuch circumſtances, and not the grace to will and to do, that is, which operates both the will and the action, which is the moſt impious opinion that can be imagin'd.

Again, 'tis indubitable that God by his preſcience knows all the good works which we are to perform. But the ground of his knowing them beforehand, is, that 'tis himſelf who will do them; he ſees them before they are done, becauſe he ha's prepar'd and predeſtinated the good works in which he will have us walk. See how S. *Auguſtin* ſpeaks touching this matter in the book *De Prædeſt. Sanctorum*, cap. 10. *That which the Apoſtle ſaith, ſpeaking of good works: That God hath prepar'd them to cauſe us to walk therein, denotes Predeſtination, which cannot be without Preſcience, as Preſcience may be without Predeſtination. For God by his predeſtination hath foreſeen the things which himſelf is to do: Whence it it is ſaid by the Scripture, That God doth the things which are not yet come to paſſe; but he can alſo know theſe by his Preſcience which himſelf effecteth not, as all ſins.* After which he proves, that the good works which we perform are not thoſe which God hath barely foreſeen, but which he hath promis'd, and conſequently works in us. *For he promiſeth,* ſaith he, *what he is to effect himſelf, and not what men are to effect; becauſe though men perform holy actions pertaining to the Worſhip of God, yet 'tis God himſelf who cauſeth them to perform what he hath commanded them; and 'tis not they who cauſe God to accompliſh what he hath promis'd; otherwiſe it would follow, that the accompliſhment of Gods promiſes depended upon men, and not upon God himſelf, and that 'twas they who acquitted God towards* Abraham *of what he had promis'd to* Abraham. *Now that H. Patriarch had no ſuch beleef, but giving glory to God, he ſtedfaſtly believ'd that God was able to do what he had promis'd. The Scripture ſaith not, that God could foretell or foreſee it. For he can foretell and foreſee what others will do and not himſelf; but it ſaith, that he could do it; denoting thereby that what he promis'd, was not what others were to do, but what he would do himſelf.*

From which words of S. *Auguſtin*, I ſhall with Your favor *M. H. F.* form this Argument. The prayers which the Church makes to God, have no other foundation but Gods very promiſes. But Gods promiſes are founded only upon his power and not upon his preſcience. Therefore the Churches prayers are likewiſe founded only upon God's power. This Argument may be propounded after another manner and more convincingly. God acts in the hearts of men to work out their ſalvation in ſuch manner as he ha's promis'd to act therein. But God promis'd *Abraham* the faith and converſion of Idolatrous Nations, not becauſe he foreſaw that they would believe, but becauſe he had power to cauſe them to believe. Therefore he daily acts after the ſame manner in the heart of man in reference to faith and converſion, not becauſe he foreſees that man will

will turne by his grace, but becauſe he is able and hath reſolv'd to work ſuch conſent in his heart.

But I will concede to our Adverſaries that the Church prays to God for no other grace in order to all actions of piety, then that which they call *Congruous* in the ſenſe before explicated, and to which he foreſees that man will freely conſent if he give him the ſame. Yet this very thing is more then ſufficient to refute their doctrine and convince their errors. For, as 'tis evident by what I have already ſaid, the Church asks no other grace of God for a pious action, then that which it believes wholly and abſolutely neceſſary to the doing thereof. But the Church for every pious action deſires that grace which they term Congruous. And conſequently believes abſolutely and wholly neceſſary to every pious action. Thus they who have not this Grace for a certain action of piety, ſuppoſe Repentance, have not all the grace which is neceſſary to repent. But all whom the Church prays God to turn to himſelf by repentance, have not this congruous grace of repentance; for if they had, they would be effectively turn'd, and 'twere ſuperfluous to deſire God to give it them. Therefore all thoſe for whoſe converſion to God by repentance the Church prays, have not all the grace which is neceſſary to repent. How then can it be ſaid that they have a grace perfectly ſufficient thereunto?

Is it not therefore, M. H. F. more clear then the day, the points of the Moliniſts doctrine are wholly oppoſite either to the Catholick faith, or to themſelves? For they muſt neceſſarily grant one of theſe two things, either that the Grace which the Church implores for the converſion of ſinners is not abſolutely neceſſary for their converſion, which is undoubtedly impious and hereticall; or that ſinners have not all the grace which is ſufficient for repenting, ſince they have not that which is neceſſary thereunto.

In the ſecond place another argument may be drawn from the Churches prayers, to ſhow that ſhe implores of God no other grace then that which by its invincible power works in the hearts of men, the motion, the conſent, and an actual converſion, and which ſhe believes abſolutely neceſſary for producing ſo ſaving an effect. For when Infidels or ſinners withſtand God's word, ſhe prays for them that they may not reſiſt but conſent. She prays, as S. *Auguſtin* ſaith, in the place before alledg'd, that they may be ſo chang'd as to will that which they will'd not, to approve that which they diſapprov'd, to love that which they oppos'd. Thence ſhe belives that when they conſent not but reſiſt, they have not from God the grace which is neceſſary to conſenting: which ſhowes that ſhe believes that the neceſſary Grace is that which ſurmounts reſiſtance and produces conſent: which is no other thing then to ſay that Grace effectual by it ſelf is abſolutely neceſſary.

Let any Moliniſt now come to maintain, (what he cannot deny, unleſſe he will diſclaim all his own principles) that an unbeliever and oppoſer of the Goſpel, ſuppoſe ſome Jew of this City, hath all the grace neceſſary to believing; nevertheleſſe he muſt acknowledge that the Church prays for him to the end he may believe. What doth ſhe implore for him? What grace doth ſhe pray God to grant to this Infidel? It cannot be that which is neceſſary to believing, ſince if it were, he ſhould not have all the grace neceſſary to believing; which is contrary to the Hypotheſis; there being a manifeſt contradiction between theſe two contradictories, namely that this man hath all the grace neceſſary to believing, and that he wants ſome grace neceſſary thereunto. Thus it followes from the principles of the Moliniſts that the Grace which the Church implores for this man is not neceſſary for him, unleſſe perhaps to lead him more eaſily and ſurely to believeing.

Whence this argument may be form'd. If an Unbeliever who reſiſts the Goſpel, hath all the Grace which is neceſſary for him to believe, it followes that when the Church prays for him to the end he may be converted to the faith, ſhe asks not of God to grant him a Grace which is abſolutely neceſſary for his believing. But according to the Moliniſts, an unbeliever who reſiſts the Goſpel, hath all Grace neceſſary to his believing. Therefore when the Church prays for him that he may be converted to the faith, ſhe asks not a grace which is abſolutely neceſſary to his believing.

You ſee, M. H. F. how the prayers of the Church are deſtroyed by this means. For theſe two things are perfectly oppoſite, namely, that an Infidel who reſiſts the Goſpel hath all the grace from God which is neceſſary for his believing; and that nevertheleſſe the Church deſires ſome grace for him which is neceſſary thereunto. Whence it followes that if an Infidel who reſiſts the Goſpel, hath all neceſſary Grace, 'tis in vain that the Church prays for him; or if 'tis not in vain, then he hath not all the grace neceſſary to his believing. Whereby Y. H. clearly ſees that what *Molina* holds herein is contradictorily oppoſite to the prayers of the Church, and that we have right to ſay with S. *Auguſtin*; *'Tis then in vain and moſt unprofitably rather then truly that We addreſſe prayers to God for them, to the end that by believing they may aſſent to the doctrine which they oppoſe, if 'tis not the proper effect of his grace to convert to the faith of his Goſpel the wills of men who oppoſe the ſame faith.* But becauſe the Church prays not vainly and unprofitably, it followes that the Infidel who reſiſts the Goſpel, hath not all the Grace which is neceſſary for him to believe, becauſe he hath not the effectual Grace which might cauſe him to believe. Wherefore Grace effectual by it ſelf is that which the Church asks of God, and which ſhe believes and maintains to be abſolutely neceſſary to every pious action.

In the third place, M. H. F. this invincible argument may be drawn from the Churches perſeverance in prayer. When the Church prayes for the converſion of an Infidel to the faith, or of a ſinner to repentance; what ever grace of poſſibility he may have receiv'd whereby he is able to turn himſelf, but doth not; yet the Church never ceaſes to continue praying to God to convert him and make him embrace repentance, and free him from the bonds of the devil till he be conver-

ted to God by faith and repentance. Therefore what ever Grace of possibility can be fancied, yet there is another grace besides which subdues free will to it self, & which the Church implores of God, which gives possibility with effect so as to work consent, and which as S. *Austin* speaks, constraines the unbeliever to embrace the faith. But 'tis this grace which is effectual by it self, which who so hath, is undoubtedly converted, and who so wants is not converted. Therefore the grace of faith or repentance which the Church prays for, is effectual by it self. And because, as I have often said already, the Church asks no grace of God but what she confesses to be necessary; it followes that the Grace which she asks is necessary and effectual by it self. This appears clearly by S. *Austins* words in the end of the 107th letter. *Do you not go about to hinder the Church from praying for Unbelievers to the end they may become believers? from praying for such as will not believe to the end they may be willing to believe? from praying for those who contradict her law and doctrine, that they may consent to the same, and that God would give them as he hath promis'd by the Prophet a heart to know God and ears to hear, the receiving of which is denoted by our Savior when he saith, He that hath an ear to hear let him hear? And when the Lord's Priest being at the Altar, you hear him exhort the people to pray to God, or pray aloud himself that he would so constrain the Infidels as to make them embrace his H. faith, will you not answer,* So be it?

This being suppos'd, M. H. F. I demand whether or no an Infidel who resists the Gospel hath a heart to know God? whether or no he hath eares to hear? whether or no he hath grace which compels him to the faith? If he hath all these things, to what purpose doth the Church pray for him that he may receive what he already possesses? If he hath not, then he hath not all the grace which is necessary to him for believing, since (besides what I have frequently evinc'd, that the Church implores no grace of God which is not necessary) 'tis certain that none can know God unless he have receiv'd a heart to know him, nor hear his word unless he have receiv'd ears to hear. Moreover, this Grace being effectual by it self, since as 'tis impossible for a man to know God unless he have receiv'd a heart to know him, so neither if he have receiv'd such a heart, can he but know him; having receiv'd a heart to repent, he cannot but repent; having receiv'd eares to hear, he cannot but hear; being impell'd by that motion which causeth to embrace the faith, he cannot but embrace the same: It followes clearly, that the grace which the Church implores of God as necessary to every action of piety, is effectual by it self.

In the fourth place the same truth is invincibly manifested by the refutation of the Molinistical grace, even an S. *Austin's* own words, speaking in this manner to *Vitalis* a Semipelagian; *You say, that God as much as lyes in him, causes us to* Will, *since he gives us the knowledge of his pleasure, but if we will not obey the same, 'tis we who are the cause that God's operation is fruitlesse to us. Which if you affirme, you contradict the prayers of the Church.*

Which reasoning of S. *Austin* utterly refutes any grace what ever that is subject (in its use) to Free Will, as being utterly contrary to the prayers of the faithfull. This Argument will evince it. Whosoever establishes a doctrine, from which it followes that he is of an opinion contrary to the prayers of the Church (as S. *Augustin* here judges that of *Vitalis*) he is in an error and alienated from the orthodox belief of the Catholick faith. But he who maintains a sufficient Grace subject to Freewill establishes a doctrine from which it followes that he holds an opinion contrary to the prayers of the Church. Which is prov'd by S. *Augustin* in this manner; Whosoever saith that we through our resistance and unwillingnesse to obey, cause God's operation upon us to become unprofitable, manifestly contradicts the Churches prayers. But he who maintaines a sufficient Grace subject to Freewill, saith that we by resisting such sufficient Grace and by not *willing* to submit thereunto, cause God's operation to become unprofitable. Therefore he is in an opinion contrary to that of the Churches prayers, and consequently erres, and is not in the belief of the Catholick faith.

Moreover all the thanks rendered to God by the Church prove the same thing; or as S. *Augustin* speaks in his 107. Epistle to *Vitalis*, *This truth appears no lesse clearly in thanks-giving then in prayer. It appears in the prayer which we put up to God for such as are still unbelievers; and it appears in the thanks which we render to him in behalf of those who are become believers. For as we ought to pray to him to the end he may accomplish that for which we pray, so we ought to render him thanks when he hath accomplisht the same.* Wherefore from the duty of thanksgiving I draw the 3. following arguments.

First, We render thanks to God, not only for what we have been able to do, but for what we have been willing to do with piety, and accordingly perform'd. Thus S. *Augustin* teaches us in his Epistle to *Vitalis*, where he saith, *Whence is it is that the Apostle requires the same thing of the Ephesians, when he saith, Moreover having understood what your faith is towards our Lord Jesus Christ, and your love to all the Saints, I continually give thanks in your behalf: but we speak now only of the first beginning of faith, when men who were remote and even averse from God, are converted to God, and begin to* will *that which they* willed *not, and to have the faith which they had not; for the effecting of which alteration in them, it is, that we pray for them, although themselves pray not, because they cannot call upon him in whom they do not believe. And when God hath wrought that in them for which we pray'd* (i. e. *when he hath turn'd their hearts*) *we give him thanks in their behalf, and themselves do the same. But as for the prayers which they make when they are already believers both for themselves and for the other faithfull, that God would cause them to proceed in his way; and as for the thanks which they render to him, when they do accordingly proceed therein, I conceive there needs no dispute concerning the same.*

From which words of S. *Augustin*, I most humbly beseech Y. H. to give me leave to forme this argument against the Molinists. We give thanks to God for what he hath already wrought in us: But there is no pious motion of our will nor any pious action, for which we do not give him thanks;

'thanks. Therefore there is no pious motion in 'our will nor any pious action which God doth 'not work in us. And consequently the grace of 'God necessary to every action of piety is effectu-'al by it self of every pious motion of the will and 'of every pious action.

'*'Tis therefore unprofitably*, saith S. *Augustin* 'in the same Epistle to *Vitalis*, and meerely for fa-'shion, *rather then really, that we render thanks to 'God with joy when any unbelievers are converted, if 'it be not he who worketh that in them for which we 'thank him. Let us not deceive men, I beseech you, 'for as for God we know that we cannot deceive him.*

The second Argument is this. The Church doth not give thanks to God for the conversion of any one to faith or repentance, unlesse when she is perswaded that he really believes or repents in his heart for his offences, The Church therefore doth not believe, that God hath wrought the conversion of the sinner, and afforded all necessary assistance thereunto when he hath onely granted the grace which gives onely the power, as the Molinists hold; but then only when he hath inspired the grace by vertue whereof the first conversion undoubtedly follow'd, as I said when I spoke concerning prayer. This is prov'd evidently by that passage of S. *Augustin*, *The Apostle having said that the Law is the strength of sin, subjoynes immediately, But we give thanks to God who hath caus'd us to overcome through our Lord Jesus Christ.* And thus the victory whereby we surmount sin, is nothing else but a gift of God, who in this combate assists our Freewill. Upon which account Christ himself saith, *Watch and pray, that ye fall not into temptation; and thus all who stirre against their concupiscence ought to pray that they enter not into temptation, that is, that it may not captivate and prevail over them. But we fall not into temptation, when by a right will we surmount an evil lust.* These last words of S. *Augustin* are very much to be observ'd, as whereby he clearly teaches that he who doth not overcome temptation, but on the contrary is overcome by it, hath not had that grace which the faithfull implore of God, when they pray him not to suffer them to enter into temptation, Whence it evidently followes, that the grace necessary for overcomming all kind of temptations, which the faithfull beg of God in their prayers, and for which they thank him when they have receiv'd it, is not onely a grace of possibility dependant upon Free-will, but a grace of possibilty, of will and of action, and consequently effectual by it self.

The third Argument is this. If God's grace affords onely a possibility and worketh not the very consent, that is a right or good will, by its own strength, then we ought to thank God for giving us the faculty to will aright or do well, but not for what we have done well and co-operated with his grace. According to *Molina*'s principles, we ought to thank him for giving us a grace which he foresaw we would use well and co-operate therewith. But to speak according to truth, we could not thank him for that we had us'd that grace well and co-operated therewith, since this use and co-operation would not be given us by God, but left to our Free-will: which cannot be so much as thought of without impiety.

I conceive, M. H. F. that Y. H. clearly sees how strong and invincible this Argument drawn from the prayers and thanksgiving of the Church, is, to prove that Grace effectual by it self is necessary to all actions of piety. Which caus'd S. *Augustin* to say with so great reason in the seventh chapter *de Dono Perseverantiæ*; *Had we no other instructions but this, the Lord Prayer were more then sufficient to uphold the cause of Grace which we defend.* And in the 23d. Chapter; *As the Church was from its first rise instructed in those Prayers, so she hath been instructed and educated in this faith, and is every day more and more confirm'd therein.* And in the 95. Epistle to Pope *Innocent* I. *Prayer it self is a most clear proof of Grace.* And Pope *Celestine* in the ~~10. Chap.~~ of his Epistle to the Bishops of *France*, The manner according to which we ought to pray, teaches us also what we ought to believe. Wherefore 'tis no wonder if S. *Augustin* in all his works, and all the H. Fathers, who together with him so stoutly maintain'd the true grace of Jesus Christ against the Pelagians, have shewn the tradition and constant and perpetual doctrine of this grace effectual by it self in the prayers which the Church hath offer'd to God from the beginning of her establishment, and which she will continue to offer to him till the end of the world: For the Church hath alwayes dayly implor'd of God the actual believing and conversion of the hearts of all Infidels, whose wills are remote from, and contrary to him; and in behalf of the faithfull, who believe in him with the heart and confesse him with the mouth, perseverance and victory in temptations: and for all these gifts she incessantly renders thanks to him.

Having therefore most clearly prov'd, M. H. F. that these two principles are of the Catholick faith; first, that the Grace which the Church asks of God in her prayers, is necessary; and secondly, that it is effectuall by it self, and that we cannot imagine that the Church prays for any other. Wherefore it irrefragably followes from those prayers of the Church, that Grace effectual by it self is necessary to all actions of piety, and that consequently whoso denies, manifestly subverts all the Churches prayers.

Your Holinesse, M. H. F. may hence very easily judge what opinion you ought to have of this new doctrine, of a Grace subject to our Free-will; and I dare boldly affirme in your presence, for a conclusion of this first point of our dispute, that this doctrine of *Molina* is no lesse pernicious and sacrilegious then the very doctrine of *Pelagius*. For the Fathers of the Council of *Carthage* in their Epistle to Pope *Innocent*, (which is the 90th amongst those of S. *Augustin*) declare that the opinions of the Pelagians are sacrilegious and pernicious, in as-much as it necessarily follows from their doctrin, that we ought not to pray to God not to leave us to fall into temptation; and that it seems a vain thing that the Church implores of him in behalf of his people what she prays for; to the end they may please him by living in his love & fear.

Now he who maintains an opinion from whence such things follow; however his words be different from those of *Pelagius*; and what-

'ever other grace he admit, yet he also embraces 'a pernicious, deadly and sacrilegious doctrine; 'and what he adds concerning the necessity of a 'sufficient Grace subject to Free-will, hinders not 'but that he is in an error; because they who hold 'this Grace, can as little as the *Pelagians*, avoid 'contradicting the prayers & thanksgivings of the 'Church (as I have prov'd) and declaring them-'selves enemies of that Grace of God, which the 'prayers of the Saints prove so evidently, that is 'to say, Grace effectual by it self.

'All this Doctrine of the Fathers of the *Carthaginian* Council, confirm'd also by that of *Milevis*, was approv'd by Pope *Innocent* I. in the E-'pistle he writ to them (which is the 91. amongst 'those of S. *Augustin*) *We see not* (saith he) '*any thing to be added to what you have done, because* 'we see not that you have omitted or forgotten any 'thing for the perfect refutation of those Errors, and 'the convincing of such as maintain them.

'It appears also by the whole Epistle that the 'principal cause why that great Pope detested the 'Pelagian Error, was, for that it takes away the 'necessity of Prayer. *Pelagius* (saith he) *and* 'Celestius are so presumptuous as to endeavour to 'perswade us that we ought to implore God's aid, and 'have no need of it, although all the Saints affirm that 'without it we can do nothing. And afterwards; 'there being nothing whereunto our profession more 'obliges us, and all our daily prayers tending only to 'implore Gods mercy, how can we endure them who 'teach these Errors? But see the thundring words 'wherwith that most H. Pope strikes the *Pelagians*; 'Being arm'd, saith he, *in their discourses with false* 'subtilties, they cover themselves with the vail of the 'Catholick and Orthodox faith, and exhaling a 'mortal poyson to infect the hearts of those who hold 'the sound doctrine and cause them to embrace error, 'they endeavor to overthrow the whole belief of the 'true faith. Wherefore the course of so dangerous 'a poyson requires to be checkt, to the end it may 'spread no further; 'tis requisite to apply the Iron 'and the Fire to this sore. For what can be more 'wicked and heathenish, more remote from our holy Re-'ligion, and more opposite to the spirit of Christianity? 'Is there any thing more deadly to souls, more apt to 'thrust them into a precipice, and more likely to ex-'pose them to all kind of dangers? They thereby high-'ly declare themselves themselves enemies of the Ca-'tholick faith; they publish their ingratitude for 'the benefits which they have receiv'd from God, and 'care not to be worthy of our Communion, since they 'have polluted it by publishing such errors. They 'have absolutely abandon'd our Religion. For there 'is nothing whereunto our profession more obliges us, 'and all our daily prayers to God tending only to im-'plore his mercy, how can we endure them who teach 'such errors? What strange error is that which 'blinds them? Do not they deserve to be plung'd as 'they are in such grosse darknesses? 'Tis fit to root 'them out of the midst of us; they are to be driven 'far from the Church, that the evil may be kept 'from taking more root in our bowels, and by spread-'ing further become incurable. What this Gangrene 'hath corrupted, is to be cut off from what remains 'sound in the body of the Church, to the end the 'strength of so dangerous a poyson reach not to the 'parts which are not yet sick, and that the flock 'may remain sound by the separation of the sheep in-'fected with this cruel pestilence.

'Now wherefore, *M. H. F.* doth this great 'Pope speak with so much heat against those He-'reticks, unlesse because they dared to affirm, that 'men have no need of Effectual Grace for the 'performing of Righteousnesse, overcoming of 'sin, and observing of Gods Commandments? For 'he accuses them throughout the said Letter of 'denying that assistance of God which we pray 'for; and consequently of taking away the ne-'cessity of prayer. But the succour which we ask 'and obtain by prayer, is effectual by it self and 'cannot be understood after any other manner, as 'I have most clearly prov'd. Consequently, the 'cause of his condemning them as Hereticks, and 'declar'd enemies of the faith and Christian piety, 'is, because they affirm'd, that we have no need 'of the grace of God effectual by it self for the 'accomplishing the Commandments & surmount-'ing temptations. Now this is the very same 'which the *Molinists* teach and maintain at this 'day, whilst they hold their sufficient Grace sub-'ject to Free-will; and I shall further presse them 'with this Argument, which shall be the conclusion 'of all that I have hitherto spoken.

'The cause why S. *Augustin*, the Fathers of the 'Council of *Carthage*, Pope *Innocent* I. and the 'whole Church condemn'd the doctrine of the *Pe-'lagians*, as impious, heretical & sacrilegious, is, for 'that it follows from thence, that the Grace which 'the Church begs of God by her prayers, is not ne-'cessary in order to doing good. Whence it ap-'pears, that every Doctrine from whence the 'same consequence may be drawn, is likewise he-'retical, sacrilegious, and worthy to be struck 'with Anathema. But it follows from the Moli-'nistical doctrine of sufficient Grace subject to 'Free-will as to its use, that the grace which the 'Church asks of God by her prayers is not neces-'sary in order to doing good, since, as I have 'shewn by invincible proofs, the Grace implor'd 'by the Churches prayers, is effectual by it self, 'and it followes from the doctrine of sufficient 'Grace subject to Free-will is not necessary to do-'ing good. Therefore it follows from the doctrine 'of Molinistical grace, that the Grace implor'd by 'the Churches prayers is not necessary to doing 'good; and thus by manifest consequence the do-'ctrine of Molinistical grace subject to Free-will 'ought according to the judgement of S. *Augu-'stin*, all the other Bishops of *Africk*, Pope *In-'nocent* I. and the universal Church, to be account-'ed heretical, sacrilegious, and worthy to be struck 'with Anathema.

'I purposed *M. H. F.* here to end this so 'long Dispute at this time, for fear of being tedious 'to Your Holinesse, but judging by the gentle-'nesse and extream goodnesse wherewith You do 'me the honour to hear me, that You give me full 'liberty of speaking, and will not be displeas'd 'that I employ what remains of this day in bring-'ing new proofs; I shall endeavor to show by a 'second testimony of S. *Augustin* the truth of the 'same Proposition which I have undertaken to 'prove, and which is the subject of all the pre-'sent Contest; namely, that Grace effectual by 'it self is necessary to all actions of piety. 'Tis the

subject

‘ ſubject which that great Saint handles in the book ‘ *De Gratia Chriſti*, wherein he repreſents ſo ‘ clearly and with ſuch lively colours what is the ‘ true Grace of Jeſus Chriſt, to the end that the ‘ ſame may be diſtinguiſht from that falſe Grace, ‘ which *Pelagius* endeavor'd to eſtabliſh by his diſ- ‘ guiſements and artifices. But that the teſtimony ‘ of this great Light of the Church may have as ‘ much weight and authority upon Your Holineſs's ‘ mind as it deſerves; I conceive requiſite to give ‘ Your Holineſſe a brief account of the occaſion of ‘ S. *Auguſtin's* writing that Book. 'Tis therefore ‘ to be obſerv'd, as Eccleſiaſtical Hiſtory and that ‘ Book it ſelf teach us, that *Albinus*, *Pinianus* and ‘ *Melanius*, ſo illuſtrious among the Romans for ‘ their birth, quality and piety, that none ſurpaſs'd ‘ them in Nobility, Dignity and Riches, going out ‘ of devotion into *Paleſtine*, and there finding *Pe-* ‘ *lagius*, exhorted him to condemn in writing the ‘ evil opinions whereof he was accus'd; where- ‘ unto he ſcrupled not to condeſcend, in hope that ‘ by pronouncing a falſe Anathema upon them, ‘ and making a diſguis'd and artificial profeſſion of ‘ faith, he might attract to himſelf perſons of ſo ‘ great authority, and cauſe all the world to judge ‘ him innocent, not only of the crime, but likewiſe ‘ of the ſuſpition of Hereſie. See the words which ‘ he writ; *I anathematiſe thoſe who affirm or believe, that the grace whereby Jeſus Chriſt came into the World to ſave ſinners is not neceſſary, not only in all places of the earth, but alſo in every moment and in all our actions: And I acknowledge, that all they who endeavor to aboliſh or oppoſe it, fall into eternal condemnation.*

‘ Aſſoon as *Albinus* and *Pinianus* had this con- ‘ feſſion of *Pelagius*'s faith in their hands, they ‘ ſent it to S. *Auguſtin*, and deſir'd him to ſend ‘ them his judgement upon it. He anſwer'd them, ‘ that *Pelagius* ſpoke like a Catholick, and yet was ‘ much to be diſtruſted, becauſe he hid his poiſon ‘ under the ambiguity of the word *Grace*, thereby ‘ the more eaſily to deceive ſuch as took not the ‘ more heed thereunto. And upon this occaſion he ‘ expreſly writ a whole Book concerning the grace ‘ of Jeſus Chriſt, and ſent the ſame to them, where- ‘ in he deſcries all *Pelagius*'s artifices, unfolds all ‘ the ambiguities of his words, teaches what is to ‘ be underſtood by the words [Jeſus Chriſts ‘ Grace] and what Grace that is which *Pelagius* ‘ ought to confeſſe neceſſary to every pious acti- ‘ on, if he would not be barely a nominal, but alſo ‘ a real Chriſtian.

‘ Now before I engage further in this diſcourſe, ‘ I humbly beſeech Your Holineſs to give me leave ‘ to obſerve two things by the way: Firſt, That ‘ the underſtanding of the true Grace of Jeſus ‘ Chriſt and its efficacy upon the will of men, doth ‘ not concern only Doctors, Biſhops, Prieſts and ‘ Monaſticks, but alſo the Laicks of what ſex and ‘ condition ſoever; for S. *Auguſtin* hath addreſs'd ‘ his principal works againſt the *Pelagians* to Lay- ‘ perſons, to the end they might not be drawn into ‘ their Error by their ſubtilties and vain Philoſo- ‘ phy. For we ſee that he hath written a Book in- ‘ titl'd *De Spiritu & Litera* to *Marcellinus*, and ‘ that *De meritis & remiſſione peccatorum* to the ‘ ſame; that *De natura & Gratia* to *Jacobus & Fi-* ‘ *maſus*; that *De Gratia Jeſu Chriſti*, (of which ‘ I make uſe for the framing of this Argument) ‘ to *Albinus*, *Pinianus & Melanius*; that *De gra-* ‘ *tia & libero arbitrio* to the Monks of *Adrumetum*, ‘ (for in thoſe dayes Monks were reputed amongſt ‘ the Laicks) and afterwards to the ſame that *De-* ‘ *Correctione & Gratia*. Wherefore 'tis no wonder ‘ if the ſame S. *Auguſtin* in his 120 Epiſtle reckons ‘ thoſe in the number of the fooliſh virgins that are ‘ excluded from the Kingdom of heaven, who ‘ bear not in their hearts the underſtanding and ‘ love of Grace; and who are ignorant, as he ſaith, ‘ in chap. 37. that none can be continent unleſſe ‘ God give him continence.

‘ The ſecond thing which I draw and obſerve ‘ from thence, is, that this ſingle book is more ‘ then ſufficient to decide all the controverſies that ‘ can ariſe touching the grace of Jeſus Chriſt. For ‘ *Pelagius*, ever after the Council of *Dioſpolis*, ‘ where he was conſtrain'd to renounce his error, ‘ conſtantly acknowledg'd with the Catholicks, that ‘ the grace of God by Jeſus Chriſt is neceſſary to ‘ every action of piety. But the difficulty was, ‘ what is to be underſtood by the terme *Grace*. ‘ Which was the cauſe that S. *Auguſtin* continually ‘ repeates the ſenſe thereof in his book. When ‘ *Pelagius* ſaith, that Free-will hath always need to ‘ be aided by the grace and aſſiſtance of God, the ‘ queſtion is what grace and aſſiſtance he means: ‘ wherefore 'tis not ſufficient to denominate a man ‘ a Catholick, that he acknowledges a Grace of ‘ God neceſſary to every act of piety, ſince here- ‘ ticks themſelves believe, or make ſemblance of ‘ believing as much; but we muſt moreover agree ‘ upon the true Grace of Jeſus Chriſt, without con- ‘ triving another in ſtead of it. Now being S. *Au-* ‘ *guſtin* compos'd that book of the Grace of Jeſus ‘ Chriſt, to take away all ambiguity which might ‘ be found in the word *Grace*, we have nothing ‘ elſe to do but to weigh and conſider with great ‘ care what he underſtood by the word Grace ‘ when he diſputed againſt *Pelagius* in the name of ‘ the whole Church, and what that Grace is which ‘ he would oblige that heretick to confeſſe neceſ- ‘ ſary to every act of piety, that he might be held ‘ a Catholick. In which we cannot be miſtaken, ‘ being S. *Auguſtin* hath unfolded the meaning of ‘ it in a great multitude of definitions, whereof I ‘ ſhall briefly recite ſome of the principal to Y. ‘ H.

‘ *'Tis that*, ſaith he, *whereby God inſpires a holy* ‘ *delectation, to the end to cauſe us to do all that which* ‘ *we know we ought to do.* chap. 3.

‘ *'Tis that, whereby God operates in us not only the* ‘ *power but the will and the action*, chap. 3.

‘ *'Tis that, whereby God inſpires the ardour of love* ‘ *into the will.* chap. 6.

‘ *'Tis that, whereby every good thing is not only en-* ‘ *joyn'd but perſwaded to us.* chap. 10.

‘ *'Tis that, which is not common to all becauſe, all* ‘ *have not faith, and ſwaſion is not alwayes accom-* ‘ *pany'd with perſwaſion.* Ibid.

‘ *'Tis that, which is intimated in thoſe words;* ‘ *No man can come unto me unleſſe he be drawn by my* ‘ *Father who ſent me.* Ibid.

‘ *'Tis that, which we ought to believe God diffu-* ‘ *ſes from above into the ſoul with ineffable ſweet-* ‘ *neſſe, not only by cauſing it to know the truth, but*

by

'*by inspiring charity into it.* chap. 13.

'*'Tis that, whereby God together gives to such whom he calls according to his purpose, both to know what they ought to do, and to do what they know their duty.* Ibid.

'*'Tis that, whereby God's commandments seem not terrible but easy.* Ibid.

'*'Tis that, whereby all who are drawn and taught by the Father come to the Son: according to those words of the Gospel, whosoever hath heard and learned of my Father, cometh to me,* chap. 14.

'*'Tis that, whereby God teacheth men inwardly, in such a manner, that not only their mind knows what they have learn'd of him, but their will desires it and their actions perform it.* Ibid.

'*'Tis that, whereby not only the natural possibility of willing and operating is assisted, but also the will and operation it self.* Ibid.

'*'Tis that, which together gives the advancement of the possibility, and the affection of the will and the effect of the action.* Ibid.

'*'Tis that, whereby God with an internal, hidden, admirable and ineffable power works in the hearts of men not only a true knowledg but also a right will.* chap. 24.

'*'Tis that, which the Apostle pray'd for in these words; We pray God not only that you may not commit evil, but that you may do good.* chap. 25.

'*'Tis that, whereby the love of God is shed abroad in our hearts by the H. Spirit which is given us, so that without it we cannot do any good relating to piety and true righteousnesse.* chap. 26.

'*'Tis that, whereby God gives us, not the spirit of fear, but that of vertue, charity and continence.* chap. 33.

'*'Tis that, whose assistance giveth the will and the action by the infusion of the H. Spirit.* chap. 34.

And lastly, 'tis that which by the inspiration of a most ardent and pure love is a help and furtherance to do well, added to nature and instruction. chap. 35.

These are the conditions and properties of the true grace of Jesus Christ, by which it distinguishes it from whatever other grace can be feigned or imagined, and which 'tis evident cannot quadrate but to grace effectual by it self. From whence I draw this argument,

The Grace whereunto S. *Augustin* attributes all these Properties is the true Grace of Jesus Christ necessary to every action of piety. But Grace Effectual by it self is that whereunto S. *Augustin* attributes all these Properties. Therefore Grace effectual by it self is necessary to every action of piety.

The same Argument which establishes the Effectual Grace of Jesus Christ, overthrowes the Molinistical Grace subject to Free-will, as I am going to make good by four several proofs. First, the Grace necessary to every act of piety, is, according to S. *Augustin*, a help to doing well, added to nature and instruction by the inspiration of a most ardent and pure love. But Molinistical Grace is not such. And by consequence, &c. The Minor I prove thus. The Will cannot receive the inspiration of a most ardent and pure love, without it begin to be good. But Molinistical grace may subsist without the will's being good in any sort: but the same may alwayes remain bad; because this Grace leaves it still in a state to be good or bad. Therefore Molinistical grace is not by an inspiration of a most ardent and pure love. Hence being S. *Augustin* affirms in the 31. Chap. *de Grat. Christi*, that he never found *Pelagius* acknowledge in any of his Writings such help added to Nature and Instruction by the inspiration of a most ardent and pure love; And being *Molina* acknowledges the same no more then he did; it followes that he agrees with *Pelagius* to overthrow the true Grace of Jesus Christ.

Secondly, The Grace of Jesus Christ is an heavenly teaching, whereby God so instructs the heart of man with such inexpressible sweetnesse, that he who receives that instruction, hath not the knowledge only of what he sees, but also the will wherewith he desires it, and the action whereby he performs it, Chap. 14. But the Grace whose use is left to Free-will, is not such: Therefore, &c.

Thirdly, We cannot say of the Grace of Jesus Christ, that by it man learns of God what he ought to do, but that he will not do what it teaches him. Now this may be affirm'd of the Molinistical grace; Therefore the Molinistical grace is not the Grace of Jesus Christ, Chap. 14.

My fourth proof is this; Whosoever receives from God the Grace of Jesus Christ, comes to the Son of God; & whosoever comes not to him, hath not that Grace. Ibid. chap. 14. But many have the Molinistical grace who come not to the Son of God: Therefore the Molinistical grace is not the Grace of Jesus Christ; and consequently is not that Grace which S. *Augustin* saith was necessary to be acknowledg'd by *Pelagius*, if he would be a real and not a nominal Catholick.

Now let any one of the upholders of such Molinistical grace appear in presence of Your Holinesse; let him vaunt as much as he pleases that he holds not the opinions of *Pelagius*; let him say, I am not a *Pelagian*, because *Pelagius* acknowledg'd no other grace, but an external aid of the Law and Doctrine, or Instruction; But I moreover confesse an internal and supernatural Grace, whereby God enlightens the Understanding and moves the Will, but whose use is left to Free-will. *Certes*, I should answer him, 'Tis very brave; I am extreamly glad you are not altogether a *Pelagian*. But what are you the better, if you depart from *Pelagius*, but cloze not with the sentiments of the Church? And what advantage is it to you, to reject the Pelagian grace, if you do not admit the Christian? For how remote soever you are from *Pelagius*, whatever Grace you admit, whatever colours you paint it withal, and whatever Title you give it of *internal* and *supernatural*, if this Grace be not the same which S. *Augustin* saith *Pelagius* must confesse, to the end he may be not only in name, but in Truth a Catholick; the Confession which you make of such other grace, may perhaps keep you from being wholly a *Pelagian*, but it can never make you passe for a Christian. For I grant it true as you say, (and this is no place to dispute it) that *Pelagius* deny'd, that there is any internal and supernatural

'pernatural Grace contrary to what S. *Auguſtin* 'maintain'd, *viz.* That there is an internal and ſu-'pernatural Grace; But S. *Auguſtin* moreover 'maintain'd, That this Grace is Effectual and ſub-'dues the Free-will to it ſelf. While you hold a-'gainſt *Pelagius* that there is an internal & ſuper-'natural Grace, you hold at the ſame time againſt S. '*Auguſtin*, that the ſame Grace is ſubject to Free-'will. So that by your acknowledging an internal 'and ſupernatural Grace, perhaps you are not a '*Pelagian* therein; but inaſmuch as you acknow-'ledge not that the ſame is Effectual, you are not 'yet a Catholick. You are as yet neither *Pelagian* 'nor Catholick; or rather, you are not at all a 'Catholick, but you are a *Pelagian*, in that you 'agree with *Pelagius* to oppoſe that Effectual 'Grace, which you will not acknowledge to be the 'true Grace of Jeſus Chriſt.

'Whereunto I add, That your ſentiment in the 'confeſſion of this internal & ſupernatural Grace 'is not far from that of *Pelagius*, which I prove by 'Chap. 13. of the ſame Book of S. *Auguſtin*. 'He who knows what he ought to do, and doth it 'not, is not yet inſtructed of God by Grace, but 'only by the Law; he hath not been taught by the 'Spirit, but only by the Letter. And in Chap. 14. 'Jeſus Chriſt ſpeaking of this manner of teach-'ing, ſaith, *Whoſoever hath heard the words of my 'Father, and hath been taught by him, cometh to me.* 'And it cannot with truth be ſaid of him that 'comes not to Chriſt, He hath known and learnt 'that he ought to come, but he will not do what 'he hath learnt he ought to do. No certainly, 'this cannot be ſaid of that manner of inſtruction 'according to which God teaches us by his Grace. 'Now he who hath onely the Moliniſtical grace, 'hath not been taught of God by grace and by the 'Spirit, but onely by the Law and by the Letter; 'and conſequently, the Moliniſtical grace is no o-'ther then the Pelagian, which conſiſts only in the 'Law and Inſtruction. Whereby it appears, that 'the terms of internal and ſupernatural Grace, 'are only ſimple words made uſe of by the *Moli-'niſts* to cover and hide their Pelagian grace, to the 'end to avoid the indignation which the ſame 'would excite againſt them, and by this difference 'of words to obſcure the Truth, and to keep 'themſelves from being ſo eaſily convinc'd of 'their Error.

'After this Argument, I ſhall proceed to S. *Au-'guſtin's* third proof taken out of the ſame book, '*de Grat. Chriſti*; where he throughly treats of 'the aſſiſtance of the poſſibility of the will and of 'the action; which he maintains to be the true 'Grace of the Redeemer, and which was the ſub-'ject of the whole Diſpute between him and *Pela-'gius*. For ſee how that great Saint ſpeaks of this 'Heretick. *Pelagius* eſtabliſhing three ſeveral 'things, whereby he ſaith Gods Commandments 'may be fulfilled, viz. *Poſſibility*, *Will* and *Actio-'n*. Poſſibility, whereby a man is able to be-'come Righteous; Will, whereby he is willing 'to become Righteous; and Action, whereby he 'is actually Righteous. He confeſſes that the firſt, 'viz. Poſſibility, is given by the Creator of our 'Nature, and depends not upon our ſelves, ſince 'we cannot but have it whether we will or no. But 'as for the two others, namely, Will and Action, 'He holds that they are in our power, and that 'we have ſo much the dominion of them that they 'depend only upon our ſelves. Whence *Pelagius* 'concluded, that a man deſerves to be commended 'for his good will and his good actions; or ra-'ther that God and man deſerves to be commend-'ed for the ſame, becauſe God gives him the 'poſſibility of that good will, and of that good 'work, and alwayes aſſiſts that poſſibility by the 'ſuccour of his Grace. And a little after, 'That 'we can do, ſpeak and think any kind of good, it 'is from God who gives us that power. But that 'we act, ſpeak, or think well, this is from our 'ſelves, becauſe we can turn into evil the power 'which we have to do all ſuch things.

'Now, ſaid *Pelagius*, Can he who ſpeaks in this 'manner be taken to deny Grace? And truly, '*M. H. F.* who would not have taken the con-'feſſion of that Heretick to be wholly Catholick? 'For to judge thereof by our natural Spirit, what 'elſe can the Grace of Jeſus Chriſt be imagin'd to 'be, but that ſuccour whereby our natural poſſi-'bility is aſſiſted. Yet if Your Holineſſe pleaſes 'we will ſee what S. *Auguſtin* anſwers to this. 'After a long and exact Diſpute which tends to 'ſhew that the Grace of Jeſus Chriſt, gives us to-'gether both the advancement of poſſibility, and 'the affection of the will, and the effect of opera-'tion, he ends the 47 Chapter with theſe words: 'If *Pelagius* agreed with us, that God aſſiſts us, not 'only by giving us the poſſibility which may be in 'man, though he neither *will* nor *do* good, but by 'giving us the very will and action it ſelf, that is, 'by cauſing that we both will and do the good, 'which is not in man except when he willeth good 'and doth it, and if he further confeſſes that ſuc-'cour to be ſuch, as without which we neither will 'nor do any good; *and that 'tis the Grace given us 'by Jeſus Chriſt our Lord, according to which he 'makes us Righteous with his Righteouſneſſe, and not 'by our own; ſo that true Righteouſneſſe is that 'which is deriv'd to us from him; I think there would 'be no more ground of Diſpute between us touching 'the help of Gods grace.*

'In which words of S. *Auguſtin*, there are ma-'ny things carefully to be obſerv'd.

'1. That the aſſiſtance of Poſſibility, and that 'of that of the poſſibility of the Will and of Acti-'on join'd together, are two different aſſiſtances.

'2. That a man have the aſſiſtance of poſſibi-'lity, although he will not do good, and do it 'not.

'3. That the aſſiſtance of Poſſibility, of the 'Will and of Action, is never found in a man, but 'it cauſes him to will and to do good.

'4. That this laſt ſort of aſſiſtance is ſo neceſ-'ſary, that we never either will or do any good 'without it.

'5. That this aſſiſtance is the true Grace of 'God, which is given us by Jeſus Chriſt our 'Lord.

'6. That it follows from this aſſiſtance that the 'Righteouſneſſe of good works, by which we 'are Righteous, is not a Righteouſneſſe which 'proceeds from the Law and from Free-will, but 'a Righteouſneſſe which comes from God.

These things being premis'd, I argue thus in favor of Effectual Grace. The Grace of God by Jesus Christ our Lord is absolutely necessary to all sort of pious Actions. But the Grace of God by Jesus Christ our Lord is nothing else but the assistance of Possibility, of Will and of Action, as S. *Augustin* teacheth when he explaineth the faith of the Church against *Pelagius*. Therefore the assistance of Possibility, of Will and of Action, is absolutely necessary to every pious action. Now this Assistance is Grace Effectual by it self, since 'tis by this assistance that man willeth and alwayes doth good. And consequently, Grace Effectual by it self is necessary to all actions of piety.

Which Argument against the *Molinists* I thus manage. Whatsoever name be given to Grace, and although it be styl'd *internal* and *supernatural*, yet if it be such as is found in a man sometimes who neither willeth nor doth good, it may be said to be alwayes included within the bounds of the assistance of Possibility, or rather (to speak more clearly) 'tis onely an assistance of possibility, not the true Grace of Jesus Christ. Whosoever therefore saith, that this Grace is that which is necessary to all actions of piety, without need of a Grace Effectual by it self, he doth, (as *Pelagius*) acknowledge only a grace of possibility, and deny the true grace of Jesus Christ, which is the assistance of Will and Action.

Now I demand of a *Molinist*, whether or no he believes that the grace of Will and Action is necessary to all acts of piety; if he doth not, he cannot, according to S. *Augustin* be accounted a Christian, if he doth, and yet hold that such a Grace is not Effectual by it self, he cannot deny but it follows from thence that a man may have it, and yet neither will nor do good. Which being suppos'd, I answer thus.

According to S. *Augustin*, The Grace of Possibility, is that which is found in a man, although he neither willeth nor doth good. And the grace of Will and Action is that which is never in a man but when he wills and do's good. Now Molinistical grace is in a man, although he neither wills nor do's good. Therefore this grace is only a grace of possibility, and not a grace of will and action. Whence it appears clearer then the day, that although the *Molinists* acknowledge that there is a grace of will and action, yet they affirm it onely with the mouth, for avoiding the Odium and Indignation which the denying thereof would draw upon them; but in reality they deny and oppose it in the sense wherein S. *Augustin* maintain'd it against *Pelagius*.

But *M. H. F.* There follows one thing further, which is more detestable, and no doubt will more move Your Holinesse. When S. *Augustin* disputing against *Pelagius*, ask'd him, whether a right will and a good action proceeds from man or from God? This Heretick answer'd him, that the same proceeds from both; from man because he wills and acts; and from God (although he durst not expresse it so clearly) because he gives (said he) that power to man, and assists him alwayes with the help of his Grace. Whence S. *Augustin* argu'd against him, that according to this opinion a bad action proceeds from God, since he gives man power to do it. See his words in Chap. 17.

Here F. *Des-mares* was going to read the said passage, but the light fail'd him, so that he was constrain'd to leave this Argument before he had finish'd it, and to do as is above related.

When F. *Des-mares* had done speaking, we all five advanc'd into the middle of the void square, the Assembly remaining as at the first. And approaching near the Pope, we kneel'd down and presented to him the five new Writings which we had prepar'd for that purpose, with a Memorial in which mention was briefly made of them, and by which we requested the Pope, that both these and the former might be presented to our Adversaries. The Abbot of *Valcroissant* askt him, when it pleas'd his Holinesse to have us appear again in order to proceed. The Pope answer'd, that he had not yet thought of it, but he would consider upon it. The Abbot reply'd, that it should be when his Holiness pleas'd, but we conceiv'd it our duty to testify to him that we should be always ready to appear as often as it pleas'd his Holinesse to summon us. As I presented our Writings to the Pope, which contain'd between five and six quires of paper, he offer'd to take them with his own hand, and Cardinal *Spada* arose from his seat, and came to ease the Pope of that trouble; but at the same time I laid them upon a little seat on the Pope's right hand, and Cardinal *Spada* onely helpt me to place them better: yet by this advance he got a more commodious situation for hearing what we said to the Pope; for being very near him, we spoke sufficiently low. In giving him these Writings, I told his Holinesse, it would be needful to let them be seen by my Lords the Cardinals, the Divines then present and such other as his Holinesse pleas'd; that several Copies of them were requisite, which it was impossible to supply by the help of Scribes, who committed a thousand faults; that to prevent all these inconveniences, we had presented a Memorial to the Master of the sacred Palace, to desire his permission for their printing only *ad hunc effectum*, that our Request seem'd to him equitable enough; but that it being an Affair wherein his Holinesse himself was employ'd, the Master of the sacred Palace thought not fit to do any thing in it, unless his Holinesse were first consulted, and that it were done by his privity and order; that the Master of the sacred Palace was there present; that if it pleas'd his Holinesse to signifie his allowance thereof, and tell him that it might be done with the conditions propos'd by us which we conceiv'd just, we should be much bound to his Holinesse for the favor. The Pope answer'd us that he would think upon it, and let us know what he should judge expedient. We reply'd that we should attend his orders, and be ready to obey him in this and all other things. We kiss'd his feet, he gave us his benediction, and we withdrew.

The Copy of this last Memorial which we presented to the Pope with our five new Writings here follows, together with that which we presented to the Master of the sacred Palace.

To

To our H. Father Pope *Innocent* X.

A Catalogue of all the Writings which were hitherto preſented here in the Affair of the five Propoſitions by the Doctors defenders of S. *Auguſtin.*

MOST HOLY FATHER,

THIS ſome moneths ago that we preſented to Your Holineſſe two Writings with their Abridgement. The firſt of which is the firſt Information in reference to fact againſt M. Hallier *and his Collegues; and it concerns what paſs'd touching the buſineſſe of the Five Propoſitions, from* July 1. 1649. *to* July 11. 1652. *where we diſcover a great multitude of the foul dealings and ambuſhes of our Adverſaries.*

The ſecond Writing is the firſt Information touching matter of Right againſt the ſame Adverſaries; and it concerns the authority of S. Auguſtin, *which we prove by the whole Tradition of the Church.*

At this day M. H. F. we preſent five other Writings to Your Holineſſe.

The firſt is the firſt part of the ſecond Information as to matter of fact againſt the Jeſuites, and it contains above a hundred Propoſitions againſt the authority of S. Auguſtin, *drawn out of their books.*

The ſecond comprizes in few words the diſtinction of the ſeveral ſenſes whereof the Five Propoſitions are capable, and the clear and true ſentiment of our Adverſaries, of the Calviniſts and Lutherans, and alſo our own touching the ſame matter.

The third contains the ſecond Information as to matter of Right, namely, that which concerns Grace Effectual by it ſelf, which is the point whereunto this whole Controverſie is reduc'd; and we ſhew that Catholicks can in no wiſe queſtion this grace, principally upon this ſole conſideration, that 'tis impoſſible to deny it without eſtabliſhing at the ſame time that which is contradictorily oppoſite to it, to wit, the Moliniſtical Grace ſubject to Free-will, and without approving by conſequence ſixty either Errors or Hereſies which neceſſarily follow from it.

The fourth contains the third Information, as to matter of Right, and concerns the firſt Propoſition now in conteſt; which we ſhew is firmly eſtabliſht upon the holy Scripture, the Councils and Fathers, and particularly upon S. Auguſtin *and S.* Thomas.

The fifth contains the fourth Information, as to matter of Right, and the explication of about ſixty teſtimonies of S. Auguſtin, *which we found to have been employ'd in a nameleſſe Writing by M.* Hallier *and his Collegues againſt the firſt Propoſition. And in the refutation of the ſaid Writing we convince them of having advanc'd nothing at all that makes againſt us, but many things unfaithfully and without ground.*

We heartily ſubmit all theſe Writings, M. H. F. to the correction of the H. Roman Catholick and Apoſtolick Church, and to the judgement of Your Holineſſe; and we moſt humbly beſeech Your Holineſſe that they may be communicated to our Adverſaries when you ſhall think fit; namely to the Society of Jeſuites, and to MM. Hallier, Lagault *and* Joyſel, *as alſo to the moſt learned Divines, when Your Holineſs hath already heard us ſpeak touching the five Propoſitions, and to all others to whom Your Holineſs ſhall think good to ſhew them; to the end that if the one or the other conceive that there is in our words or writings any thing either worthy of correction, or falſe, or obſcure, or dubious, it may be ſhew'd to us in preſence of your Holineſs; and that it may be permitted us either to explicate the ſame, or prove it by competent reaſons, or elſe amend it according as Your Holineſs ſhall think fit, that ſo Your Holineſs may be fully aſſured of the truth or falſhood of the thing and of its importance. We moſt heartily wiſh to Your Holineſs all kind of proſperitie, and that God may prolong the courſe of your yeares, by giving you even ſome of ours.*

Signed,

Noel de la Lane Doctor of *Paris*, &c. and Abbot of *Valcroiſſant.*

Touſſaint Deſ-mares, Prieſt of the Congregation of the Oratory.

Louis de S. Amour, Doctor of *Sorbon.*

Nicolas Maneſſier, Doctor of *Sorbon.*

Louis Angran, Licentiate of the ſame ſacred Faculty of *Paris*, &c.

The Memorial preſented by us to the Maſter of the ſacred Palace for obtaining permiſſion to print our Writings, ſpeaks thus in the Tranſlation.

THE moſt R. F. *Maſter of the ſacred Palace is moſt humbly petition'd by the French Doctors defenders of S.* Auguſtin, *to conſider that the prohibitions of printing any thing touching the matter* de Auxiliis *concern books and other works intended to be expos'd to ſale, and publiſh'd indifferently to all the world, but they extend not to Writings which are to be preſented in private to the Pope, Cardinals, and other Divines to whom his Holineſs ſhall think fit to have them communicated for their inſtruction, in an Affair which is to be examined before his preſence, which being conſider'd, and regard had to the great number of faults inevitable in Manuſcript Copies, by the ill ſhaping of Letters, omiſſion of words, and falſe placing of Diſtinctions, to the great trouble of the Readers, by perverting the ſenſe and interrupting attention; as alſo that it is impoſſible to have that great variety of Characters in Manuſcripts which may be had in printing, and ſerve ſo well for the Emphatical denoting of things, eſpecially in a matter ſo embroyl'd, as that of the Five Propoſitions. Moreover conſidering the great number of perſons who will be oblig'd to peruſe the Informations made upon the ſaid Propoſitions, the exceſſive paines and great time otherwiſe requir'd to get them copied out, revis'd and corrected, which alone, whatever diligence were us'd, would ſwallow up the whole time of the Petitioners,*

and besides not satisfy them or any body else; and supposing it objected that there needs not so great a number of Copies, because the same Writings may be seen by many persons, by being transmitted from hand to hand, yet they cannot be so leasurely and exactly examin'd that way, as if every one have a Copy of his own.

For these Reasons the said R. F. *Master of the sacred Palace is most humbly petition'd to grant Licence to print the Informations above-mention'd which are to be presented to the Pope touching the Five Propositions, and this upon the condition following: First, That only a limited number of each sheet be wrought off; as two or three quire of paper. Secondly, That it be declar'd upon the first page that the Licence of printing is granted only for the conveniency of examination, and not any wise in approbation of what is contain'd in the said Informations. Thirdly, That the Doctors who make this request, give no Copy thereof to any person but what shall be subscrib'd with their own hands, as if it were a Manuscript. For so,* &c.

CHAP. XXIII.

The Letter which we writ May 26. *to the Bishops who sent us, touching the grand Audience given us by the Pope upon the* 19th.

WEE departed from this Audience full of satisfaction, and went to give the Ambassador the first relation of it, to the end that if he pleas'd he might write into *France* about it the same day which was the Post-day. Our return home was so late that we had little time left to write into *France* before the going of the Post more then two words, and were forc't to defer sending the particularities of our Audience till that day sevennight. The Letter which I am going to insert here, will not be a bare repetition of the foregoing account, for the Letter was drawn before I made that relation, in which my design was to insert such particularities as were omitted in the Letter and not necessary to be mention'd in it at that time, in regard we stood in expectation to send more considerable matters every day. But indeed it seems to me expedient not to omit any thing which may contribute to give the publick and posterity as full and perfect a view as possible, of all that came to my knowledge in reference to this Affair.

MY LORDS,

BY the last Post you receiv'd the first newes of the publick Audience given us by his Holinesse eight dayes ago; we shall now give you the particular account of it. And since we act by your authority, we doubt not but you will be glad to hear a relation of all that pass'd in this occasion by the special assistance which God afforded us therein, for the maintaining of the true Grace of his Son before the soveraign Pontiff, and the visible Head of the Church.

By the Letter which F. *Des-mares* and M. *Manessier* did themselves the honour to write to you, you understood our purpose to speak before the Pope when it should please his Holinesse to call us. We mention not here the reasons which oblig'd us thereunto, since they were represented to you by that last Letter. After the said resolution was agreed upon amongst us, we thought fit to go and testifie the same to his Holinesse, according as F. *Des-mares* and M. *Manessier* had promis'd him. There having been no Audience during the whole week, we hop'd to have had it on Sunday the 11th. of this moneth. In the mean time the Ambassador came from *Tivoli* to his Audience on Friday. We went and gave him an account of the Audience which F. *Des-mares* and M. *Manessier* had had, and signify'd to him that being his Holinesse desir'd to hear us apart from our Adversaries, we were ready to do all that he pleas'd, and intended to declare so much to the Pope on Sunday next. The Ambassador much approv'd our resolution, and told us, that it was the fittest meanes to obtain a contradictory Conference afterwards, in case the Pope were convinc'd of the necessity thereof by what reasons we alledg'd. After his Friday's Audience, he sent for us to come to him on Saturday morning. We understood that he had likewise sent for M. *Hallier* and his Collegues. We all five repair'd accordingly to him. He told us, that the Pope having spoken to him concerning us, he had signify'd to his Holinesse that we were determin'd to appear before him in what manner he should desire. Whereupon the Pope said it should be very speedily, and that he would hear us one after another, perhaps within a week. He also told us, that he would wait upon Cardinal *Pamphilio* to know the Pope's day, to whom therefore it was not necessery for us to addresse, since he understood our resolution. After our expression of thanks to the Ambassador for his care and our assurance that we would be ready against the time, we desir'd him to procure us two or three dayes notice beforehand, which he promis'd us to do. He told us, that M. *Hallier* and his Collegues were to come to him presently, and he should advertise them also to prepare themselves to speak before the Pope at the first convenient day after our audience. That afterwards possibly we should obtain a conference with M. *Hallier*, because we might desire of his Holinesse, that some person might answer to what we should say concerning the Propositions, and convince us of what was reprehensible in our Writings; and then either M. *Hallier* must be the man, or his Holiness must depute some other Divine; but M. *Hallier* being here concerning this Affair, and having presented Writings against us, 'twas more likely that he would be appointed to answer us then any other. We answer'd the Ambassador that this was what we hop'd, and that we had such important and convincing things to speak upon the points in question, that his Holiness would see that necessity alone had induc'd us to demand a Conference with so great instance. MM. *Hallier* and *Lagault* came to the Ambassador's house just as we were taking leave of him.

F. *Des-mares*

F. *Des-mares* and M. *Manessier*, having not yet had leisure since their arrival to go to salute the Cardinals nominated for the Congregation, we accompany'd them to that purpose in the dayes following. We declar'd to their Eminences our purpose to appear before the Pope, and that the Pope had given us order by the Ambassador to be in readinesse by the first dayes of the week ensuing. Tuesday evening the Ambassador passing by our lodging, advertis'd us that the Monday next was the day appointed, and that we must be at the Pope's Palace by 20 a clock, that is, about three after noon.

Accordingly we repair'd on Monday to the Pope's Palace in *Mont Quirinal*, and were call'd for a little after three a clock, and introduc'd into the Pope's presence. On each side of his Holinesse's Chair were two Benches upon which the Cardinals sat, *Spada* and *Ginetti* on the right hand, and *Pamphilio* and *Ghiggi* on the other. The thirteen Divines of several Orders, whose names M. *de S. Amour* signify'd to you by his Letter *January* 27. stood bare-headed on each side behind the Benches. M. *Albizzi* Assessor of the H. Office was there also to perform the Office of Secretary. Besides these, no other persons were present at this Assembly. At our entrance we made our accustomed genuflexions to his Holinesse, who gave us his benediction, and made a sign to us to rise and begin. We stood in the space between the two Benches, right against the Pope, it being just capable of us all five afront. The Abbot of *Valcroissant* began, and show'd in general the importance of this Affair in a speech of about three quarters of an hour. We speak nothing of what it contain'd, because we send you, *My Lords*, a Copy of it as it was pronounc'd. After his speech was ended, he spoke of the two first Writings which we had presented the last year, the former whereof is concerning what hath been acted about the affair of the Five Propositions, and the other is touching S. *Augustin* authority. He spoke succinctly some principal things of the former Writing, to let his Holinesse understand the foul dealings, frauds, and the conspiracy of our Adversaries against S. *Augustin*, by contriving and presenting to our Faculty those captious and equivocal Propositions. But conceiving it more material to say something concerning the main businesse of doctrine in this first Audience, he did not think fit to be particular in laying matters of fact open to his Holinesse, and therefore proceeded to the Writing concerning S. *Augustin's* authority; wherein we shewd, that nothing is so much establisht in the Church as this Authority, since we justifie it by above two hundred Testimonies of twenty Popes, fifteen Councils, threescore and ten Fathers of the Church, or illustrious Divines of all Ages, and the reception of the whole Church with unanimous and universal consent. He laid forth the reasons which oblig'd us to deliver this Writing first, in imitation of S. *Prosper* and *Hilary* of *France*, when they came to *Rome* against the Priests of *Marseille*, and to tread in the steps which we saw markt out in the first judgement which was made touching S. *Augustin* under Pope *Celestine* the first, and in the last examen which was made under *Clement* VIII. He added, that we did not insist upon proving more largely this authority of S. *Augustin*, being perswaded that his Holinesse was willing that the doctrine of this Saint should serve for a Rule in this whole Dispute of Grace according to the Ordinances of his Predecessors.

Reserving therefore to speak more at length of what had been done in *France* upon occasion of the Five Propositions when it should be expedient in the progresse of things, and supposing the authority of S. *Augustin* receiv'd and establisht, as we had agreed together, M. *de Valcroissant* proceeded to the Writings then to be presented, and told his Holinesse, that to let him see that we complain'd not unnecessarily of the Jesuites outrages against S. *Augustin's* authority, we had one Writing to present to him, into which we had collected above a hundred Propositions against S. *Augustin*, drawn out of the books of Jesuitical Writers since *Molina*; that above fifty of them were publish'd within these last four yeares; and that 'twas a great evidence of a conspiracy against S. *Augustin* in the contrivance of the five Pelagious Propositions; that F. *Adam* a Jesuite at the same time was preparing a bloody work against S. *Augustin*, which came forth on the first of *January* 1650. with the permission of the Provincial of *Paris*, and with the approbation of three Jesuites Divines. M. *de Valcroissant* read to his Holinesse those Propositions of F. *Adam*, wherein the expres doctrine of S. *Augustin* is plainly handled as Heretical and Calvinistical, and S. *Paul* and other Canonical Writers accus'd of having been exorbitant in their Writings, and gone beyond the bounds of Truth through humane weakneſse, from which, as that Jesuite saith, They were not free. You may judge, *My Lords*, with what astonishment his Holinesse and their Eminences heard these horrible injuries of that Jesuite against S. *Augustin*, which carried to reprehend S. *Paul* himself and the Prophets. He also read this Proposition which is in a book printed at *Paris* three moneths ago; *Expecta tantisper, Lector; brevi loquetur Roma quid senserit Augustinus aut quid sentire debuerit.* Which, as you see, *My Lords*, implyes that the Jesuites expect shortly at *Rome* the condemnation of S. *Augustin's* Doctrine.

In the next place, M. *de Valcroissant* explicated the Distinction of Senses and caus'd his Holinesse to observe with how much sincerity we proceeded in this Affair, by declaring plainly what we rejected, and what we held touching all the Propositions. He remonstrated first that they were fram'd by the *Molinists* in equivocal terms capable of heretical senses, thereby to expose them to Censure, and afterwards reflect the same Censure upon Grace Effectual by it self, and upon S. *Augustin's* Doctrine, to which the Propositions are reducible by being explicated in the particular senses which they may admit, as we had done; that we were not the authors of those ambiguous Propositions; That they could not be shewn in any book in the direct terms wherein they are conceiv'd, excepting the first which is mutilated and maliciously separated from the words that precede and follow it, which being added to the Proposition as it is found in the Author from whom it is taken, is not only not capable of any evil sense,

but is the Catholick and Apostolick doctrine of S. *Augustin* and the Church. That it cannot be found in any works, Latin or French, publisht in *France* within these four yeares, that they have been defended purely as they are expres'd; but that on the contrary it hath alwayes been declar'd that in the generality of their terms, they are susceptible of heretical senses, and may according to those senses be condemn'd generally as heretical; and that never any other sense but the Catholick alone which they admit hath been maintain'd; that is to say, none ever absolutely maintain'd these five general Propositions, but the particular Propositions expressing the Catholick sense of them, which we presented and maintain'd in our Writing. Whence he concluded that the Controversie was not about the five Propositions as they appear'd; That we do not defend them in their universality and ambiguity (which he repeated twice or thrice at several times) That therefore to follow the steps which S. *Augustin's* disciples had alwayes troden since this Dispute, according to the first Memorial presented by us to his Holinesse at our first coming to *Rome*, and the demands which we had made eight moneths ago in our first Information *de facto*, we presented to his Holinesse a Writing, wherein were contain'd on one side in clear terms the Catholick] senses, or particular Propositions which we and all S. *Augustin's* Disciples maintain'd, and had alwayes maintain'd; and on the other side the sentiments, both of the *Calvinists* and *Molinists* touching the matter of these Propositions. That we desir'd of his Holinesse an examination and judgement of these sentiments. That *Calvin's* opinion was not the thing in controversie between us, that we held him for a Heretick as well as our Adversaries do. That the two others were those alone in contest. That we were ready to demonstrate *viva voce* and by writing in presence of our Adversaries that our sentiment is most Catholick, most agreeable to S. *Augustin*, and altogether indubitable in the faith. That on the contrary that of the *Molinists* is Pelagian or Semipelagian, as it hath been already judg'd contradictorily in the Congregation *de Auxiliis* held by the Popes *Clement* VIII. & *Paul* V. of holy and glorious memory. He added, That to judge of the Propositions as they are contested between Catholicks, 'tis necessary to distinguish the senses and make an expresse and particular judgement thereof. This he justify'd by the words of the Letter of the Prelates by whom M. *Hallier* pretends himself commission'd, because those Prelates demand a clear and expresse judgement upon the Propositions, such as may clear the Truth, regulate the present contests amongst Catholicks touching this matter, and produce peace in the Church. And therefore that although by occasion of these Propositions there is a dispute between Catholicks, yet seeing the controversie is not about the ambiguous Propositions as they are fram'd by the *Molinists*; but about the different senses which we presented and are alone in question, the Truth cannot be clear'd, nor the Controversie terminated, but by an expresse judgement upon these several particular senses, or rather upon the Propositions exempted from all equivocation, as we presented them, and upon the contradictories of them, which needed to be solemnly and fully examin'd in order to a judgement thereof by a solemn and expres Decree, as was done by the two Popes *Clement* VIII. & *Paul* V. in their Congregation touching the same matter. He said, that whereas M. *Hallier* and his Collegues give out that they are sent by Prelates to sollicite a Censure of the Sentiments or Propositions maintain'd by us, they abuse their Letter and intention. That those Prelates are as much for us as for M. *Hallier*, since by occasion of the Propositions we demanded in your name, as well as they, a clear and expres judgement, such as may regulate our Contests, and produce a full and lasting peace in the Church. It was not hard to justifie, *My Lords*, that you demanded likewise an expres judgement upon the distinction of senses, and upon the particular Propositions; for it appears sufficiently by your Letters and by our first Memorial. Then he shew'd the justice of this demand, inasmuch as the matter in controversie could neither be judg'd of, nor the differences touching these points of Doctrine terminated any other way. Secondly, Because it is necessary to judge of the sense according to which our Adversaries impugne these Propositions, since 'tis that of *Molina's* sufficient Grace which is a source of impieties, errors and heresies, as 'tis easie to make good by the sixty three Errors or Heresies which we deduc'd from it by necessary consequence, and plac'd at the end of our Writing of Effectual Grace.

He demonstrated that the controverted sense of the Propositions, is that of Grace Effectual by it self necessary to every good action, since all the impugners of the Propositions, either by Writing or Teaching impugne them in the sense of Effectual Grace, as on the contrary all the disciples of S. *Augustin*, who have writ or taught before or since the contrivance of these Propositions, maintain only the pure sense of Effectual Grace; nor can other doctrine then that, touching the said Propositions be found in any book. Here he read the different senses of the Propositions which you have seen in the Writing which we sent to you the last week; and pronounc'd word for word all that is contain'd in the three Columes, both the different Propositions, and our qualifications or judgements of them. After the reading of each Proposition which we defended, he succinctly shew'd the connexion of it with Grace effectual by it self; as it is in the Preface of our Writing of Effectual Grace, which we likewise send you.

He concluded with our most humble instances to his Holinesse, that he would please to judge of those controverted senses, and said, (as 'tis contain'd in the end of our Writing or Declaration) that being perswaded that the senses or particular Propositions which we presented and defended, contain'd the principal grounds of the Christian faith and piety, we should alwayes believe and maintain that sense or those Propositions to be Catholick, till his Holinesse by a solemn judgment condemn'd that particular sense, *i. e.* those particular propositions which were fram'd and defended by us; which we conceiv'd he would never do. He spoke a full hour upon the writing of the distinction of senses, and about an hour and half upon all the rest.

When

When he had done, F. *Deſmares*, according as we had agreed together, began to ſpeak, and after a ſhort Exordium he ſaid, that having clearly reduc'd the Propoſitions, as we defended them, to the ſenſe of Effectual Grace neceſſary to every good action; that having ſhow'd that the Propoſitions contrary according to the ſenſe of our Adverſaries contain'd the ſufficient Grace of *Molina*; and that having affirm'd that our ſenſes are Catholick and indubitable in the doctrine of S. *Auguſtin*, and on the contrary thoſe of our Adverſaries Pelagian or Semipelagian; 'twas neceſſary in the firſt place to juſtifie to his Holineſs, that Grace Effectual by it ſelf is the true Grace of Jeſus Chriſt and the certain belief of the Church. This he began to prove; and firſt ſuccinctly ſet forth the order and ſenſes of writing of Effectual Grace, together with the contents of the four Articles. In the firſt whereof, he ſaid, we demonſtrated by ſixteen principal arguments drawn out of S. *Auguſtin's* works, againſt the enemies of the grace of Jeſus Chriſt, that Grace effectual by it ſelf, neceſſary to every good action, is, according to that H. Father, the certain belief of the Church oppos'd to the hereſy of the Pelagians; and Semipelagians; That in the ſecond we ſummarily layd open the tradition of the whole Church, or the ſentiment of all the Councils, H. Fathers and principal Divines ſince S. *Auguſtin* to the preſent age for confirmation of the ſame truth: That in the third were contain'd the Deciſions paſs'd contradictorily by the Congregation *de Auxiliis* in preſence of the Popes *Clement* VIII. and *Paul* V. by whom *Molina's* doctrine of ſufficient Grace was declar'd heretical and Pelagian, and the contrary ſentiment of Grace effectual by it ſelf judg'd the conſtant doctrine of S. *Auguſtin* and the certain faith of the whole Church. That we were ready to make good this truth by the acts of the Congregation, whereof we had ſeen the Originals, and extracted from them what we alledg'd: Laſtly, that in the fourth Article were contain'd ſixty and three hereſies or impieties deduc'd by neceſſary conſequence from *Molina's* ſufficient Grace, whereby it appear'd that this new novel opinion overthrows the principal grounds of faith and Chriſtian piety, the authority of the H. See and the Council of Trent, the validity of Tradition, and the perpetual ſubſiſtence of one and the ſame faith in the Church, and is fit onely to ſupply advantages to hereticks to oppoſe the Romane Church. After this, the Father explicated what we underſtand by Grace effectual by it ſelf, and by ſufficient Grace ſubject to Free-will. Then he began the firſt argument drawn from the prayers of Church, and told his Holineſſe it was a great Providence of God which had caus'd him to chooſe the day of Rogations, a day conſecrated by the Church particularly to prayer, for our juſtifying before him the faith of effectual Grace or the truth of Jeſus Chriſt, by the prayers of the Church. He handled this argument with as great plainneſſe and force as could be wiſh'd, and concluded with a neceſſary conſequence drawn from what he had proved, that according to the expreſſe words of the Council of *Carthage* and Pope *Innocent* I. the dogma of *Molina's* ſufficient grace is ſacrilegious, impious, peſtiferous, execrable and worthy of all kinds of anathema, *Sacrilegum, impium, peſtiferum, exitiale, & omni anathemate dignum*; as you will ſee, my Lords, by reading that argument in the Writing of Effectual Grace.

Moreover he more forceably encounter'd the common opinion of the Jeſuites. For after the reciting of thoſe terrible words of *Innocent* I. againſt the Pelagians out of his Epiſtle to the Council of Carthage, he apply'd them by a neceſſary conſequence, which he had before demonſtrated by ſeveral invincible arguments, to the defenders of *Molina's* ſufficient Grace. And 'tis a thing, my Lords, very worthy of remark, that, before his Holineſs, in a publick Congregation, and a Jeſuite being preſent, the doctrine of that ſociety was ſo vigorouſly and reſolutely impeach'd, and ſo plainly accus'd of ſo many hereſies, and that after this was done *vivâ voce* we left the ſame with his Holineſſe in writing, perſiſting to require that thoſe Fathers might be oblig'd to appear and anſwer; and that yet after all this they remain'd without reply, and ſilent. We doubt not, my Lords, but theſe Fathers would immediatly have ſought to purge themſelves to the Pope of ſo capital an accuſation, and purſued againſt us the reparation of this extreme injury, were they not conſcious to themſelves of holding a new doctrine which they cannot juſtifie if they ſhould be obliged to acknowledge S. *Auguſtin* for their Judge, as they cannot refuſe him before the H. See; and were they not perſwaded that all which we ſpoke againſt them is very true and eaſy to be made good, they ought for the ſake of injur'd truth, and their Societie's reputation, of which they are ſo jealous, to have made ſome defence, were it not that they fear'd to be publickly convinc'd, and to draw upon themſelves a new condemnation of their errors after that of the Congregation *de Auxiliis*. But however, ſo long as they appear not to defend themſelves, it will be a great blame upon their Moliniſtical opinions, and an ignominy which they will never wipe off before intelligent and equitable perſons.

From this argument drawn from the prayers of the Church, the Fathers proceeded to the ſecond taken out of S. *Auguſtin's* book *De Gratia Chriſti*, and eſpecially from theſe words in chap. 10. *Hanc debet Pelagius gratiam confiteri, ſi vult non ſolum vocari, verum etiam eſſe Chriſtianus.* He ſhew'd by ſundry paſſages of that book, that by this Grace no other can be underſtood, beſides that which is effectual by it ſelf. Whence he concluded that *Molina* and our Adverſaries impugne that Grace which is neceſſary according to S. *Auguſtin*, to be confeſs'd by him that would be truely a Chriſtian. Night came, and conſtrain'd him to break off. He ſpoke about an hour and half; ſo that this audience laſted about four houres. His Holineſſe was ſo extremely attentive all the while, that certainly God encreaſed his ſtrength in ſo great an age and enabled him to preſerve ſo great a preſence of mind for ſo long together. And indeed we were much encourag'd thereby to repreſent to him what we had to ſay. Their Eminences were likewiſe very attentive. The Divines ſeem'd all to take carefull notice of every thing. All the while we were ſpeaking, his Holineſſe ſaid not a word to us, but ſuffer'd us to proceed

proceed without asking any queſtion, or any wiſe gainſaying what we alledg'd.

Having ended, we went to kiſſe the Pope's feet, and preſent our five Writings to him. The firſt contain'd a hundred Propoſitions of the Jeſuites againſt S. *Auguſtin*. The ſecond is that of the Diſtinction of ſenſes. The third is that of Effectual Grace. The fourth is touching the firſt Propoſition. The fifth is an anſwer to ſixty Teſtimonies of S. *Auguſtin*, which M. *Hallier* and his Collegues preſented in reference to the firſt Propoſition. By this anſwer we convinc'd them of having alledg'd all thoſe Teſtimonies, either falſly and unfaithfully, or impertinently and perverſly; and we draw all our anſwers from the ſame places whence the Teſtimonies themſelves are taken. We ſend you, *My Lords*, a Copy of all theſe Writings. In the laſt place we deſir'd his Holineſs's permiſſion for printing a limited number of them here only for the conveniency of examination. His Holineſſe anſwer'd us that he would conſider of this Requeſt, and ſee whether it were expedient. After which we askt his Holineſſe, when it pleas'd him that we ſhould appear again to continue the handling of what we had enter'd upon in this firſt Audience. He anſwer'd us that he had not yet thought of it, but he would conſider upon it. We reply'd, that however we beſeecht his Holineſſe to remember the aſſurance we gave him, that we were ready to continue what we had begun, and to do any thing that he ſhould appoint in order thereunto; and after receiving his benediction, we withdrew half an hour within night.

You ſee, *My Lords*, how we have manag'd the matter in this firſt Audience, and with what ſincerity we have acted in beginning with the Diſtinction of the ſenſes of the five general Propoſitions, and preſenting to the Pope in words clear and free from all danger of evil ſenſe the five particular Propoſitions which we maintain, and which are ſet down in the ſecond colume of our Writing, and the contrary ones of our Adverſaries which we oppoſe, and upon which we deſir'd of his Holineſs an expreſſe judgement. We conceiv'd it neceſſary to leave the whole Writing upon the firſt Propoſition with his Holineſſe, to the end he might ſee that we decline not to enter upon the diſcuſſion of the Propoſitions, and that all the Writings which we have preſented, are in order to eſtabliſh the neceſſary foundations according to the order which hath been alwayes obſerv'd by the H. See in the controverſies of Grace, and not to avoid the matter in queſtion, or giving Informations upon the Propoſitions, as our Adverſaries accus'd us when we preſented our firſt Writings, touching what hath been acted in relation to the Propoſitions, and concerning S. *Auguſtin's* authority. We ſhall hereafter preſent Writings upon the other four Propoſitions according as we come to treat of them. We have prov'd the firſt (not in its general terms, but reduc'd to the ſenſe which we maintain) by ſo many authorities of the Scriptures, Councils, Popes, H. Fathers of the Church, and particularly of S. *Auguſtin* and S. *Thomas*; and we have ſo fully and exactly ſatisfy'd every contrary objection, that 'tis impoſſible, as we conceive, but they which read the ſaid Writing will be perfectly convinc'd therewith.

We have prepar'd a conſiderable Writing touching Sufficient Grace held by ſome *Thomiſts* of later times, for the clearer explication of what we and all other Diſciples of S. *Auguſtin* held concerning that kind of Grace, and in what ſenſe we admit or reject the Sufficient; and for anſwer to a Writing intitled *Janſenius à Thomiſtis damnatus*, publiſh'd at *Paris* under F. *Annat's* name, and here preſented by M. *Hallier* and his Collegues to the Cardinals and Conſultors. But becauſe we have ſufficiently clear'd this matter ſo far as it concerns the Propoſitions in [illegible] writing upon the Firſt, and have juſtify'd in a peculiar Chapter by above a hundred expreſs paſſages of S. *Auguſtin*, S. *Thomas*, and all the Popes and H. Fathers, who writ concerning Grace, and of the Councils who have determin'd it againſt hereticks, and by the very confeſſion of all the Jeſuites and other *Moliniſts* of theſe latter Times, That Grace Effectual by it ſelf neceſſary to an action, gives the next Power to perform it, and that without the ſame we cannot proximately perform it, which is the ſole Point wherein the whole difficulty conſiſts; we have reſerv'd this particular Writing of *Sufficient Grace* to preſent to his Holineſs, after that upon the firſt Propoſition ha's been examin'd; in caſe there ſhould yet remain any difficulty about ſuch Sufficient Grace, to which the new *Thomiſts* have had recourſe for the ſatisfying of Pelagian objections, which may be more ſolidly refuted by the conſtant and indubitable Doctrine of S. *Auguſtin* and S. *Thomas*, without ſuppoſing a Grace and terming it Sufficient, which ſufficeth not to produce the Effect in queſtion, and which for that cauſe we account not Sufficient in the ſenſe controverted between us and our Adverſaries; although otherwiſe we acknowledge it in its ſubſtance, and rejected it not after S. *Auguſtin* and S. *Thomas*, but in certain manners which are controverted amongſt the *Thomiſts* themſelves, as we demonſtrate in the ſaid Writing.

After this publick action we went to thank their Eminences for the favorable hearing they had given us; and they all teſtify'd to us very great ſatisfaction. We ſee by the bleſſing of God the Affair in a very good condition, and we hope in the following Congregations ſo fully to juſtifie all that we have alledg'd, that his Holineſſe ſhall more and more find, even before he hear us in preſence of our Adverſaries, that we have no other doctrine then that of S. *Auguſtin* and the whole Church; that on the contrary our Adverſaries impugne the ſame, and all their deſign hath been to deſtroy it by the artifice of theſe captious Propoſitions, that ſo *Molina* may triumph over that H. Doctor of Grace and all Antiquity. We conceive, *My Lords*, they are at preſent ſufficiently fallen from that hope, and will be the further from it according as things ſhall proceed forward and be more nearly examin'd; ſince after our declaring to the Pope that we are not the Authors of theſe captious and ambiguous Propoſitions, contriv'd by the *Moliniſts* and preſented at their ſollicitation, that we never defended them abſolutely as they are; that no Catholick holds, or ever held other ſenſe or other Propoſitions then thoſe which we preſented to him our ſelves, which are of a middle nature between the two extremes of *Calvin's* hereſie and

Molina's

Molina's new opinion; that we ſhall alwayes hold the ſame for moſt Catholick till they be expreſly and particularly condemn'd by a ſolemn judgement (which by Gods help will never be) 'Tis certain, that ſo long as the H. Father ſhall not expreſly judge of our Propoſitions in their proper terms and their contraries, the *Moliniſts* will not have any advantage; and that if he judge of them, as we hope, no doubt he will approve ours which are wholly *Auguſtinian*, and condemn thoſe of our Adverſaries, conformably to the deciſions of the famous Congregation *de Auxiliis*.

Having thus began to ſtate the Queſtion, and to lay down our ſentiments and the matter in controverſie plainly by the Diſtinction of ſenſes in this firſt Audience, we ſhall labour more and more by Gods aſſiſtance to clear the whole Controverſie with all the care and diligence unto which we conceive our ſelves oblig'd in an Affair ſo ſacred and important. We are,

My Lords,

Your moſt humble and obedient

Servants,

De la Lane, Abbot of *Valcroiſſant*.

Deſ-mares, Prieſt of the Oratory.

De Saint Amour.

Manceſſier.

Angran.

CHAP. XXIV.

Sollicitations for permiſſion to print our Writings. Viſites to the Cardinals of the Congregation to preſent them our Writing of the Diſtinction of ſenſes, and thank them for being preſent at our grand Audience. Congratulations receiv'd thereupon from their Eminences and others. Calumnies made by M. Hallier *and his Collegues againſt our Doctrine, and ſignify'd to us by Cardinal* Rapaccioli.

WEE made no Journal when we writ the foregoing Letter, and therefore onely mention'd in general our principal Viſits from the day of our audience to that of our writing it; but now to continue the ſame order to the end which I have hitherto held in this Narration, I muſt give a more particular account of thoſe Viſits and the principal things which paſs'd therein.

Tueſday *May* 20. being the next day after our audience, we went in the morning to Cardinal *Spada*. We tender'd to him our thank and our excuſes for the time which the favorable hearing he gave us the day before had coſt him. He anſwer'd us very civilly that that time was well employ'd, and that 'twas not poſſible to be weary of hearing people ſpeak ſo well as we did. The Abbot of *Valcroiſſant* made him a brief Account of all the Writings which we had preſented to the Pope, and told his Eminence, that were the connexion of all theſe Propoſitions with Effectual Grace to be demonſtrated of each in particular as copiouſly and clearly as we could do it, had we but one to handle at a time, it would be far more conſpicuous and appear with greater luſtre and evidence then it could the day preceding, when we were oblig'd to ſpeak of all at the ſame time in haſte & few words, and only to give a general Idea of all our thoughts and pretenſions in this Affair. The Cardinal askt whether we had preſented all our Writings? We anſwer'd him that we had preſented all as far as the firſt Propoſition incluſively, and ſhould preſent others according as we ſhould be heard, and could proceed in the explication which we were to make *viva voce* of thoſe already preſented, and in the diſcuſſion of the whole Affair. We told him alſo, that we wiſht we could have had Copies ready of all thoſe which we had preſented to the Pope, to preſent to their Eminences; that we had endeavor'd it as much as poſſible; but the moſt we could do, was to provide Tranſcripts of the Diſtinction of ſenſes, as that which was to be preſuppos'd to all the reſt, and fit to give the firſt Model of our thoughts upon all the Propoſitions (and at the ſame time we preſented one to Cardinal *Spada*) till we could bring the reſt to his Eminence, as we hop'd to do ſhortly, and in a manner much more commodious to him and every one elſe then Manuſcript Copies, if we could obtain permiſſion to print them upon the conditions mention'd in our memorial to the Maſter of the ſacred Palace, which we related to his Eminence. The Cardinal anſwer'd, that 'twas not the cuſtome to print Writings touching affairs which paſſe in the H. Office. But preſently recalling what he had ſaid of the H. Office; 'Tis true, ſaid he, this cauſe is not there, but it comes near the matters which are tranſacted there. We inſiſted upon the neceſſity of this Impreſſion, and the better to inform him of the conditions whereunto we reſtrain'd our ſelves in this demand, I read to him our Memorial to the Maſter of the ſacred Palace. After he had heard it, we took leave of his Eminence, who ſpoke nothing further about our Impreſſion, although he accompany'd us with a countenance more free and pleaſant then ordinary.

The Ambaſſador had deſir'd us the foregoing Evening to dine with him this day, that we might diſcourſe more at leiſure of the paſſages of our Audience. We went accordingly, and in the afternoon had a very conference. I read to him the laſt Memorial preſented to the Pope, and the other to the Maſter of the ſacred Palace. He offer'd to take the latter, and ſpeak to the Pope about it on Friday. We thankt him for his obliging Propoſal, and being I had only a foul draught of it, I told him I would bring him a Copy on Thurſday.

When

When we were return'd home, we underſtood that the General of the *Auguſtines* had been there to ſee us, and that he was accompany'd with three or four principal Fathers of his Order, to congratulate us for the great ſucceſſe we had had in our Audience, whereof he had been a witneſs; to thank us for all that we had ſpoken in defence of S. *Auguſtin* and his Doctrine; and to teſtifie to us how greatly he and his whole Order accounted themſelves beholden to us for it. But though he found us not at home, yet the extream ſatisfaction which he receiv'd from our Audience, and his impatience to expreſs the ſame to us, caus'd him to come again accompany'd with the ſame Fathers on Wedneſday the 21. in the morning. I was gone abroad, but my Collegues were ſtill in their lodging and receiv'd this obliging and agreeable Viſit. I doubt not that many remarkable things were ſpoken in it; but being I was not there, and writ down nothing which they then told me, I cannot remember any particular beſides the great ſatisfaction they all four had in having ſeen this General and his Fathers ſo well pleas'd with us, and animated for our cauſe.

I was gone in the mean time to Cardinal *Barberin*, to tell him ſomething of our Audience upon the way to *la Minerve* whether I deſign'd to accompany him. At *la Minerve* I found nothing but congratulations for the good ſucceſs of our Audience. F. *Reginald* among others told me, that having enquir'd news thereof of the Maſter of the ſacred Palace, this good Father told him that we had ſpoken *audacter, modeſtè, doctè, piè, Confidently, modeſtly, learnedly, and piouſly*. My Collegues, as we had agreed, met me at S. *Louis* whether we went to viſit Cardinal S. *Clement* together, partly to acquaint him with what had paſs'd before the Pope, and partly to give him a Copy of the Diſtinction of ſenſes, whereby he might ſee how conformable our Sentiments were as well to thoſe of his Order, as to thoſe of the Church. We did ſo, and this Cardinal lookt upon us, (as he told us expreſly) as the ſole perſons who had the means and liberty to defend the Catholick faith at this time, ſo unworthily diſtreſs'd by ſuch a multitude of people who ought to intereſſe themſelves in its behalf as well as we. When we left him we went to *Montecavallo*, from whence M. *Maneſſier* being indiſpos'd, was forc'd to repair home. Nevertheleſſe we viſited Cardinal *Pamphilio* without him, & gave his Eminence thanks for the favorable hearing he had given us, and for his attention to what we ſpoke. He anſwer'd us, That 'twas a very delightful thing to hear people who ſpoke ſo well as we did. We preſented him a Copy of the Diſtinction of ſenſes; and as we were going to tell him of the other Writings which we had preſented to his Holineſſe, he told us that he had ſeen them all (Perhaps 'twas at the moment of their delivery to the Pope) We ſignify'd to him our deſign to print them, what reaſons oblig'd us thereunto, and upon what conditions we had requeſted permiſſion for it from the Maſter of the ſacred Palace. He anſwer'd us, he would ſpeak to the Pope about it in the Evening; whereupon I told him, I would bring him a Copy of our Memorial touching that matter, to the end himſelf and his Holineſſe alſo might therein more diſtinctly ſee the reaſons and conditions of our demands. At the end of *Veſpers* I carry'd him a Copy, which he receiv'd with great courteſy, and aſſur'd me again that he would not fail to ſpeak of it to his Holineſſe in the Evening.

But before we went to *Veſpers*, we had time to viſit F. *Luca Vadingo*, who made us a compendious recital of all that we had ſpoken before the Pope. He profeſs'd great approbation of it, and told us, he believ'd we had chang'd his Holineſs's thoughts, *cogitationes ſanctitatis ſuæ*. He ſaid, The report of the great ſucceſſe of our audience was already ſpread throughout *Rome*; That in the morning he had ſeen two or three Cardinals, amongſt others *Pimentel*, who told him that the buſineſs was related to them very much to our advantage; That this laſt ſaid he ſhould have been glad to have heard us; That it was affirm'd to him by ſome, ſpeaking of us, that *egregiè ſe geſſerunt*, and that he anſwer'd his Eminence, that it might be ſaid, *maximè egregiè*. That he wiſht he were acquainted with the Ambaſſador, that he might go to congratulate with him for the glory of this action, becauſe indeed we had done honor to *France*.

From F. *Vadingo* we went to accompany the Ambaſſador to the *Veſpers* of the Aſcenſion. As we were going before him into the Chappel, F. *Celeſtin* was coming forth, and told me, as he paſs'd by and ſaluted me with a pleaſant countenance, *Monſù De la Lane mi diede la l' altro giorno, mi rapi il cuore, Monſieur de la Lane put life into me the other day, he raviſht my heart*. Having heard *Veſpers*, I carry'd Cardinal *Pamphilio* a Copy of our Memorial to the Maſter of the ſacred Palace, as I ſaid above. And afterwards, M. *de Valcroiſſant*, F. *Deſ-mares* and my ſelf went to viſit Cardinal *Barberin*, with whom we ſpent about half an hour.

Upon Aſcenſion day, after Maſſe, I went to Cardinal *Pamphilio*, to know whether the Pope allow'd of our Impreſſion, to the end we might ſet about it the next day. The Cardinal was already retir'd; ann I deſir'd his *Maiſtre de Chambre* to tell him the buſineſs of my coming to him. He went and ſpoke to his Eminence, and came back and told me, *che nero haveva altra riſpoſta*. I enquir'd the meaning of this word: He told me, that either his Eminence had not yet ſpoken to the Pope, or the Pope had reſolv'd upon nothing. Coming from *Montecavallo*, I met *Monſignor d' Ornano*, who took me up into his Coach and carry'd me to my Lodging. By the way, he told me, that *un tal ſignor mineti* told him, that the Pope was marvailouſly ſatisfy'd with our Audience, eſpecially with the Abbot of *Valcroiſſant's* Speech.

In the Evening I carry'd the Ambaſſador a Copy of our Memorial to the Maſter of the ſacred Palace, as I had promis'd him, and I told him what Cardinal *Pamphilio* had undertaken to do for us in this Affair, and therefore deſir'd him to ſpeak to him about it the next day when he ſaw him. As for the Pope, I left it to the Ambaſſador to ſpeak what he thought fit to his Holineſs, ſince Cardinal *Pamphilio* had promis'd to ſpeak to him about it himſelf. But I deſir'd the Ambaſſador, that whatever he pleas'd to do, he would procure us Licence for our Impreſſion by the next day, that we might ſet the Printer to work forthwith; and alſo that he

he would aſſure the Pope, that in the enſuing Congregations we would abridge all things as much as poſſible, and be as little tedious to his Holineſſe, the Cardinals and Conſultors as could be, as we had done in ſome meaſure in our firſt audience, of the length of which no body complain'd; but on the contrary, every one teſtify'd extraordinary ſatisfaction. The Ambaſſador ſeem'd well pleas'd with this great ſucceſſe, and askt me, whether it was not good counſel which he gave us to appear and be heard; becauſe, had we perſiſted in refuſing to be heard except in preſence of our Adverſaries, this had never hapned: whereas appearing as we had done, they who heard us knew what we ſaid to them, and moreover ſaw what neceſſity there was of hearing us contradictorily. I told the Ambaſſador that we expected this from Gods mercy and the Pope's juſtice; and that when it came to paſſe, the things which we had to ſay would become more apparent; and that if our Adverſaries had been preſent at thoſe which we had already ſpoken, they would have been more evident then they were; becauſe had we ſpoken any one thing untrue, our Adverſaries might have accepted againſt it; and withal been oblig'd to aſſent to ſuch as they could not contradict. That in like manner were we preſent at their audience, deſigned to be within few dayes, they would be oblig'd to abſtain from many calumnies and falſities which otherwiſe they would take the liberty to utter; or in caſe they ventur'd to ſpeak the ſame in our preſence, we ſhould be able to make them and the whole Aſſembly ſenſible of their injuriouſneſſe in ſpeaking ſo. The Ambaſſador told me, he would take occaſion to tell the Pope all this, and that if his Holineſſe thought good, he might cauſe both ſides to appear in this manner

M. *Maneſſier's* indiſpoſition continu'd ſtill, and we continu'd our Viſits without him. After we had accompany'd the Ambaſſador to his ordinary audience on Friday *May* 23. we went to Cardinal *Ghiggi's* appartment. We thankt him for the time and patience which he had afforded to our audience, and after an obliging and affable anſwer, he fell to ſpeak of F. *Adam's* book, whoſe exorbitances he could not ſufficiently comprehend. He askt us, whether the Ordinaries of places did not provide againſt ſuch diſorders? That their duty oblig'd them to remedy the ſame. We anſwer'd him that it hapned ſo ſometimes; as when F. *Briſacier's* book againſt the purity of the Doctrine and Manners of the Abbey of *Port-Royal* was condemn'd, and when the ſcandalous Chronicle of the *Fueillant* was ſuppreſs'd; but we alſo mention'd the difficulties and obſtacles which ſometimes obſtructed this courſe of juſtice. We ſpoke concerning the Impreſſion of our Writings; the Cardinal underſtood the thing as if we deſir'd the ſame liberty wherewith other books are ordinarily printed; but to undeceive him in that conceit, I read to him the conditions of our Requeſt mention'd in our Memorial to the Maſter of the ſacred Palace.

From thence I return'd to the Pope's Preſence-Chamber; the Ambaſſador ſtay'd with his Holineſſe till half an hour after twelve. I accompany'd him to Cardinal *Pamphilio*; and as I return'd with him in his Coach, he told me that the Pope ſaid, we had ſpoken to his Holineſſe about our Impreſſion, but the word Impreſſion ſounded ſomewhat high; that it was a thing of conſequence; that he would conſult with the Cardinals about it; that the Feſtivals muſt firſt be over, and then it ſhould be taken into conſideration. As for Cardinal *Pamphilio*, the Ambaſſador told me, that his Eminence would readily have conſented to it, had it depended on himſelf.

Cardinal *Cechini*, one of the five deputed for our Congregation, could not be preſent at that which was held before the Pope, by reaſon of his miſunderſtanding with his Holineſſe, which ſtill continu'd. We viſited him this day in the afternoon, recounted to him all that had paſs'd, and gave him a copy of the Diſtinction of Senſes, as we had done to the reſt. I ſhall mention here by the way, that to the end theſe Copies might be as authentick as ſo many Originals, we ſubſcrib'd them all, and ratify'd them with our accuſtomed Seals. Cardinal *Cechini* told us, he was ſorry that he could not be preſent at our audience; and in reference to the Propoſitions which had been advanc'd againſt S. *Auguſtin*, concerning which we ſpoke to him, he told us, that that was it which touch'd him and gave him the greateſt trouble; *Eſt id*, ſaid he, *quod me auget & me urget maximè*. We anſwer'd him, that we hop'd ſhortly to preſent him all our Writings, having demanded permiſſion to print them; but as for M. *de Valcroiſſant's* ſpeech, being it was not to be printed with our Writings, we preſented him a copy of it; which he receiv'd with many expreſſions of ſatisfaction.

From this Viſit we went to Cardinal *Rapaccioli*, to whom we related the paſſages of our audience; he thankt us, and told us that his being at *Rome* was only accidental, that he had ſtudied there matters only ſo far as to ſatisfie his curioſity, and not to judge of them; and nevertheleſs to tell us what he thought of the Propoſitions, he ſaid, he accounted them like thoſe pictures which repreſented on one ſide an Angel, & on the other a Devil; which are lovely if beheld one way, and affrighting if conſider'd another. That the ſame might be ſaid of theſe Propoſitions, by reaſon of their good and bad ſenſes; That we had the unhappineſſe, that although we held not their bad ſenſes, yet people that held them were join'd with us; and in caſe thoſe people prov'd the cauſe that the Propoſitions were condemn'd by reaſon of ſuch bad ſenſes, yet we, who diſown'd the holding of them, ſhould not be condemn'd. I diverted this Cardinal as much as I could from this belief, and aſſur'd him that what he newly ſpoke was a mere calumny & an artifice imploy'd by our adverſaries for the more eaſy obtaining of the condemnation of the Propoſitions, to the end they might make what uſe thereof they pleas'd; that in truth no Catholick in *France* held the Propoſitions otherwiſe then we did. He told us our Adverſaries having been lately with him, complain'd to him, that Women began to alledge in confeſſion that they had not power to reſiſt a temptation. We anſwer'd him that this was another calumny contriv'd to render a holy doctrine odious and ridiculous; that yet were this abuſe of it as true as it was falſe, nevertheleſſe the doctrine and the truth ought not and could not receive any prejudice from it. Whence

we took occaſion to tell him that all theſe things evinc'd the neceſſity of eſtabliſhing ſuch a Congregation as we demanded, wherein the allegations of either party againſt the other in preſence of them both might be carefully examin'd, and neither of them venture to ſpeak things in the air, which could turn onely to their own confuſion, when the other had full liberty to defend themſelves according to the ordinary way of juſtice; and nothing might be admitted upon wild and calumnious ſuggeſtions, but onely what ſhould be juſtifi'd by good proofs. The Cardinal ſaid, ſuch a Congregation was a thing much to be wiſht, but he fell ſtill upon his firſt conceit, namely if the bad ſenſes of the Propoſitions procur'd their condemnation, the ſame would in no wiſe hurt us who maintain'd them not. Whereupon we were fain to reiterate to him three or four ſeveral times, that there was no ground to ſpeak of a condemnation in this affair by reaſon of the bad ſenſes, not onely becauſe the Propoſitions were advanced by the Proſecutors of their condemnation purpoſely to make advantage thereof againſt the truth, and for that theſe bad ſenſes were not held by any Catholick; but alſo becauſe it was requiſite to conſider the truths whereof they were capable, and which were hidden, obſcur'd and impugned under them. He alſo mention'd [a project for the H. See to find out a *medium* in which the parties might agree. Whereunto we anſwer'd that indeed 'twas a good thing to bring parties to a juſt temper and to reduce them thereunto from vicious extremes; but when but one of them is in ſuch vicious extreme, and the other is already in the middle, the latter muſt be left in its place, and only the other reduc'd. For example, if there be two men, the one covetous and the other prodigal; they ought both of them to be reduc'd to the moderation and middle management of the Liberal; but when one is liberal and the other covetous, we muſt not talk of reclaiming both of them to a *medium*, but leave the liberal in his ſtation, ſince he is already in the middle, and reduce the covetous to it who is remote from it. That thus ſince by God's mercy we have been ſo happy as to hold the middle, wherein the Catholick faith is found, which we defend againſt declar'd hereticks as well as againſt the Jeſuites, 'tis a good work to compare the one with the one with the other, and endevor to reduce each of them to the middle wherein we are; but if we be compar'd with either of them, a *medium* between us cannot in juſtice be propounded. Upon which occaſion we did not forget that excellent paſſage of S. *Auguſtin* in his ſecond book *ad Bonifacium, cap.* 2. touching the reproaches which the Pelagians caſt upon the Catholicks of being Manichees, which we apply'd to the Jeſuites and the Calviniſts by changing the names: *Deſinant itaq; Pelagiani Catholicis objectare quod non ſunt, nec ideo ſi velint haberi amabiles, quia odioſo Manichæorum adverſantur errori, ſed merito ſe agnoſcant odibiles, quia ſuum non averſantur errorem. Poſſunt enim duo errores inter ſe eſſe contrarii, ſed ambo ſunt deteſtandi quia ſunt ambo contrarii veritati. Nam ſi propterea ſunt diligendi Pelagiani, quia oderunt Manichæos, diligendi ſunt & Manichæi, quia oderunt Pelagianos. Sed abſit ut Catholica mater Eccleſia propter alterorum odium, alteros eligat amare, cum monente atque adjuvante Domino debeat utroſque vitare, & cupiat utroſque ſanare.*

In the courſe of the Viſites which we made ſince our audience, we had been twice or thrice to wait upon Card. *Ginetti* without effect. On Sunday *May* 25. we went again, and found him with Card. *Colonia*. He was to go abroad as ſoon as he had reconducted this Cardinal; and therefore when he departed, we preſented our ſelves below to Cardinal *Ginetti* to give him our thanks. But he would not ſpeak with us till we were gone up and ſealed in the ordinary way. We had no ſo oner begun our thanks, but he told us it was his part to thank us; That he ſhould be glad to hear us a hundred times, that we ſpoke with vivacity, ingenuity, clearneſſe and freedome. *Li ſentirei volentieri cento volte, hanno parlato con vivacità con ſpirito, con chiarezza, con franchezza.* Whereto he added ſome other obliging termes which I did not remember. We preſented him a Copy of the Writing of Diſtinction of ſenſes, and told him we hop'd to preſent him all the reſt printed.

Leaving him, we went to the General of the Dominicans, and gave him likewiſe a Copy of the above ſaid Writing; by which we told him he ſhould ſee, that if after that explication we were in any danger of being condemn'd, the doctrine of S. *Thomas*, which was that of his Order, would run the ſame fortune, as well as that of S. *Auguſtin*. He ſaid, he had done his utmoſt to intervene in our affair, but the Pope had abſolutely hinder'd him, becauſe he would not meddle with the controverſy which *Clement* VIII. had left undecided, that he omitted nothing that lay in his power to further our cauſe, but having been interdicted to intervene in it, they could not appear in it, and durſt not ſpeak. He told us Cardinal *de Medicis* ſpoke to him for a Copy of our Writings to ſend to the Duke of *Florence*. To which we anſwer'd that when they were printed, we would give him one both for that uſe and for any other he pleas'd. He ſaid it was a ſtrange thing how extraordinarily well pleas'd the Pope was with the Congregations held before him; and that when Prince *Juſtinian* acquainted him with what the Pope ſaid at *Signora Olympia's* Palace upon the day of the Annuntiation, he ſaid his Holineſſe us'd theſe words, *Non potete credere il guſto ch' habiamo in queſto Congregationi. Le faremmo durare tre ò quattro altre hore, ſe non, &c. You cannot believe*, (ſaid the Pope) *what pleaſure we take in theſe Congregations. We would have them laſt three, or four houres longer, were it not for the ſake of the good old men who are ſtanding all the while.*

CHAP.

CHAP. XXV.

New rumors of the Bull againſt the Propoſitions. A conſiderable word of Cardinal Ghiggi in our favor concerning the ſame. Cardinal Pimentel's publick entrance into Rome; he takes this occaſion to divert the Pope from the deſign of his Bull, but in vain. M. Hallier and his Collegues are not heard before the Pope, and the reaſon. My laſt conference with Cardinal Ghiggi. F. Modeſte's pretenſion to the Generalſhip of his Order fruſtrated.

THere was a Conſiſtory on Monday *May* 26. in which two things paſs'd worthy of remark: One, that a man unknown to M. *de Vertamont*, a Counſellor of the Parliament, who was then at *Rome*, addres'd himſelf to him, and askt him, whether, when I ſpoke to him on Friday before in the Pope's Preſence-chamber, I did not ſay to him, that after his Holines's judgment, it would be requiſite to have that of a general Council. Whereunto M. *de Vertamont* ſaid, that I never ſpoke any ſuch thing to him or like it. The other, that the ſame Cardinal who diſcours'd ſo largely with Cardinal *Ghiggi* in the Conſiſtory of the fifth of this moneth touching the Bull, of which a report was ſpread and afterwards ſmother'd, diſcours'd with him again upon the reviving of the ſame, as a moſt certain and reſolved thing. Cardinal *Ghiggi* fairly acknowledg'd it; but to juſtifie it, he added that the Propoſitions had no relation to *S. Auguſtin* or S. *Thomas*. The other Cardinal finding it in vain to oppoſe it further, began to ſpeak of it as a thing concluded, and askt Cardinal *Ghiggi* with what ſolemnities the Bull was to be publiſht; particularly whether we ſhould be requir'd to ſubſcribe to the condemnation of the Propoſitions. Cardinal *Ghiggi* wonder'd at this queſtion, and told him none were requir'd to ſubſcribe to the condemnation of any doctrine whatſoever, but ſuch as maintain'd it; and therefore there was no thought of cauſing us to ſubſcribe to that of the Propoſitions, ſince we never maintain'd them.

Tueſday the 27 M. *de Valcroiſant*, M. *Angran* and I went in the morning to ſee the General of the *Auguſtines*, and thank him for his curteous and obliging viſite the week before: He receiv'd ours with extreme kindneſſe, and ſhew'd us the Original VVriting of of *Clement* VIII's. hand wherein was written half in Italian and half Latin, the famous ſpeech which he made at the opening of the Congregation *de Auxiliis* held under his Pontificate, in which that Pope moſt ſolidly eſtabliſhes the authority of S. *Auguſtin's* doctrine; and as far as I could obſerve by what this General read of it to us, the expreſſions of that great Pope were more emphatical and vehement for the ſaid doctrine then what I have ſeen thereof in ſeveral books wherein it is mention'd. He ſhew'd us alſo divers other original pieces upon the ſame matter, and gave us hope of copies of them in time, but durſt not give us any yet. We knew not that that which was found among Cardinal *Roma's* Papers had been given to him; but he ſhow'd us the Informations upon the three firſt Propoſitions which were made for that Cardinal by the excellent Divines above ſpoken of, and askt us whether we knew how he might recover what was written by the ſame hand upon the two others. Aſſoon as I ſaw them, I intimated to him, that I knew whence he had them, and I told him, that it was in vain to ſeek after what the ſame Divine had written upon the two laſt Propoſitions, becauſe he writ onely upon the three firſt, having been oblig'd to depart from *Rome* aſſoon as he had done with them, to a conſiderable employment given him by the Pope.

As we were returning home, we met an Abbot a friend of ours, who told us that he came from the Pope's Preſence-chamber, and that we had hindred him from having audience that day, by reaſon of a Congregation which his Holineſſe held about our affair with the four Cardinals who were preſent at our grand audience. I askt him whether none were there but they. He anſwer'd me that M. *Albizzi* was there too, but as for Conſultors, he had not ſeen any. He added that a friend of M. *Hallier's* told him the day before, that this Doctor ſaid this Congregation was to be held, but it would be the laſt that ſhould be held about our affair. Aſſoon as this Abbot ſpoke of this Congregation, I no longer doubted but it was the laſt, and that our buſineſſe was abſolutely at an end, as I teſtifi'd to him and my Collegues immediatly.

Nevertheleſſe we went in the afternoon to carry Cardinal *Cechini* M. *de Valcroiſſants* Oration as we had promis'd him; but not finding him at home, we made ſome other viſites, in the courſe having ſeen M. *Hallier* and his Collegues going, as we conceived, to M. *Albizzi* to underſtand the newes of the Congregation held in the morning. I caus'd one to follow them, and accordingly found that we were not miſtaken in our Conjecture, becauſe they went firſt to the Penitentiary Jeſuites of S. *Peter*, and from thence to M. *Albizzi*.

VVednesday the 28th. we went again to carry Cardinal *Cechini* the Oration. VVhen he had receiv'd it and thankt us for it, he told us that after our departure, the laſt time we viſited him; he fell to read our writing of the diſtinction of ſenſes, and lik't it very well, becauſe we explain'd our ſentiments very ſincerely and clearly. He ſaid alſo that he was very well pleaſed with two particularities which he took notice of in the laſt entertainment. One, that we had ſhew'd him that the Biſhops who ſubſcrib'd the letter of M. *de Vabres*, deſir'd onely a Deciſion upon the Propoſitions, and not a declaration againſt them. VVhat he ſpoke upon this matter oblig'd us to anſwer him, and the diſcourſe fell inſenſibly to other reflexions, ſo that he mention'd not the other particularity

larity wherewith he ſaid he was well pleas'd. After we left this Cardinal, I went to ſee F. *Ubaldino*, and told him how inclin'd we heard the Pope was to publiſh a condemnation, notwithſtanding his contrary judgment of his Holines's intentions; but none of theſe rumors ſtartled this perſon who well underſtood his Holines's temper, and conceiv'd him ſo very circumſpect and prudent, that he could not believe it poſſible for him ever to be brought to it, becauſe, ſaid he, the leaſt difficulty is enough to ſtop him, *Ogni picciola coſa baſta per fermare il Papa.*

Cardinal *Pimentel*, who arriv'd at *Rome* a while before, remain'd there hitherto *incognito*. On Thurſday the 29. he made his entrance and cavalcade. And having been exactly inform'd of what paſs'd in our affair, ſince his arrival, he reſolv'd not to let the opportunity of this ceremony paſſe, without ſpeaking to the Pope of it, and beſeeching his Holineſſe not to precipitate any thing, but to give him time to repreſent what important things he had to acquaint him with concerning it, in regard of the dangerous conſequences which were to be fear'd from it. Accordingly he ſpoke to the Pope of it privately upon occaſion of this ceremony, and particularly askt him what a thing it would be if the doctrine of S. *Auguſtin* and S. *Thomas* came to receive any impeachment by this condemnation? The Pope anſwer'd him that the matter had been carefully examin'd in his own preſence, that he had caus'd prayers to be purpoſely made for it, that the queſtion was found to be neither concerning S. *Auguſtin*, nor S. *Thomas*, nor their doctrine; and it was neceſſary to do ſomething againſt *Janſenius's* book.

The ſame morning in the courſe of this ceremony I met a perſon very well inform'd of things, who told me that the Pope would give no more audience, but had given order to prepare the Bull. I askt him, ſince when? He anſwer'd me, ſince the laſt Congregation which was held on the Tueſday preceding. I learn't afterward that M. *Albizzi* comming to Cardinal *Pamphilio* in the Conſiſtory, preſented his Eminence a paper folded up, upon which theſe words were written, *Expediatur pro feſto Pentecoſtes.* I apprehended that it was the order which himſelf had given for it ſince the Congregation of Tueſday, and the Expedition of it render'd to him, which he deliver'd to this Cardinal. But I knew ſeveral dayes before, when the Votes of the Conſultors were writ down in the houſe of the Inquiſition that it was fully reſolv'd upon to expedite this affair in the feaſt of Pentecoſt, no doubt to make the more ſhow in the ſolemnity of the deſcent of the H. Ghoſt upon the Faithfull, and to inſult the more highly over ſuch as glory'd in the intention which *Clement* VIII. had, the year of his death (which hapned in *March*) to publiſh his Bull againſt the Jeſuites after the Veſpers of this day in preſence of the ſacred Colledge, and to create F. *Lemos* a Cardinal; as alſo to give thoſe Fathers more ground to be quit with ſuch as ſhould upbraid them with it, and glorioufly to aboliſh the memory of it by a contrary moſt favorable ſucceſſe upon the ſame day. See the Copy of a ſhort letter ſent to me by an eminent Dominican, whilſt thoſe Votes were tranſcribing in the H. Office, wherein he gave me notice of M. *Albizzi's* urgency for haſte, which mov'd him angerly to tell the Fathers of that Order who were imploy'd therein, but made not ſpeed enough according to his fancy, That they were as ſtubborn as Mules, and would be the cauſe that the buſineſſe could not be ready againſt Pentecoſt.

Si ſcrivono (ſaid he) *li voti al Saint' Officio, & non ſono in ordine ancora. Albici in colera proruppe & diſſe, Queſti frati di San Dominico ſono oſtinati come muli: ſono cauſa che non ſi ſpedirà queſta facenda ne anco alla Pentecoſt.*

I was the more amaz'd to ſee theſe preparations, for that I certainly knew M. *Hallier* and his Collegues had not been once heard yet before the Pope, and I had not forgot that the Ambaſſador ſaid they ſhould be heard after us. They ſhould indeed, though it were but for ceremony; and it was ſo deſign'd when we were heard; but they who manag'd their intereſts, remembring what thoſe Doctors had done in the Congregation held at Cardinal *Spada's* palace *January* 27. wherewith nevertheleſſe they were at that time ſatisfi'd, and whereby they perceiv'd of what they were capable, foreſeeing the great diſproportion there would be between what they could do before the Pope, and what we had done; and it would be ſuch as would perhaps render them ridiculous and deſpicable to the Pope and a great part of the Congregation; conceiv'd it the ſafeſt way for thoſe Doctors and for the accompliſhment of their deſign of extorting a condemnation from the Pope, not to ſtand upon this formality, but to diſpenſe with them from appearing before the Pope. Wherefore reflecting afterwards upon what F. *Guerin* had told me in a Viſit upon Thurſday in the afternoon, I did not wonder ſo much as I had done at the firſt notice of ſuch ſhamefull unworthineſſe, namely, their beginning to publiſh at *Rome* whereever they came, that they did not deſire to ſpeak before the Pope, nor account it neceſſary; that ſhould they appear, they had nothing elſe to ſay but what they had ſaid before the Congregation at Cardinal *Spada's* houſe *January* 27. and that his Holineſſe was ſufficiently inform'd thereof by the relations of ſuch as heard them. Nevertheleſſe, for the better colouring of this tergiverſation, they added that ſhould the Pope deſire to hear them and ſend for them, then they would appear; but whileſt they ſpoke this, they knew they ſhould never be ſummon'd.

In the evening I acquainted my Collegues with what I had learn't concerning the preparations of the Bull which was talkt of, to the end I might conſult with them whether any thing could be done by us to ſtop the blow; but we all conſented that after what we had done, there was no more to be done on our part, ſaving to redouble our prayers and ſighs before God.

Yet, to omit nothing of what we ought to do before men, but to continue acting to the laſt according as we were oblig'd, I went to Card. *Ghigi*; on Friday

Friday the 30th. in the afternoon. I carry'd to him the ſeveral Title pages & beginnings of F. *Annat's* book entitled *Janſenius à Thomiſtis damnatus*, &c. according to my promiſe the laſt time we viſited his Eminence altogether. I told him this Jeſuites deceitful way of writing, ſo full of impoſtures and diſguiſes, that the ſame were not to be unridled and diſcover'd, but by one that was throughly inform'd of the matter. I did not diſſemble the purity and clearneſs of his ſtyle; but withal I preſented his Eminence the Preface of that work, in which I aſſur'd him, he would of himſelf diſcover many lyes touching things which his Eminence underſtood, and this Writer advanc'd with as much confidence and boldneſs as if they had been moſt certain truths. The Cardinal neglected what I ſaid to him concerning this ſubject, and did not deign to read the Preface, though it was but of two little pages. I told him alſo, that the body of this book was full of the like falſities, and yet it was one of the Writings of M. *Hallier*, and his Collegues, preſented to the Congregation. How? (ſaid the Cardinal) have they preſented it to the Cardinals? I anſwer'd, that I did not affirm ſo much of my own knowledge; though I could not doubt but they did, being I knew that they gave it to a Conſultor, who lent it to a friend of mine, from whom I had it; and (for fear of never ſeeing it again) copied it out. The Cardinal reply'd hereunto with a careleſs accent, as telling me, 'twas a thing ſufficiently ſuperfluous to preſent Writings to the Conſultors, becauſe the Pope never intended to admit of a conteſtation between the Parties in this Affair; nevertheleſs, (as 'twere) correcting what he had ſaid, he added, that yet 'twas good that they ſaw what both the one and the other had to ſay; which I interpreting, as if he meant that we had preſented two Writings to the Conſultors, I anſwer'd, that for our part we had not given to any (*pas meſme un ſeul morceau de papier*) not ſo much as one ſcrap of Paper; Nor any thing upon the Propoſitions to any one but the Pope at the end of our grand Audience. The Cardinal ſaid, we preſented ſome at the beginning. I anſwer'd him, that we gave none then but that *de Geſtis*, and another concerning S. *Auguſtin's* authority; nor theſe to any but the Cardinals, and that upon a certain preſumption, that the ſame would forthwith be communicated to our Adverſaries. The Card. ſaid, that Cardinal *Spada* had ſhew'd them to the Conſultors. I anſwer'd nothing to this, but told him, that we had not yet preſented to Cardinal *Pamphilio* the copy which we got ready for him, becauſe 'twas a long time ere we knew of his being of the Congregation; and when we knew it, ſome time was requiſite for preparing a copy; and ſince it was ready, we had gone ſeveral times to preſent it to him, but could not find him at conveniency to receive it, till the time of doing it was inſenſibly paſs'd; that it remain'd ſtill in our hands, and we kept it to preſent to him in caſe a fitting time return'd. Whereupon I took occaſion to ask this Cardinal, whether he knew that any thing was appointed concerning the permiſſion to print our Writings which we requeſted. He anſwer'd, that he accounted it a difficult thing. I told him what Offices the Ambaſſador and Cardinal *Pamphilio* had done for us to the Pope about it, and that his Holineſſe anſwer'd, He would conſult with their Eminences concerning it during the Feſtivals. I reminded him of the conditions and reſtrictions of our Requeſt, and beſeecht him to be favourable to us therein; whereof he gave me ſome hopes. Then I ſhew'd him F. *Briſacier's* Book, the Archbiſhop of *Paris* his cenſure upon it, and the Letter which the Jeſuites publiſht againſt this cenſure. I told him that theſe Fathers ſaid of thoſe of the Faculty of *Paris*, *Non tranſeant Sequanam*; of thoſe of *Rome*, *Quid Romanæ Cenſuræ cum Gallia?* That they term'd *Rome* a forraign Power, even in matters of Doctrine, as I ſhew'd him that M. *Hallier* had complain'd in the Defence of this Doctrine which he publiſht againſt them *Anno* 1644. in which work alſo this Doctor complain'd that the Jeſuites decry'd him as a Calumniator, a Heretick and an enemy of Religious life. I likewiſe ſhew'd him that paſſage of *F. l' Abbé*, *Brevi loquetur Roma quid ſenſerit Auguſtinus aut quid ſentire debuerit*. Whereunto the Cardinal anſwer'd that the Jeſuites might ſay, that by *Auguſtinus* they meant *Janſenius*, in regard of his Book intitled *Janſenii Auguſtinus*. I ſhew'd him clearly by the reading of ſome words both at the end and beginning, that this was ſpoken of the true S. *Auguſtin* of *Hippo*, that great Doctor of Grace. He read over *F. l' Abbe's* Advertiſement to the Reader, and perſiſted in his ingenuous ſubtilty and put-off, that the Jeſuites might ſay, it was meant of the *Auguſtin* of *Ipre*; after which I gave his Eminence the good night.

When I was return'd to our Lodging, M. *Angran* told me, that F. *Reginald* had ſent to acquaint him, that he underſtood by two or three hands that the Bull was printing, and would come forth the next day.

Saturday *May* 31. I learnt in a Viſit, that the report of the Bull was renew'd on Thurſday morning, and come to the eares of the Procurator General of the Dominicans, by whom his General was advertis'd thereof, who ſeeing Cardinal *Pimentel* already engag'd in the ceremony of his entrance, yet forbore not to go to *Monte Cavallo*, to acquaint him therewith in two words at the end of the Ceremony, to the end he might ſpeak to the Pope about it. That this General having afterwards ſent F. *de Terraſanta* to his Eminence to know the ſucceſſe, the Cardinal gave him the account above related, namely, that he had remonſtrated to the Pope the danger of this Affair, and the ſad conſequences to be apprehended from it; and that the Pope anſwer'd him, that every thing had been carefully examin'd in Congregations before himſelf; That 'twas certain the Propoſitions had no relation to S. *Auguſtin* and S. *Thomas*, their Doctrine, or the matter *de Auxiliis*; That the Cardinal offer'd to reiterate and preſſe his Remonſtrances; but found the Pope ſo fix'd in this mind and reſolution, that he ſaw not how to proceed; and that his Holineſſe was abſolutely perſwaded that it was requiſite to do ſomething againſt *Janſenius*. The ſame Friend told me further, that he had newly ſent to the Apoſtolical Printing-houſe, to diſcover whether the Bull was at the Preſſe, but the doors were all ſhut, and he believ'd it was a printing; That therefore he

he had ſome ſuſpition that it would be publiſht after *Veſpers* or in the Chamber of Preſence. I went to *Veſpers* in the afternoon, and to the Preſence-Chamber both before and after *Veſpers*, to be a witneſſe of all that paſs'd there, in caſe any thing were done about publiſhing the Bull; but I ſaw nothing there more then uſual, ſaying that all the Conventual Cordeliers who had choſen their General in the morning came with him in great number to ſalute the Pope and kiſſe his Holineſſe's feet.

F. *Modeſte* was of this Order and pretended to this Generalſhip. There was a Statute of the Order which render'd him uncapable of being nominated. For the removing of which obſtacle he obtained an expreſſe Brief of the Pope. Cardinal *Pamphilio* was Protector of this Order (that is, in plain terms according as things are tranſacted, the Maſter and Soveraign of it) and on Friday he went in perſon purpoſely to ſollicite the ſuffrages of the Fryers in favor of F. *Modeſte*. Now this Cardinal having conferr'd with the ſaid Fathers about the matter, held himſelf ſo aſſur'd of this Election, that on Friday he told the Pope, who concern'd himſelf therein, that the buſineſſe was as good as done. On Saturday very early he return'd to ſpeak to thoſe Fathers again that he might keep them in the ſame mind: but ſeveral of the Fathers looking upon this proceeding as having ſome ſhew of violence, there aroſe a loud cry amongſt the multitude, *Libertà, Libertà, Liberte, Liberte*, which cry was begun by certain French. Hereupon Cardinal *Pamphilio*, who before accounted the thing moſt certain, withdrawing himſelf, that he might avoid giving occaſion to thoſe complaints, and leave them to make their Election in peace, the Fryers choſe an other then F. *Modeſte*: which being reported to Cardinal *Pamphilio*, he conceiv'd himſelf oblig'd to give the Pope notice thereof forthwith. The Pope ſeeing this ſo ſudden change of the ſtate wherein this Cardinal told him things were the day before, ſaid theſe words to him, perhaps partly in jeſt and partly otherwiſe, *Veramente nuſcirete bene in un Conclave*, 'Tis likely you would ſpeed well in a Conclave.

CHAP. XXVI.

Of the Letters writ to me from Paris *during the month of* May *and* June *concerning my relation of what paſs'd at* Rome *during* May.

SCarce any thing conſiderable was writ to me by the two firſt Poſts that return'd in *May*, but what was at leaſt reiterated and ſpoken more expreſly by thoſe Letters of the three laſt. Wherefore, to abridge and retrench unneceſſary repetitions, I ſhall here give an account only of thoſe of the 16th. 23d. and 30th. of this month.

Thoſe of the 16th. ſpoke of a ridiculous Libel which the *Moliniſts* caus'd to be cry'd up and down the ſtreets, whereof they were afterwards aſham'd. See what M. *de S. Beuve* writ to me about it; *Since the prank which thoſe of this City had the boldneſſe to play laſt week, they have publiſh'd nothing, they bluſh when they are reproacht with the inſolence of cauſing a ridiculous picce to be cry'd about intitled, A CATALOGUE INSTRUCTION SENT BY OUR* H.F. *THE POPE AGAINST THE JANSENISTS. They turn the fault from themſelves upon the Hawkers and Pamphlet-venters.*

And nevertheleſſe 'tis certain, that M. *le Moine* was the Approbator of it, as I found by a Letter writ to me by *M. Taignier, May* 9. touching the ſame. *The Libel*, ſaith he, *whereof I ſpoke to* M. Valcroiſſant, *is publiſht under the Licence of* M. le Moine, *who hath written with his own hand at the bottom of the Frontiſpiece*; *THERE IS NOTHING IN THIS WRITING WHICH MAY HINDER IT FROM BEING PRINTED. LE MOINE. I have this Writing with* le Moine's *Original Signature.*

The Moliniſts *abſolutely affirm, that the Condemnation of the Propoſitions is moſt aſſured, and will undoubtedly be receiv'd at the end of this month.*

You will receive F. Annat's *book* de Eccleſia præſentis temporis, *by the Meſſenger who ſets forth on Tueſday.*

In his Letter of the 23d. M. *de S. Beuve* ſpeaks thus: *Sir, I underſtand by your laſt Letter that nothing has been done ſince Eaſter, but the reaſons thereof are unknown to me; only people ſpend their judgements much concerning this delay. I leave policy to the* Italians, *and tell you, that you muſt ſtill act vigorouſly and purſue the deſtruction of Moliniſm. It makes me ſomewhat impatient that the* Dominicans *have not yet preſented their Memorial. I know all arts are practis'd to make them deſiſt. M.* de Marguerie, *a known diſciple of the Jeſuites, though an antient Counſellor of State, proclaims the General of the* Dominicans *Pragmatical and ignorant, and takes this liberty even in ſpeaking to* Dominicans, *from whom I heard it. Judge whence ſuch language hath its original. M.* le Moine *lately diſcourſing in our Court with the Abbot* de Bourzeys *and my ſelf, and blaming the Abbot for impoſing upon him in his laſt book, by accuſing him of denying* Scientia Media, *after ſome pleaſant diſcourſe, amongſt the reſt, the Abbot telling, that he did not declare himſelf for* Scientia Media *openly till after the printing, or (at leaſt) writing of this book, having till the laſt year avoided the Queſtion, but that he ſaw how he drew near* Molina *every day, inaſmuch as he affirm'd, that the Grace of Action cannot be explicated but by* Scientia Media; *at length the Diſcourſe fell upon the Declaration of the* Dominicans *for S.* Auguſtin's *Doctrine, and M.* le Moine *let ſlip this word, that only two or three paultry* Jacobin's *declar'd themſelves at* Rome. *I could not ſuffer this language, but took him up, and told him that he was miſtaken; that the whole Order was of that mind; that I knew it moſt perfectly; to all which he was ſilent. M.* Annat *ſaid lately, that he conceiv'd M.* Hallier *would return ſpeedily. I know not whether it be, becauſe he is to be at the Council of* Tours *appointed on the firſt of* July; *but I know certainly that Paſs-ports have been ſent for him and his Collegues. Perhaps they will ſubſtitute F.* Mu-

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lard *in their place as a most worthy Deputy, an exemplary Monastick, and a man of great probity. I wish I may be mistaken concerning* M.N. *but I fear I am not. The new-chang'd Propositions are in my opinion a testimony of the weakneſſe of our Adverſaries. Good uſe muſt be made of this opportunity, and two things inculcated to every one. Firſt, That they endeavor to put the change upon us; and ſecondly, That they have no order from the Biſhops to demand the Examen of theſe Propoſitions. After which they muſt be urg'd to alledge the Authors of them, and his Holineſs convinc'd that they abuſe the H. See, by going about to delude it with their malicious and envenom'd imaginations. For my part, I confeſſe, I know not with what conſcience M.* Cornet *contriv'd the firſt Propoſitions, or our Adverſaries there ſubſtituted the ſecond. Fail not to demand the condemnation of the Propoſitions injurious to S.* Auguſtin's *authority at their firſt Audience. 'Tis left to your prudence to propound other Propoſitions, according as you ſhall judge expedient.*

I think no day in the courſe of theſe two years afforded me more Letters worthy of inſerting in this Journal then this thirtieth of *May*; I have half a dozen in my hands, whereof the firſt was from my Lord the Biſhop of *Chaalons Sur Marne*, and follows in theſe terms,

Sir,

YOur laſt gave us ſome trouble, whereof the Impreſſion would be more grievous, did not confidence uphold us. I have us'd all means poſſible to get theſe diſcoveries from the Nuntio which you deſire, and 'tis very credible he hath not receiv'd thoſe orders from Rome *which you apprehend. Every thing ſhall be particularly ſignify'd to you. But I ſee nothing to fear, upon two grounds; firſt, in that there can be nothing diſadvantageous to the truth, provided Effectual Grace be expreſly ſecur'd, and that ſenſe of the five Propoſitions juſtify'd; and ſecondly, in that, being a thing moſt juſt and reaſonable, it ſeems not poſſible to be deny'd you, inaſmuch as 'tis the only undoubted meanes to quiet men's minds, and maintain the honor of the H. See. Many conſiderable perſons intend to write to this effect to* Rome, *and the* Dominicans *are as much concern'd to do it, as any. If they do not, they loſe their antient advantages, and the new Doctrine will prevail by intrigues againſt that of S.* Auguſtin *and S.* Thomas. *It is purpoſed to write largely hereupon to the Fathers* Nolano *and* Reginald; *I doubt not but together within it they will employ all poſſible care and zeal therein, and am for ever,*

Sir,

Your moſt humble and affectionate ſervant,

F. Biſhop, and *C. de Chaalons.*

The ſecond is from the Abbot *de Villars*, then Agent General of the Clergy of *France* to M. *de Valcroiſſant*, and contain'd theſe terms.

Sir,

I Received your Letter of the 18th. *of the laſt month. I was ſurpriz'd at the newes you have pleas'd to tell me, that ſome Doctors of* Sorbonne *have preſented a Memorial to his Holineſſe in the name of the Clergy of* France, *and take upon themſelves the quality of its Deputies. I believe you ſo intelligent of the manner of proceeding us'd by the Clergy of* France, *as not to be ignorant that ſuch Commiſſions are never given but in Aſſemblies which we convoke our ſelves. I can aſſure you that within theſe two yeares that I have been in office, no power hath been granted to treat of theſe kind of matters with his Holineſſe; it was never propounded; There goes forth no act of theſe Aſſemblies but what I ſign, and therefore it will not be difficult for you to undeceive thoſe that have credited this pretence; I wiſh, Sir, I could render you ſome other ſervice, which might further aſſure you that I am,*

Sir,

Your moſt humble and obedient ſervant,

De Villars, Agent General of the Clergy of *France.*

The third is from M. *de Bronſſe*, to this effect.

Sir,

THis week hath been ſufficiently peaceable among us, at leaſt ſo far as things are come to my knowledge. All that I have learnt, is, that the other day M. Amiot's *Vicar told a friend of mine, that M.* Hallier *had ſent word to his Maſter, that the conteſts of the* Janſeniſts *were ended at* Rome, *and that the Bull for their condemnation was ready to be publiſht. Moreover, I have ſeen your laſt piece preſented to the Pope, touching the two falſe ſuggeſtions of the Jeſuites,* viz. *that our conteſts have no affinity with thoſe which were handled in the Congregation* de Auxiliis, *and a Perpetual Silence hath been impos'd upon both parties. I truly ſay, I never ſaw any thing more ſolid, clear and generous; ſo that I make no difficulty to believe that 'tis the H. Ghoſt, the beſtower of the Victorious grace of Jeſus Chriſt, who guided your Hand and your Pen for its defence. M.* Taignier *ſent it to me the other day, to tranſlate into French by order from the Biſhop of* Chaalons. *I have return'd it to him this day, and am only ſorry that my French hath not the life and graceſulneſſe of your Italian. I doubt not but he will be raviſht with it as well as he hath been with your other Memorials, of which I have writ to them formerly, and ſhall tell your further tydings by the next Poſt.*

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The fourth is from M. *Taignier*, as followeth.

THe denyal to grant F. Des-mares *and M.* Manessier *to be heard contradictorily with M.* Hallier *and the Jesuites, is a certain signe of what the Pope intends to do without hearing Parties. I conceive his Holinesse has some particular design to pass a judgement; but I am perswaded 'twill rather be a judgement intricate and full of equivocations then a certain judgement, and such as might be receiv'd without any contradiction of the parties.*

My LL. the Bishops of Chaalon, Grasse *and* Valence, *have spoken to the Nuntio in such manner as we desir'd, but could not discover that he had heard any thing like that you conjectur'd; nevertheless he has alwayes appear'd to have a prodigious aversion to S.* Augustin's *Disciples.*

Your Memorial was put into French yesterday. My L. of Chaalons *show'd it to my other Lords, who accounted it admirable.*

The Molinists *have confirm'd to us this week, that the Pope has given command for the preparation of the Bull. They hold for certain that it is in hand, and will speedily come forth. For my part I cannot believe that it is so, both in regard of what the Pope said to F.* Des-mares, *and what you have written to me hitherto; nor shall I ever believe it till I see it here.*

The fifth is from M. *de Sainte-Beuve*, and contains what follows.

YOu signifie to us, that F. Des-mares *and M.* Manessier *have had a favorable Audience from his Holinesse, who hath promis'd them to hear you* voce & scripto, *and only made a difficulty to grant you a contradictory Conference. This newes does not perfectly satisfie us, since 'tis of moment that the Pope understand the deceits of our Adversaries and that truth which we defend, which cannot be unlesse he hear you in presence. But the newes publisht here by the* Molinists *is much more surprizing. They say, that the Pope is going to pronounce, that the thing is resolv'd upon, that the Bull is almost made,* &c.

This allarmes many persons here, some of whom are of opinion, that you must be very cautious of appearing, because the Audience granted you will be made use of only the more to oppresse Truth and its defenders, for it will infallibly be mention'd in the Bull, that in it the parties were heard. Others conceive it requisite that you appear only to request the Pope to cause our Adversaries to declare who are the Authors of these Propositions; and to declare that they are not ours; and that we defend them not saving in the sense of the necessity of Effectual Grace. I cannot deny, Sir, *that there is great reason for either opinion; and I certainly know, that if that whereof the* Molinists *boast be true, it will be a most disadvantageous thing to the H. See, and much abate the respect and submission which most men have alwayes kept for* Rome, *and make many encline to the sentiments of the* Richerists. *But for my part, whatever others say, I am of advice, that you appear and speak resolutely; Lay open the fraudulent practises of our Adversaries, prove them the Authors of the Propositions which they have obtruded upon us, require an act thereof; declare, that although they be not ours, yet we conceive that they may have a very Catholick sense, in which we undertake to defend them. Demand, that judgment be pass'd upon this sense. Accuse our Adversaries of Impostures and delusions, accusing them of troubling the Churches peace, by prosecuting tho condemnation of the Propositions in the sense of Effectual Grace; and add, that if it pleases the Pope to receive them as accusers, it may be permitted you to impeach their doctrine as pernicious and erroneous. This is requisite, Sir, if you expect to have justice done you. Men may speak high when they demand nothing beyond the Rules of sincerity and Truth,* &c.

However, Sir, *Supposing the Pope resolv'd to pass such a Bull as the* Molinists *speak off, yet if you be heard, he cannot but grant you two things: whereof one concerns our Persons, and the other the Doctrine. As to our Persons, We are oblig'd to let the whole Church and posterity know, that we are not the Authors of the Propositions, but they were maliciously forg'd by our Adversaries to make us odious by being charg'd with them. Your first Memorial presented to his Holiness is to this effect. And concerning the Doctrine; That the sense, of the Necessity of Grace effectual by it self, is a Catholick sense, free from all Censure, and that alone wherein We defend the Propositions. If these two conditions be added, I shall be contented, and the Church will have peace. Upon any others, we shall be so far from enjoying a calm, that on the contrary, we shall fall into a higher storm of dissention then before. We shall be oblig'd to make known the sincerity of our intentions, we shall complain of the wrong done us, and Posterity shall be inform'd of the truth of things. Be pleas'd to consider upon all this; and remember that I have long ago told you, that upon this decision will depend the reviving of* Richerism *in* France, *whereof I am greatly afraid,* &c.

An other Doctor of *Sorbon*, a very able and moderate person (to whom I had often writ during the time that we desir'd our Lords to send us two or three persons more to help us in the managing of the matters, especially in the conferences which we expected to have before the Pope & the Congregations, to desire him to be one of the number, because I judg'd him very fit for it) return'd the following answer to my invitation, *May* 31.

Sir,

I Have receiv'd three Letters from you almost altogether, though they be of very distant dates. One is of the 30th. *of* September. *The supply you have receiv'd by the arrival of the persons who are gone to joine with you, may serve for answer to a good part of what you writ to me, and expect from me. If I perform not to you, or rather to Truth, the same service which they are going to do, 'tis neither through want of zeal or affection, or else I understand not my self. Proportionably to my knowledge of Truth increases the honour and esteem I have of it, and I learn to know my self in it; which renders me alwayes more backward to speak or treat of it, for fear of hurting it whilst I think to defend it, especially when*

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I see not my self plainly engag'd therein. Although to defend it, that is to withstand the violences and stratagems of those who go about to oppress it, shewing openly their unfaithful dealing, their calumnies, and the injustice of their proceeding, seems to me more easie and lesse hazardous; because this consists more in matters of fact then in Questions and Controversies. But to pretend to examine it, to clear it, to commit it to the dispute and censure of its enemies, and to submit it to the judgement and determination of persons whom you hold suspected, and who in their best construction, never had the light and knowledge which is necessary for the comprehension of the matters in question, which are very difficult, and for the most part very remote from humane sense and reason, as the same is corrupted by sin; and to distinguish them from the apparences of Truth, under which Errors are oft-times hid; all which is necessary in order to pronounce upon, and fully determine the questions at this day in controversie, so that there remain no seed of future combustion: This is that which I find most difficult, dangerous, and much above my abilities. 'Tis neither expedient nor necessary to define these questions in the Church; they are already sufficiently defin'd for such as seek the Truth without passion and interest; And others will not stand to what shall be now determin'd, in case it be conformable to Tradition, and contrary to their new opinions. Believe me, Sir, *if you please, 'tis neither timorousness nor indifference that detains me; 'tis rather the respect and love which I have for the Truth. Had I less knowledge and experience of the state of the present affaires, perhaps I should be more bold, and I know not whether I should do better. However, should I fail in something, I hope God will not impute it, or else easily pardon it, whilst I keep to keep to his Lawes, the guidance of the Church, and the common rules of prudence humane and divine; Adoring always with all submission his extraordinary wayes, by which he absolutely effecteth whatever he pleaseth, and how he pleaseth, sometimes even by means and ways wholly contrary to those which he hath establisht. If it be a kind of little miracle, as you say, that he on whom the judgement of your affaires depends, hath at present an inclination to be inform'd thereof, whereas formerly he was troubled to hear the same mention'd; no doubt you will confess, that there needs another much greater miracle, whereby he may in a little time have the understanding and conduct which is necessary for pronouncing certainly, and conformably to the Truth and Tradition upon Questions so difficult and embroyl'd by the mixture of humane reasonings, as those are whereof you seem to demand the decision. I have formerly told you my mind upon this Point, and the occasion leads me to tell it you again here, I could not sollicite and demand the definition of the affaires which you manage, and of the Propositions whereunto your conference is reduc'd. If God hath thought fit to make use of you to hinder the truths of Grace and S.* Augustin's *Authority from receiving any prejudice or disparagement, I account you very happy, and cannot but honour your zeal and fidelity in upholding them against the attempts and artifices of their enemies; but I believe, 'twere the best you could do for the present, if you could stop affaires at that point; not to be overcome, is to triumph in these occasions, and the confusion which your enemies would have in seeing themselves fallen from their pretensions & all their cabals without effect, add their calumnies and foul dealing discover'd and known, without having been able to lay any blemish upon the truths which they aim'd to get condemn'd with so great temerity and presumption, as that they proclaim'd beforehand and affirm'd publickly in many places that they were condemn'd, would be a signal victory for you, or rather for the Truth; and such as, in my judgement, may be wisht for in the present disposition of minds and affaires. If any thing is to be desir'd further, 'twould be to get it declar'd, that S.* Augustin's *doctrine touching the matters of Grace and Predestination is the doctrine of the Church; and to obtain a prohibition, or rather to renew the Churches antient prohibitions of condemning any dogmatical points of that doctrine taught by that H. Doctor. I might add further, to demand the approbation of the same Doctrine in the book of M.* d' Ipre, *who doth no more but rehearse it as it is in that of S.* Augustin; *but I think this last will be more contested and more difficult to obtain then the former, which is very easie, if the H. See hath any good will for that great Saint, and for the doctrine of Grace, and whereof there is no fear of missing, the same having been done already many times by several Popes. 'Tis a question of fact, about which there needs no great instruction. The decision thereof will be glorious to the Pope, and no person of whatever party can be offended with it, without making himself odious to all the world by declaring himself an enemy to S.* Augustin, *who is approved by the whole Church. To conclude, assure your self of me as a person wholly yours, and believe that I do not forget you before God, but daily represent to him your necessities and affaires as my own.*

Now follow those of the month of *June.*

The first is from M *Taignier*, written *June* 5.

'Some *Molinists* with whom I have had confe-
'rence the second of this month, told me, that I
'had bad intelligence, since I did not agree with
'them that the Pope had ordain'd the passing of a
'Censure; they assur'd me that it was perfectly
'ready, and that the Pope would undoubtedly
'publish it at the feast of Pentecost. I askt them
'whether the Propositions were censur'd? They
'answer'd, that some of them were condemn'd as
'heretical; that others had the more gentle modifi-
'cations, though such as blemish'd and overthrew
'them. I told them, I wonder'd that after what they
'had said, that it was almost impossilbe to learn the
'particular circumstances of things transacted in
'any Congregation at *Rome*; yet themselves
'seem'd so well inform'd of things relating to the
'Examen and discussion of the Five Propositions,
'that they must undoubtedly hold correspondence
'with those who penned the Bull. They made no
'Reply, *&c.*

You cannot imagine what good effect the Let-
'ters by this Post have produc'd; yet the most
'advised of our friends are in great anxiety for
'that the Pope will not grant you a Conference,
'because they conceive that the cause now under
'debate at *Rome*, is one of the most important
'causes that ever were treated in the Church.

'Were there no parties in it, as his Holineſs admits 'none, yet he ought to take the Doctors there 'of different opinions, and hear them upon the 'queſtions intended to be examin'd and pro-'nounc'd upon, ſince 'tis the courſe alwayes us'd 'by the Church in it's deciſions. Truth becomes 'more illuſtrious when it is diſcuſs'd in this man-'ner. Thus were Deciſions made in the Council 'of *Trent*, after matters had been diſputed by the 'Doctors, as may bee ſeen in the Acts of that 'Council, in which there were no parties, they re-'fuſing to appear.

You muſt make great complaints about the Bull 'wherewith you are threatned, and you may vi-'gorouſly repreſent to his Holineſſe, how little 'reſpect ſome have for him, ſince at the ſame time 'that he in goodneſs promis'd F. *Deſ-mares* and 'M. *Maneſſier*, and their Collegues to hear them, 'a report is ſpread abroad, that his Holineſs caus'd 'a Bull to be prepar'd againſt the Propoſitions, 'which is a thing of great terror. This circum-'ſtance well exaggerated with great ſweetneſſe 'and reſpect, may make ſome reaſonable impreſ-'ſion upon the mind of his Holineſſe.

I am, &c.

The ſecond being from M. *de Sainte Beuve*, dated the ſame 5th of *June*, contain'd the following lines, amongſt others.

The newes of the compoſition of a Bull conti-'nues ſtill, to the great delight of the *Moliniſts*. 'They threaten us with it, upon the notice which 'they have receiv'd of it from our Confreres their 'good friends. The report of it is much divulg'd, '*&c.* Satisfie me concerning the preſent ſtate of the '*Dominicans*, and in exchange I ſhall tell you, that 'the draught of a Bull hath been made at the Col-'ledge of *Navarre*, and in order to be ſent to *Rome*. 'See, whether the rumor vented by the *Moliniſts* 'be not founded upon that piece.

The third is from M. *Brouſſe*, *June* 13. Take what of it concerns our common Affair.

Saturday laſt, I went to ſee M. *Prignon*, and 'carry'd him your laſt Memorial, as I had promis'd 'him. After the preſentation of your commen-'dations to him, and the return of his to you and 'all your company, we had not much diſcourſe 'together by reaſon M. *de Launoy* ſuperven'd and 'interrupted us. M. *Prignon* thank'd him for the 'Preſent he had made him a few dayes before of his 'book intitled, *De varia Ariſtotelis in Academia 'Pariſienſi fortuna*; in which he derides all the 'world. We went out together, and being in the 'ſtreet, he askt me whether I knew that M. *Hal-'lier* was coming back from *Rome*? I told him, I 'did not. He reply'd, that he heard ſo from a 'Biſhop the day before, who ſaid, that he was 'bringing a great *Pancart*, by which word he 'meant the Bull. I anſwer'd, that this was a 'thing more unknown to me then the former. 'Yeſterday after *Veſpers* I viſited M. *Prignon* again, 'who receiv'd me with extraordinary courteſy, 'and returning your Memorial, told me, he had 'read it twice with extream pleaſure, and admir'd 'both the ſolidity of the matter, & the pureneſs of 'your *Italian* ſtyle. I told him of the Audience 'which you had had of the Pope, and ſhew'd him 'your Letter concerning it. He was joyful be-'yond what I can expreſs, and yet ſorry too that 'his Holineſſe appoints not the Conference, being 'unable to imagine any reaſonable ground of 'pretext to deny it to you, by ſaying that you 'have no Parties or Adverſaries. He charg'd me 'to preſent his commendations to you, and to 'thoſe Meſſieurs who (he ſaid) have ſpoken with ſo 'much zeal for defence of the Truth.--- A few days 'ago an honeſt Father well-affected to S. *Augu-'ſtin*, went amongſt the Jeſuites to enquire news 'from *Rome*, feigning to be of their Party. F. *Ce-'lot* (to whom he ſpoke) told him the *Janſeniſts* 'were condemn'd, and the Bull ready, and upon 'the point to be publiſht, when the Sieur *Deſ-ma-'res* arriving there, by the help of 40000 Crowns, 'which he gave the Ambaſſador to procure him 'Audience, deferr'd the publication of it; but they 'expected it by the next Poſt. This hath ſome cor-'reſpondence with the *Pancart*, whereof M. *de Lua-'noy* told me, and ſhews the ſpirit of thoſe forgers 'of newes.

As I was ending this Letter, ſeven or eight per-'ſons of quality came to ſee me, among whom 'was that good *Carthuſian* a great diſciple of S. '*Auguſtin*, and who has ſuffer'd perſecution for 'being ſo; he told us, that he was the perſon that 'had been with the Jeſuites to enquire news from '*Rome*, and receiv'd the above-mention'd anſwer 'from a Jeſuite, namely, that The coming of F. '*Deſ-mares*, and 40000 Crowns given to the Am-'baſſador to procure a hearing, had defer'd the 'publiſhing of the Bull of condemnation, and that 'twas a very notable ſum for an Ambaſſador on-'ly to obtain ſo ſhort a reſpite. You may make 'what uſe of this intelligence you pleaſe; at leaſt, 'you may aſſure your ſelf it is true.

And it was ſo indeed, this ridiculous and calum-nious diſcourſe having been made by a Jeſuite to the aboveſaid *Carthuſian*; but the ground there-of, namely that we ſought that ſhort reſpite, or gave 40000 Crowns to the Ambaſſador to obtain it, was as little true as infinite other ſtories inven-ted and publiſh'd by thoſe Fathers every day. We never had the leaſt thought of making any ſort of Preſent, either to the Ambaſſador or others for the defence of the Truth which we held. We were alwayes, God be praiſed, too well per-ſwaded of its perfectly divine and invincible ſtrength, to have recourſe to ſuch carnal and ſhameful Remedies in order to uphold it. And I am very confident, that had we been of ſuch mean, ſervile ſpirits to have admitted ſuch un-worthy thoughts, the Ambaſſador had too much generoſity and magnanimity to comply there-with. If he did us ſome good Offices, as I ac-knowledge he did in the manner above related, he did them upon the account of the juſtice which he found in what we demanded, whereunto there needed no other motive to oblige him then his ordinary principles of equity and good-neſſe.

The

The fourth of the Letters of this Moneth was from M. *de Sainte Beuve*, dated *June* 13. in theſe words.

We are very glad to underſtand that the Pope 'has given you a favourable Audience, but our 'joy will not be complete till we hear that this 'Audience has produc'd a Conference. For till 'then we have great reaſon to fear that the de-'ſigne in hearing you is onely that it may be 'ſaid, that we are condemn'd according to form. 'The Diſcourſes of the *Moliniſts* encreaſe this 'fear; they ſay, that this Audience muſt be judg'd 'of by its ſequels, and they aſſur'd it will have 'none to our advantage. Another reaſon of our 'fear is, the denying Audience to the General of 'the *Dominicans* ſo long together. Another, that 'the Letters which we ſee here, intimate, that 'the Pope will ſhortly decide the Affair. And 'the laſt, That hitherto all the civilities have 'been ſhewn to our Adverſaries, but to us all the 'ſeverities (to ſay no worſe) *Albizzi*, *Palavi-'cini*, *Modeſte*, *Tartaglia*, are plain proofs of 'this. That which I writ, is not mine own only, 'but the ſenſe of many others. ——— I cannot 'but attribute the Voyage of F. *Deſ-mares* and 'M. *Maneſſier* to a particular providence of God 'in behalf of his Truth, ſince that Father hath 'ſpoken ſo nervouſly, and defended the cauſe of 'Jeſus Chriſts Grace with ſo great vigor and ma-'jeſty. The Effects are in Gods hands; the re-'ſolution thereof muſt be expected from him; but 'whatever they be, we ſhall alwayes have this 'comfort, that the Truth could not be better de-'fended then it was. Acquaint him with this our 'joy, and aſſure him that M. and M. *de Liencour* 'have more then they yet expreſſe. The little 'Writing preſented to the Pope on the 19th. of 'the laſt Moneth was very neceſſary. The Im-'preſſion ſhall ſhortly be taken in hand. I could 'have wiſh'd it had been thought ſufficient to ſet 'this Title over the heretical Senſes: *Senſus hæ-'reticus qui malignè affingi poteſt*; without the 'reſt.

The *reſt* he means was, *quem tamen legitimè ſumpta non habet*: and his reaſon was, becauſe the Propoſitions *were not ours*; and inaſmuch as in the rigor of their terms taken literally, they were capable of being condemn'd for their bad ſenſes, it ſeem'd to him that by theſe words, *legitimè ſumpta*, &c. *taken legitimately*, we affirm'd that the Propoſitions had not theſe bad ſenſes in their proper and natural ſenſe, making no difference between *their proper and natural ſenſe*, and *taken legitimately*. But this was not our meaning. For as is noted before, we ſignify'd by the ſenſe which the Propoſitions have, being *taken legitimately*, not their proper and natural ſenſe according to the bare terms, but that which they have upon their relation either to *Janſenius*, to whom we knew our Adverſaries attributed them in all their ſecret Writings, or in reference to our ſelves, who interpos'd to hinder their condemnation, becauſe we conceiv'd Equity requir'd them to be taken after this manner in this Conteſt.

This was one of the reaſons which I repreſented to my Collegues, to encline them to add the aboveſaid words in this Writing, but there was another which ſeem'd to me very important, namely, that we might upon occaſion give the Pope and Cardinals the moſt advantageous impreſſion of the Propoſitions that we could, to the end to put the more obſtacles to the inclinations and engagements which they might have to condemn them; and alſo to avoid the ill ſequels which ſuch condemnation might have, and the abuſe that might be made of it. And indeed, had they been ſuch as we could have maintain'd abſolutely and undertaken their defence only and without reſtriction, there is all reaſon to believe, (ſo far as I can judge) that the Pope would have never reſolv'd to condemn them, ſince being even ſuch as they were; I hold for certain that if we had defended them in this ſort, he would not have undertaken to condemn them, and that the thing which gave him the greateſt confidence to do it, was, that we our ſelves who endeavor'd to hinder their condemnation, by reaſon of the ill conſequences we foreſaw it woud have, always ſpoke of them in our Writings and Diſcourſes as of Equivocal Propoſitions, fram'd purpoſely to ſurprize him, and capable of bad ſenſes. But it behoov'd us to ſpeak of them as they were really; and beſides it, we conceiv'd that all that we ſpoke ought to have ſuffic'd for obtaining a thing ſo juſt and profitable, as that which we demanded ſeem'd to us.

The fifth Letter was from M. *Taignier*, *June* 13. whereof take one clauſe.

The *Moliniſts* affirm everywhere, that the Cen-'ſure paſs'd, and that nothing elſe was ſtaid for 'but their Audience, that ſo the judgement might 'be contradictory.

This, Of all the Letters writ to me from *Paris* during theſe two Moneths; Theſe are they which I conceiv'd moſt fit to acquaint the Reader with the true ſtate wherein the matters hitherto related were at *Paris*, as well as at *Rome*. But becauſe the paſſages of the latter place were diffus'd likewiſe into other Cities of *Italy*, I ſhall here produce one of thoſe which I receiv'd from thence touching the buſineſſe of our ſo feign'd Audience; after which Cardinal *de Eſte*, to whom I had given account of it, hop'd with great reaſon (which is a reflexion worthy of remark) that the relations of things which paſs'd at *Rome*, would every day become more conſiderable, and therefore commanded me to continue my begun intelligence to his Highneſſe. I did ſo, and the ſatisfaction he teſtify'd therewith by his Anſwers was a great engagement unto me to do it; See the Copy of his courteous Letter.

Sir;

'UNderſtanding by your laſt that I was to ex-'pect another, together with a (b) Book,

(b) viz. *The little Volume of* S. Auguſtin.

'touching the matters which you negotiate, I de-
'fer'd my answer thereunto till this present, that
'I might thank you at the same time for your Pre-
'sent, of which indeed I make great esteem, as of
'a thing which upon several accounts and motives
'ought to be highly valu'd. 'Tis a new proof of
'your extraordinary courtesies which you cease
'not to exercise in favouring me as you do, with
'the continuation of the exquisite knowledge
'which you give me of your management, and
'how exceeding well you acquitted your selves in
'your Discourse at the feet of his Holinesse,
'which no doubt you accompany'd with your per-
'fect eloquence and excellent learning, besides
'the ardor which you have for the issue of an Af-
'fair of so great importance, and which by all
'right and reason requires the diligence which we
'hear is employ'd therein by our H. Father. Hence-
'forward your Relations will from day to day be
'more considerable, which I hope you will not
'cease, still to confirm to me your most particular
'affection, in consideration whereof I am obliged
'to be eternally,

Sir,

Your affectionate friend to serve you,

Card. *d'Este.*

CHAP. XXVII.

Of the things we learn't, and the Visites we made from the first of* June *to the thirteenth. Of the manner how the Constitution against the Five Propositions was publisht. With what restriction and circumspection we resolv'd to subscribe to their condemnation, in case the Pope had requir'd it of us.

CArdinal *Pimentel* having not been at the Chappel of the Papal Masse on the day of Pentecost, and the affaires whereof we were to speak with him, being sufficiently sacred and urgent, we went to wait upon him in the forenoon after Masse. When we had given him an ample account of our business; we told him, that the Authors of this black enterprize had still subtilty and credit enough to perswade the Pope, that the matter *de Auxiliis* was not at all concern'd therein. 'Tis true, said the Cardinal, the Pope believes it is not; he profess'd as much to me; and thereupon he inform'd us himself of his above-related conference with the Pope. We reply'd, that the whole aim of our Adversaries was to embroyl this Affair as much as possible under the name of *Jansenius*, which was become extremely odious. The Cardinal said that the Pope was possess'd with this resolution, that it was requisite to destroy and abolish the work of that Prelate. His words were, That according to the Pope's resolution, *Jansenius est revocandus, est rejiciendus*. We discours'd largely to him concerning the necessity of Effectual Grace to every action of piety; whereunto he assented; and we assur'd his Eminence, that 'twas the only Point which we endeavor'd to defend against the Machinations of all those who sought its subversion. Although we were with him more then an hour in this Conference, yet we did not remember to recómend one thing to him, which I took care to get signify'd to him the next day by one of his most intimate friends; namely, that although he had found the Pope inflexible by what he had represented to him, and there was no more encouragement for him to speak again to his Holinesse, yet that he would not altogether neglect the Affair; but in the Visites which he should render to the Cardinals *Spada*, *Ginetti*, *Pamphilio* and *Ghiggi*, remember to tell them, and that with some earnestnesse, that he could not prevail with the Pope by what he had represented to him.

Tuesday the 3d: I went to S. *Augustin's* Church to say Masse. By the way I met F. *Mulard*, who told me two things: One was, that M. *Hallier* and his Collegues began to be very weary of *Rome*. The other, that he had a contest with them, wherein he maintain'd, That it imported their interest and their honour to speak before the Pope; and that they on the contrary would not demand it, but expect till they should be call'd upon, in which case they said, they would take but a quarter of an hour to prepare themselves. The General of the *Augustines* said Masse almost at the same time with me, and coming to me afterwards in the Vestry, he exhorted me to continue acting as we had begun; and said, he hop'd God would give his blessing to our labour. F. *Reginald* came to see us this day, and inform'd us of three things which the Pope had said to Cardinal *Pimentel*. First, That it was needful to do something against *Jansenius*. Secondly, That the Propositions did not concern S. *Augustin's* Doctrine, which was upheld by unmoveable foundations, and ought to remain in its integrity. Thirdly, That the same Propositions did not relate at all to the matter of Grace, and that all this had been well and duly examin'd.

The same F. *Reginald* told me when I visited him the next day at *la Minerva*, that some Persons assur'd him that all that had been spoken concerning the Bull, was nothing but ayrie discourse, *delle forfenterie*, &c.

The same day F. *Guerin* advertis'd me, that M. *Gueffier* bid him tell me that he heard from divers persons, that I said there needed a General Council to judge of these Propositions, which was a thing whereof I never spoke the least word.

Thursday the 5th. the *Sacristan* of the *Minimes* told me, that M. *Hallier* and his Collegues had gotten M. *de Valcroissant's* Oration to the Pope; which indeed we had neither from them nor any other person; no more then any thing else. And another person told me the same day, that M. *Albizzi* had revok'd the Order which he had given to the Apostolical Printing-house for dispatching the printing of the Bull.

After

After we had accompany'd the Ambaſſador to his ordinary Audience on Friday the ſixth, we went to ſee the Maſter of the ſacred Palace, who congratulated us for the vigorouſneſſe and modeſty wherewith this good Eccleſiaſtick ſaid we ſpoke. He diſcours'd with great devotion and humility, and being perſwaded of the holy Truths which we defended, and of the juſtice of the reſt of our demands, he regretted that we could not obtain all that we demanded. Upon all which he ſaid ſeveral times, not daring to open himſelf further, *captivantes intellectum*, *captivantes intellectum*; That it behov'd us to adore the Providence of God, who permitted by his ſecret judgement and for his hidden ends, that we ſuffer'd ſuch treatment.

After a long entertainment, aſſoon as we were riſen up to depart, he did an action of extraordinary endearment towards us. He kneel'd down with both knees to embrace ours, ſaying, that he acknowledg'd us for his Maſters, and for the true defenders of the Catholick faith. F. *Deſ-mares* whom he went to embrace firſt, fell upon his knees at the ſame time, and another of our Collegues in like manner. Whereat being ſurpriz'd, I proſtrated my ſelf too, both to embrace and to lift up this good Father; and thoſe of my Collegues who had kneel'd down, as he did, roſe alſo at the ſame time. In fine, after ſome other words of cordial affection and civility added ſtanding, we departed.

About Evening F. *Deſ-mares* and I went to the Ambaſſador. After the Father had deliver'd him a Letter which he receiv'd for him from M. *de Liencourt*, I told him that the Feſtivals were paſs'd, intimating thereby that we had awaited this term, to know what the Pope had ordain'd touching the permiſſion to print our Writings. The Ambaſſador anſwer'd that the Feſtivals were not yet paſs'd, but would continue a fortnight longer. That the Pope ſpoke nothing to him in the morning about our affaires neither good nor bad, though he much expected it; that M. *Hallier* and M. *Lagault* had been with him in the morning before his Audience, to deſire him to ask the Pope, whether his Holineſſe pleas'd not to make ſome Decree for putting an end to this Affair before the hot ſeaſon; that the heat was drawing very near; that they were deſirous to return before its coming: but he anſwer'd them, that it would be in vain to ſpeak to the Pope this day concerning this Affair, and accordingly he did not ſpeak of it. F. *Deſ-mares* remain'd aſtoniſh'd at the demand which theſe Doctors had the face and confidence to deſire the Ambaſſador to make to the Pope for them, to end an Affair before the firſt entrance into its examination were diſpatcht; and he very earneſtly repreſented to the Ambaſſador how ſenſleſſe and irrational it was. The Ambaſſador anſwer'd him, that thoſe Doctors were not oblig'd to do our buſineſſe, nor to ſpeak according to our deſignes and deſires. I told the Ambaſſador that indeed they were not; but if they had any that were extravagant, perfectly unjuſt and ridiculous, it was lawful for us to ſhew how unſufferable they were, and how unworthy of perſons of honour and probity. We diſcours'd very largely concerning the main Affair, and the falſities and vanities of their Writings; and at length came to ſpeak of the permiſſion we had demanded to print ours. The Ambaſſador ſaid, he found the Pope ſo little diſpos'd to grant us ſuch permiſſion, that he conceiv'd we muſt reſolve to get tranſcrib'd whatever we meant to preſent to them. But I anſwer'd, that if they put us to this, 'twould be another piece of rigor towards us, but to little purpoſe, becauſe though they ſhould not be printed at *Rome*, yet they would not fail to be printed in *France*, in regard of our obligation to ſend them to the Biſhops who deputed us, the curioſity of many other perſons intereſſed in this cauſe to ſee them, and the ſufficient eaſineſſe for people there to print what they pleaſe. The Ambaſſador reply'd to all this, that the Pope was very averſe from the thing, and had long ago forbidden to print the firſt deciſions of the *Rota*, becauſe ſometimes there came forth ſuch as were contrary one to another; which render'd that Tribunal ridiculous. I anſwer'd that the reaſon was good in that caſe, but of no moment at all to our Affair, becauſe all things differ'd: and beſides, that I believ'd no other could be alledg'd to obſtruct the allowance of our demand. We fell again upon the falſities in the Writings of our Adverſaries, and the ſincerity of ours. The Ambaſſador ſaid, that we ſhould look upon them together at *Tivoli*, where he intended to retain us two or three dayes, after he had receiv'd the news of Cardinal *Mazarin*, who were preparing to go into *France* within a few dayes.

The Ambaſſadors reaſon why he did not think fit to ſpeak to the Pope about our Affair in his Audience, was, becauſe his Holineſſe had for above a fortnight together employ'd all his thoughts about a very weighty Affair relating to his own family, to wit, the mariage of Prince *Juſtinian's* Daughter with M. the Abbot *Barberin*. The day before the Ambaſſador's Audience, Cardinal *Barberin* ſtay'd with the Pope after the Congregation of the H. Office, to confer with his Holineſs further about it; and 'twas a buſineſſe, which beſides the importance whereof the Pope alwayes accounted it in it ſelf, as to his own intereſts, and thoſe of his houſe, having been long under conſideration, the nearer its concluſion approacht, the more it fill'd his mind; ſo that there was no room for other diſcourſes with his Holineſſe, but of congratulation for the happy poſture of ſo great an Affair.

I learnt from another perſon the Articles of this Mariage, which he ſent me in a Note, whereof I have inſerted the following Tranſcript.

1. *La dobe di cento incla ſcudi.*
The Lady's portion to be a hundred thouſand Crowns.

2. *La reſtitutione delle multe* 180. M.
The Fines unto which the *Signori Barberini* had been condem'd, to be repay'd to them, amounting to one hundred and eighty thouſand Crowns.

3. *La reſtitutione de' cazali è frutti decorſi.* 200. M.
Their Lands and the Rents that proceed out of the ſame to be reſtor'd, valu'd at two hundred thouſand Crowns.

4. *La Tranſlatione delle abbadie.*
All the Abbacies poſſeſs'd by this Abbot, to be confer'd upon his elder Brother the Prince Prefect,

fect, who by this meanes yielded to him his right of primogeniture.

5. *La Convalidatione delle gratie dubie concesseli da Urbano & suspeceli.*

The confirmation of all the dubious Graces granted to them by Pope *Urban*, and from the enjoyment and possession of which Pope *Innocent* had suspended them.

6. *La restitutione della Prefettura.*

The Prefecture of *Rome*, which the Pope had taken from them, to be restor'd.

7. *Il Cardinalato.*

And that with his Abbies he should give his Abbot's elder Brother a Cardinals Hat.

On Saturday the 7th. we went in the afternoon to see Cardinal *Barberin*, partly that M. *Manessier* might salute him, he having not hitherto seen his Eminence.

On Sunday the 8th. in the morning, the Sub-Bibliothecary of the *Vatican* desir'd us to lend him a Copy of all our Writings, that he might cause one to be transcrib'd and put into that Library. I went to see F. *Ubaldino*, on purpose to talk with him concerning the various rumours about the Bull, from which he alwayes had believ'd the Pope extreamly averse. He told me that he had heard it spoken of, but believ'd it would all come to nothing, because *ogni piccola cosa bastava per fermare il Papa*, the least thing was sufficient to restrain the Pope. I lent him a Copy of M. *de Valcroissant's* Oration.

I know not well what we did this afternoon and the next morning, but I know that I neglected to set it down, because as we acted but very little this week, and writ but little into *France*, on Monday the 9th after noon, in comparison of what we did by the foregoing Posts; so the publication of the Bull against the Propositions (whereof we learnt the first newes in the evening, after all our Letters were written, and wholly unexpectedly) giving us to understand that this Affair was at an end, made me neglect to set down what was observable from the foregoing day to the noon of this, and in stead of the Letters written that afternoon send but one, whereby we signify'd this so surprizing and unforeseen news. I cannot better represent how the matter was carry'd in respect of us, then by inserting the said Letter here.

My LORDS,

'After all our Letters were written, about three quarters after seven in the evening, notice 'was given us that there was a Bull set up where-'by the Propositions were condemn'd. We sent 'a man with all speed to see whether it was 'so, and soon after went our selves that our own 'eyes might be witnesses of it. At the end of 'our street we met an Eccleſiastick a friend of 'ours, who told us, that he saw this Bull in writing 'posted upon the Chancery, and that the Propo-'sitions were condemn'd in it as impious and he-'retical, without any distinction of senses, or men-'tion of S. *Augustin*. We continu'd our way with 'this friend, that we might be witnesses of what he 'told us, and by the way we met the Messenger 'whom we had sent, who confirm'd the relation of 'this friend, and rehearsed to us the condemnati-'ons, qualifications of every Proposition, as they 'were in the Bull. We caus'd him to return back, 'to the end that if it were possible, our friend and 'this man might take a Copy of it to send to your 'Lordships this night, without our being seen our 'selves. For which end we carry'd Ink and Paper, 'and Wax-candle with us. When we came near 'the Chancery, we sent our friend and the other 'man thither, and stay'd in the Coach at a place a 'little distant. They return'd immediately to tell 'us, that the Writing which they had seen was torn 'down. We went therefore to S. *Peter's*, where 'it was still fixt up. But just as we came there, 'two men arriv'd there also, who would not suffer 'it to be read, but betook themselves to pull it 'down. There was no body near but our friend 'and our man, and a Laquay who brought the 'Candle and had newly lighted it in a neighbour-'ing shop. Our friend came and told us that the 'two men who tore down the Writing, were *Sbir-'ri* or Serjeants, because he had seen a *Stiletto* 'in the pocket of the one, and the other had a 'prohibited dark Lanthorn, which things 'tis not 'permitted to any to carry in this City, but such 'kind of privileg'd persons. We askt our La-'quay whether he knew them? he told us that 'one was a Serjeant, and the other a Notary of the 'H. Office. We askt him, whether he knew their 'names? He answer'd us, that he knew them only 'by sight; having seen them several times in the 'house of the H. Office, as being Officers thereof. 'In this manner, *My Lords*, the matter pass'd 'this night. We thought fit to send you a pun-'ctual account of it, that you may consider of it 'as you shall think good. We know not whether 'or no this Writing was posted up by the Pope's 'Order, but we cannot doubt but that it was fixt 'up by the Officers of the H. Office. The Affair 'will become more cleer betwixt this and the next 'Post. In the mean time we remain,

My LORDS,

Your most humble and obedient servants,

From *Rome*, Monday *June* 9. 1653. half an hour after eleven a clock at night.

De Saint Amour.

M. *Manessier.*

All Tuesday we employd in visiting as many friends as we could, to enform our selves of the truth of this Bull, and to find some one that had a Copy of it and could shew us what it was. Many told us that the thing was true, there was no doubt of it; but we met with none that could give us a Copy, nor that had seen it exactly enough to give us a certain account of it. In the evening we judg'd that whatever it were, our Affair was at an end, and we had no other resolution to take in this case, but to depart assoon as possible before the hot weather, and in order thereunto to take leave of such persons as we ow'd this civility unto.

On Wednesday the 11th. we went in the fore-noon to discharge the same to the Cardinals, *Bar-*

berin

berin and *Pamphilio*; and in the afternoon we went for the ſame purpoſe to the Ambaſſador, and to deſire him to tell the Pope at the firſt *Veſpers* of *Corpus Chriſti* day whether we were going to accompany him, or elſe at Maſs the next day, that we purpoſed to return ſpeedily into *France* before the hot weather, and deſir'd to receive his Holineſs's benediction before our departure. The Ambaſſador approv'd our Requeſt, and promis'd us that he would not fail to acquaint the Pope with our intention at ſome opportunity of one of thoſe two Ceremonies.

He did not do it at that of *Veſpers*, but when we went to him the next morning to accompany him to S. *Peter's* to Maſſe, he told us he would not return home till he had done our buſineſſe, and I might come to him in the afternoon with aſſurance to know what the Pope ſhould ſay to him. I did ſo, and the Ambaſſador told me with an extraordinary chearful ayr, that ſo ſoon as he mention'd to the Pope our intention to return ſpeedily into *France*, and to take leave firſt of his Holineſs, the Pope was glad of it, & told him that we ſhould not fail to be in his Preſence-Chamber the next day, and whatever other buſineſſe might ſupervene, he would cauſe us to be call'd firſt, and give us Audience preſently after the end of his Maſſe. I gave the Ambaſſador moſt humble thanks for his care of us, and told him we would not fail to obey the Pope's order.

I return'd home to relate the Ambaſſadors obliging anſwer to my Collegues: but the Pope's exceſſive demonſtration of kindneſſe after the condemnation newly pronounc'd, notwithſtanding all our Remonſtrances to him to hinder it, gave them ſuſpition and miſtruſt, that theſe extraordinary Careſſes and Civilities were affected to draw us fairly before the Pope, to the end that when we came there, we might be oblig'd to ſubſcribe the ſaid Condemnation.

But for that I remembred what was ſpoken in the Conſiſtory of the 26th. of *May* between Cardinal *Ghiggi* and that other Cardinal, who askt him, whether we ſhould be requir'd to ſubſcribe the Condemnation? to which Cardinal *Ghiggi* anſwer'd, that thoſe were never oblig'd thereunto who had not maintain'd the condemned Propoſitions, and that we had not maintain'd thoſe which were condemn'd by this Bull. I told my Collegues that they needed not entertain ſuch a miſtruſt and apprehenſion, becauſe I was certain, that nothing was leſſe thought of then what they fear'd. They askt me how I could be certain of it? but the ſecrecy whereunto I was oblig'd, and which I ſhould not have violated though my life had been concern'd, permitted me not to ſatisfie this Queſtion, and therefore I only told them that I was certain of it, but being I could not tell them how, I did not hinder them from acting and taking their reſolutions the ſame manner as if I had no knowledge nor certainty thereof at all.

Beſides the reaſon of ſecrecy which oblig'd me to ſpeak in this faſhion, I conſider'd with my ſelf what diſſimulations and diſguiſements men ſometimes uſe in occaſions where 'tis thought they ſpeak moſt plainly, and alſo what changes happen in the moſt firm reſolutions. Wherefore I was willing that they ſhould debate, and debated together with them, what was fit for us to do, as if I had underſtood nothing of what had paſs'd between thoſe two Cardinals, and making no account at all of it.

Having therefore put the caſe at the worſt, as if ſubſcription to the condemnation of the Propoſitions would be requir'd of us the next day; VVe reſolv'd with as unanimous conſent as ever was, to do nothing unworthy of the quality whereof we were by Gods mercy, of S. *Auguſtin's* true Diſciples, and of the humble ſonnes of the Church.

As yet no Copy of the Bull appear'd in *Rome*, at leaſt that came to our view, and we neither knew the terror of it, whether the equivocal Propoſitions of M *Cornet*, or thoſe which we preſented to the Pope, to remove their equivocal and bad ſenſes, were condemn'd by it; but ſuppoſing M. *Cornet's*, and not ours to be ſo, we reſolv'd to ſubſcribe to their condemnation, but with the conditions and cautions here ſubjoined; by which the Reader may judge what we would have done, had they been ours that were condemned.

We reſolv'd in the firſt place, that if we were requir'd to ſubſcribe the condemnation of M. *Cornet's*, we would excuſe our ſelves, by pleading that being deputed by Biſhops of *France*, we could do nothing but in conformity to the power wherewith they intruſted us, and that they had indeed given us a power to ſollicite the eſtabliſhment of a ſolemn Congregation for diſcuſſion of the Controverſies between Catholicks touching theſe matters, and this by all equitable meanes which we ſhould judge moſt expedient; but they had given us none to make any ſuch ſubſcription. 2. That in caſe it were anſwer'd, that were thoſe Biſhops themſelves at *Rome*, they ſhould be oblig'd to ſubſcribe; and ſo 'twas fit to oblige us thereunto becauſe we were their Deputies, and repreſented them: We would anſwer, That if they were there, they might do as ſeem'd good to themſelves; but we being only their Deputies, could not go beyond their orders, nor do any thing whereunto they had not given us power. 3. That if it were requir'd of us, not as their Deputies, but upon the account of our particular perſons, we would anſwer, that we had no other quality at *Rome* beſides that of Deputies; that the ſame could not be ſeparated or abſtracted from our perſons, nor conſequently our perſons conſider'd otherwiſe. 4. That if it were poſitively told us, That the Pope would be obey'd, and could no longer ſuffer theſe ſcruples and diſtinctions, being violations and infringements of the reſpect which was due to him: We would anſwer, That the reſpect and affection which we confeſs'd we ow'd him, could not take from us the right of keeping within the bounds of the Commiſſion which had been given us. But in the fifth place, If after all this we ſaw our moſt humble Remonſtrances ineffectual, and it were abſolutely determin'd we ſhould ſubſcribe; or in caſe we refus'd there were any intention to uſe violence to us, then we would reſolve to ſubſcribe to the condemnation of M. *Cornet's* Propoſitions, with a proviſo, expreſly excepting and ſecuring by our ſubſcription *the Grace of Jeſus Chriſt Effectual by it ſelf, neceſſary to all actions of piety, and the doctrine of S.* Auguſtin, *to both which they had*

had frequently assur'd us he would do no prejudice.

We drew up and sign'd this Resolution on Fryday *June* 13. about eight a clock in the morning before we stirr'd abroad to go to the Pope's Presence-chamber: And because we consider'd that possibly our subscription with this clause would not be satisfactory, but a pure and absolute one would be required, we resolv'd rather to suffer the utmost extremities then not to annex that caution, conceiving it not onely just but necessary as well, as becoming the fidelity and Charity which we ow'd to the Head of the Church, in order to uphold him, and hinder those to whom he had granted the condemnation of these Propositions from abusing it and saying that he was thereby fallen into error by condemning either the abovesaid Effectual Grace or the doctrine of that H. Father touching the same.

But because we were not certain either that our reasons would be taken according to this fair candid construction, or that we should return to lye at our lodging in case they were taken otherwise, we added to our writing a Letter whereby we sent word into *France*, that if we were delay'd by the Pope's Officers, it was only upon this cause. We entrusted this writing and Letter to an Abbot, a friend of ours, whom we entreated to send them both into *France* upon Monday following, if he had no further newes of us by that time.

The Letter is lost, but the Original writing which I brought with me from *Rome*, is still in my hands, and this is the copy of it.

A writing sign'd by us before we went to take leave of the Pope.

'After the publication of the Pope's Decree against the Five Propositions, there being 'no more hope to obtain of his Holinesse (as 'we now see things) the solemn and regular 'Congregation which we demanded and solicited for the space of two yeares as most necessary in this conjuncture, in order to a full clearing 'of the matters controverted between S. *Augustin's* Disciples on the one part, and those of *Molina* on the other, and a formal perspicuous decision of the capital points of the controversie between them; we conceiv'd that we had nothing 'more left us to do but to prepare our selves to return into *France*: And before all things we 'thought our selves oblig'd to take leave of the 'Pope and receive his benediction. But considering that his Holinesse might possibly be lead 'to require us to subscribe his new Decree, of 'which we have not understood any thing since 'the day that it was posted up in writing about 'seven a clock in the evening, and pluckt down an 'houre after or thereabouts by the Officers of 'the H. Office, saving that it condemnes the five 'equivocal and general Propositions maliciously 'contriv'd and set a foot by the Molinists purposely to destroy S. *Augustin's* doctrine touching 'Grace effectual by it self: We have judg'd in 'the presence of God that we ought not to subscribe the condemnation of those Propositions 'without excepting the sense of Grace effectual by 'it self, and S. *Augustin's* doctrine which the enemies of both have designed in obtaining this 'condemnation to overthrow. Wherefore to 'take away all ground of saying that these Propositions have been judg'd false and erroneous 'in the particular sense which includes the Orthodox sense of that H. Father, according whereunto we explicated and defended them before the 'Pope, we have resolv'd not to subscribe that condemnation though the Pope require it of us, but 'with this clause;

Propositiones ab Innocentio Papâ X. damnatas, nos iterum damnamus, ut semper antea damnavimus, salva tum gratia Christi per seipsam efficace ad singulos pietatis actus necessaria, tum doctrina Sancti Augustini, quibus nolle se præjudicium ullum afferre summus Pontifex multoties testatus est.

'We writ and sign'd this Resolution before we 'stirr'd out of our lodging to go and take leave of 'the Pope. We hope from the goodness of our 'Saviour who by his death merited this effectual 'and victorious grace for us, in defence whereof 'we are bound to spend our cares, paines and 'lives, that he will by the same grace give us 'such strength as is necessary for bearing sincerely 'the testimony thereunto which we ought to do in 'this occasion. Done at *Rome*, June 13. 1653. at 8. 'a clock in the morning, signed; *Dela-Lane*, Abbot of *Valcroissant*; *Desmares*, Priest of the 'Oratory; *De Saint-Amour*, *Manassier*, *Angran.*

With this mind we set forward to the Pope's Presence-chamber; where we found all things otherwise then we fear'd, and my Collegues acknowledg'd at length, that what I said to them at first was very true.

I had made an exact relation of the particular passages of the audience which the Pope gave us this day, in which we were extraordinarily well receiv'd by his Holinesse, and satisfi'd with the things which he said to us in great kindnesse and confidence. The principal of them are still fresh in my memory: but till I find my Relation which is mislay'd, I shall onely here set down what we writ concerning it to my LL. our Bishops in two letters; in the former whereof we could not through the shortnesse of time fully lay open the reasons which evinc'd that the Constitution did not at all infringe the doctrine of S. *Augustin* and of grace effectual by it self, and therefore we deduc'd the same more largely in another letter which we sent to the same Bishops when we were now gone out of *Rome*. Which advertisement may serve to satisfy such as have seen those two letters, which were in effect but one. The latter is this which followes.

My

My LORDS,

'WE writ to you on Monday laſt what we had learnt concerning the publication of a De-'cree upon the five Propoſitions. We underſtood 'on Tueſday that the ſame was poſted up by the 'Popes order; and thereupon perceiving no like-'lyhood, that his Holineſſe would after this paſſe 'any ſolemn judgment upon the conteſted ſenſes 'of the Propoſitions, we reſolv'd to return into '*France* without delay, to the end to prevent the 'immoderate heat of the Summer. On Wedneſ-'day we took leave of the Cardinals *Barberin* 'and *Pamphilio*. On Fryday we went to the 'Popes audience to receive his benediction. His 'Holineſſe caus'd us to be call'd firſt immediately 'after Maſſe. We told him that having underſtood 'that there was a Decree publiſht upon the Propo-'ſitions concerning which we were ſent hither, 'we came to receive his benediction before our 'departure.

'His Holineſſe anſwer'd us, *that having caus'd 'the Propoſitions to be examin'd by the Divines 'whom he had aſſembled, and us'd other diligences 'therein, he judg'd it expedient to decide them in 'the manner as he had done: That as to the reſt, he 'was very well pleas'd with our deportment and 'manner of proceeding; That he had had great ſa-'tisfaction in hearing us at the publick audience 'which he gave us; and honour'd us with this par-'ticular approbation, that we ſpoke with vigour, 'modeſty, prudence and learning*, theſe were the 'Popes own words, *ho haruto gran ſodiſſattione del 'vigore, della modeſtia, prudenza è dottrina colla 'quale havete parlato.*

'His Holineſs then ſpoke of the ſentiments he 'had for *France*, of his Eſteem of that Kingdom, 'and particularly of the Clergy; of the ſorrow 'he reſented for the warres and troubles which 'had agitated it theſe late years, and he profeſ-'ſed great deſire to ſee all pacifi'd both within and 'without the ſtate.

'This diſcourſe having laſted a good while, his 'Holineſſe ſpoke again concerning the examina-'tion of the Five Propoſitions, and told us, *That 'he had caus'd ſundry Congregations to be held in his 'own preſence, wherein he had us'd great attention 'without being wearied by the length of time that 'they laſted: That, as for ours, he had not let one 'word of it fall to the ground, but been ſo atten-'tive, that he could repeat to us from point to point, 'what we had repreſented to him: In brief that we 'had ſpoken very learnedly and elegantly, and urg'd 'what we ſaid with good reaſons. His Holines's 'words were, Direi coſa per coſa tutto cio che have-'te propoſito, voi (directing his ſpeech to M. de* Val-'croiſſant) *coſi dottamente, & voi (addreſſing to 'F.* Deſmares) *coſi elegantemente, è non ſi buona ra-'gione perſuaſo.*

'We took occaſion to tell his Holineſſe that we 'conceiv'd he did not intend by the Decree which 'came forth to do any prejudice to Grace effectual 'by it ſelf neceſſary to every action of piety, nor 'to S. *Auguſtin's* doctrine. His Holineſſe, my 'Lords, was ſo farre from ſuch intention, that 'he anſwer'd us with aſtoniſhment, that there 'was no doubt of this; his words were, *O queſto 'è certo: That the doctrine of S.* Auguſtin *had been 'too well approv'd in the Church to be capable of im-'peachment: That as to the matter of Grace which 'was agitated for the ſpace of ten years under* Cle-'ment *VIII. and* Paul V. *he had determin'd not 'to examin or diſcuſſe it in this cauſe.* After which 'his Holineſs askt us whether we had ſeen the De-'cree upon the Five Propoſitions. We anſwer'd 'him that we had not. Whereupon he told us the 'ſubſtance of what it contain'd, and remarkt to us 'that he had not put at the end theſe uſual words, 'De plenitudine poteſtatis; And *indignationem Bea-'torum Apoſtolorum Petri & Pauli ſe noverit incur-'ſurum*, and other like words wherewith Bulls 'are wont to be concluded. He added alſo that he 'had ſent a Copy of it to the King and to the Bi-'ſhops of *France*. We askt his Holineſſe for In-'dulgences, which he gave us with extraordinary 'bounty, —— telling us among other reaſons, '*That being we were come to* Rome *about a ſacred 'and important affair, he willingly granted us all 'the Indulgences which we deſired of him.* And thus 'we retir'd, wiſhing to our H. Father all kind of 'proſperity; and we declar'd to him that we 'would by the grace of God live always moſt firm-'ly addicted to the H. See and the doctrine of S. '*Auguſtin*, as being that of the H. See, and which 'ſhould ever be as dear to us as the apple of our 'eyes. Theſe were the termes wherewith we 'took leave of his Holineſſe, who honor'd us with 'his approbation and teſtimonies of his good 'will.

'You have, my Lords, a compendious account 'of what his Holineſſe ſaid to us in this audience 'which laſted an hour and half, and in which his 'Holineſſe left us not upon our knees, but caus'd 'us to riſe up immediately after we had begun to 'ſpeak to him, and treated us in all the reſt with a 'particular goodneſſe. This his Holines's declara-'tion ſeem'd to us ſo important, and ſo contrary to 'the deſign of our adverſaries, that to uſe precau-'tion againſt the attempts which we fear'd they 'might haply employ one day to call it in doubt, 'we took care to make exact report thereof to all 'perſons of whom we took leave afterward, 'that ſo the thing might become publick before 'our departure, and our adverſaries likewiſe 'might be convinc'd of the truth of all that we af-'firm'd to have paſs'd in this audience, ſince we 'would not have been ſo raſh or impudent as to 'publiſh here in the ſight of his Holineſſe ſo con-'ſiderable a declaration if it had not been moſt 'certain. And indeed, my Lords, there is no 'perſon in this city who hath heard of our affair, 'but knows at preſent this declaration of his Ho-'lineſſe, it hath been as notorious as the Decree, 'and given as much joy to all S. *Auguſtin's* diſci-'ples, who are here in great number, as our Ad-'verſaries teſtifi'd for the paſſing of the Conſtituti-'on. When we took leave of the Ambaſſador 'yeſterday, he told us that he knew already all 'that had paſs'd in our Audience, and related the 'particulars which we here ſend you: adding, '*That his Holineſſe upon all occaſions wherein he had 'ſpoken to him about this Affair, alwayes declar'd 'to him, that he would not meddle with the matter of 'Effectual Grace, nor do any prejudice to the Do-'ctrine of S.* Auguſtin *or S.* Thomas; *and he*

'*had written to this purpose to the Court by this* 'Post.

You see, *My Lords*, by the things which the Pope 'said to us in this Audience, and by the Relation 'which we sent you of what we spoke to him when 'we were heard publickly, that the Five Propositions are not condemn'd but by reason of their 'had senses wherein we our selves always con'demn'd them; and that the sense in which we said 'we understood and defended them, or rather that 'the particular Propositions which we presented to 'his Holiness and maintain'd before him as most 'Catholick, not only receive no prejudice, but 'also ought to be accounted as approv'd by his 'Holiness, as appears by the following Reasons.

The first Reason is, *My Lords*, because we de'clar'd to his Holiness publickly, both by Speech 'and Writing, *That we and all the other disciples and* 'defenders of *S.* Augustin *would always defend the* 'Catholick *sense of the Propositions which we presented* 'to him, *as containing the indubitable Doctrine of that* 'great Doctor of Grace, (*being also that of the Church*) 'till his Holiness *should pronounce an expresse and definitive judgement upon the particular sense which* 'we held to be Catholick, *by which it might* 'evidently appear and be indisputable that they were 'condemn'd in this sense. These are the expresse 'words of our Declaration which we sent you almost a month ago; *Profitemur coram ipsa nos* '*& universos Sancti Augustini discipulos ac defen*'*sores pro indubitata tanti Doctoris atque adeo Ec*'*clesiæ doctrina, prædictas propositiones ut à nobis* '*superius expositæ sunt, perpetuò defensuros, quam*'*diu de illis expresè ut supra expositæ sunt intelle*'*ctis probatum non erit (quod à Sanctitate vestra* 'postulamus) *solenne definitivumque judicium, quo* 'nobis aperte constet eas in sensu quem asserimus Ca'tholicum, esse damnatas.

Having therefore explicated to his Holinesse 'how we understood and defended these Propositions, having made this declaration to him by 'speech in the publick Audience which it pleas'd 'him to give us, and by the Writing which we pre'sented to him at that Audience; and his Holiness 'having not given his judgement but upon these 'Propositions in general, which are recited in the 'Constitution only in the general terms wherein 'they were fram'd in *France* by our Adversaries; 'and having neither expres's'd nor noted in any 'manner whatsoever, the particular and sole sense 'to which alone we reduc'd and defended them; 'namely, that of Grace Effectual by it self, which 'we declar'd to him at taking our leave, should be 'ever as dear to us as the apple of our eyes: 'Tis 'a certain proof that he hath approved that we al'wayes maintain'd that sense, or rather the Pro'positions which we reduc'd to that sense, as con'taining the formal and expresse Doctrine of S. '*Augustin*.

The second reason, *My Lords*, is, because when 'we mention'd and explicated these Propositions 'to the Pope in the terms and senses which we 'held, his Holinesse not only reprehended nothing 'therein when we had the honour to speak to 'him in the publick Audience which he gave us be'fore the Decree, and in the last since the Decree, 'but also gave extraordinary approbations to eve'ry thing which we had spoken. 'Tis therefore a 'positive signe, that his Holinesse intended not to 'do any prejudice to these Propositions taken as 'we explain'd them; or to speak better, to those 'which we presented clear from all equivocation 'and danger of bad sense; but on the contrary, 'judges the same most Catholick.

The third reason, *My Lords*, which, as we con'ceive, takes away all doubt, is, that his Holiness 'expresly declar'd to us, that he intended not by 'this Decree to do any prejudice to Grace effe'ctual by it self necessary to every action of piety, 'nor to the doctrine of S. *Augustin* receiv'd and ap'prov'd in that whole Church. Now the Propositi'ons, as we explicated them, contain purely the sense 'of Effectual Grace necessary to every action of 'piety, and the indubitable doctrine of S. *Au*'*gustin*. Therefore his Holinesse hath not done 'any prejudice, nor laid any blemish by his Con'stitution upon the Propositions reduc'd to this 'sense.

The fourth reason, *My Lords*, is, That the Pope 'hath been so perswaded, as his Holinesse vouch'saf'd to testifie to us, that we maintain'd before 'him only Grace Effectual by it self, and the pure 'doctrine of S. *Augustin*, as we justify'd to him 'in the discourse which we made in his presence, 'that he hath not since caus'd his Consultors to 'examine, whether what we maintain'd and ex'plicated in our discourse, and declar'd by our 'Writing to be formally the doctrine of S. *Au*'*gustin*, were true or no: as he would not fail to 'have done, if he had doubted of it, since 'twas 'the particular point of the Contest which we ma'nag'd against *Molina's* disciples. For in the 'same Audience, we granted, as it hath been al'wayes declar'd in all the French Writings publisht 'and printed at *Paris* upon this subject before the 'Affair was brought to *Rome*, that if the Propo'sitions were consider'd only in general and with'out applying any distinction to them, they were 'susceptible of heretical senses, and might accor'dingly be condemn'd of heresie in this universa'lity as they were censur'd by all S. *Augustin's* 'disciples who writ upon them. And being his 'Holinesse gave us this Audience that he might un'derstand the truth of our Sentiments from our 'own mouths, and by the writing of Distinction of 'Senses which we presented to him afterwards, 'he found that they were so different from the he'retical senses which the Propositions generally 'taken might receive, and that they were so re'duc'd to Grace Effectual by it self, which is the 'Catholick truth maintain'd invincibly by S. *Au*'*gustin* in the name of the whole Church, that he 'thought not fit to assemble the Consultors again, 'because he intended to pronounce only upon the 'Propositions as taken generally, and not upon 'this particular point of Grace Effectual by it 'self, in which all the Catholick explications of 'the Propositions meet as in their Centre, and 'which would need a long Examen, and many 'Assemblies and Conferences like those which 'were held under the two great Popes *Clement* 'VIII. & *Paul* V. who undertook to discuss them 'throughly, and for this purpose caus'd them all 'to be particularly examin'd in the publick dispu'tations of both parties, and in their own presence,

'after

'after having declar'd *That S.* Auguſtin's *doctrine* 'was the Rule by which they would decide this Con-'troverſie and regulate their judgements. And there-'fore, ſince the Pope hath declar'd his Conſtituti-'on that he hath caus'd theſe Five Propoſitions 'to be examin'd by the Conſultors, the Cenſure 'falls only upon the Propoſitions in general, which 'the Conſultors examin'd in general, and which 'we acknowledg'd in our firſt and only Audience 'to be ſuſceptible of heretical ſenſes, and cannot 'fall upon the particular explications which we 'propos'd and eſtabliſht in preſence of his Holi-'neſſe by our Diſcourſe and our Writing, ſince 'his Holineſſe hath judg'd them ſo Catholick that 'he made no ſcruple at all about them, nor aſ-'ſembl'd the Conſultors ſo much as once to have 'their advice concerning the ſame as an obſcure 'and dubious thing (as he did in reference to the 'Propoſitions in general) but found by his own 'judgement that they were free from all Cenſure, 'which he alſo teſtify'd to us in the laſt Audi-'ence which it pleas'd him to give us ſince his 'Decree, inaſmuch as he not only reprehended 'nothing of all that we ſaid and maintain'd in his pre'ſence, but alſo declar'd to us, as we have al-'ready related, that he had preſent in memory all 'that we had argu'd, and approv'd the ſame in as 'advantageous and honourable terms as we could 'hope for. And which is yet more, he made to us 'this ſo favorable declaration, not before his De-'cree, when it might be ſaid that his Holineſs was 'not yet fully inform'd and convinc'd of every 'thing, and was not to diſcover the ſecret of his 'Sentiments and intentions (which all Judges u-'ſually ſuppreſs before their ſentences) but even 'after his Judgement and his Decree, which was 'the time wherein he was perfectly free, and con-'ceiv'd himſelf oblig'd to declare the ſame to us 'with all the ſincerity of a ſucceſſor of S. *Peter*, 'and of a Vicar of *Jeſus Chriſt* who is Truth it 'ſelf.

You ſee, *My Lords*, by all theſe conſiderations that his Holineſſe's Cenſure falls not upon the 'Five Propoſitions, but inaſmuch as they are con-'ſider'd according to the bad ſenſe which may be 'put upon them, according to which S. *Auguſtin's* 'diſciples rejected them three or four years ago 'as vehemently as we did in the writing which we 'preſented to the Pope, and diſtributed in this Ci-'ty the next day after our Audience, to divers Car-'dinals and other perſons of Note.

'It remains now to obſerve to you, *My Lords*, 'whence it came to paſſe that theſe Five Propoſiti-'ons were conſider'd according to the heretical 'ſenſe, that ſo they might be condemn'd in gene-'ral; which we take one of the moſt important 'points, and a kind of ſecret of the Affair. 'Twas 'becauſe the Conſultors and Cardinals were made 'to believe that we ſpoke otherwiſe at *Rome* then 'they did in *France*, where there were perſons 'who held the Propoſitions in their bad ſenſe, and 'therein publiſht a new Hereſie condemn'd by the 'Council of *Trent*, with the errors of *Luther* and 'Calvin. Cardinal *Rapaccioli*, whom we viſited 'after our publick Audience, and carry'd him the 'Diſtinction of Senſes preſented to his Holineſs, 'told us among other things concerning this mat-'ter; *That our thoughts and intentions were good and* 'commendable, *but we had this unhappineſſe that ma-*'ny of thoſe who were united with us, held the Propo-'ſitions in the bad ſenſes wherein we profeſs'd to con-'demn them; that inſtead of receiving help from thoſe 'perſons, they did us great hurt, and would be the 'cauſe of the condemnation of the Propoſitions; but 'ſhould have this advantage, that that condemnation 'would fall only upon thoſe perſons, and not up-'on us.

We knew, *My Lords*, that the Doctors who 'came hither againſt us, had viſited this Cardinal 'one or two days before, and ſo we had cauſe to 'believe that they had infus'd this falſity into him 'as a moſt certain truth. Wherefore we anſwer'd 'him, that it was a moſt malicious fiction and de-'vice of our Adverſaries the better to obtain their 'deſigned Cenſure; and that we could aſſure him 'there was no Catholick in *France* who held the 'Propoſitions in any other ſenſe then we do. But 'this conceit was ſo far imprinted upon his mind, 'as if it had been a certain truth, that we cannot 'think that we have remov'd it; although in our 'Conference we twice or thrice made him the a-'boveſaid anſwer. Whereupon we had propos'd 'to our ſelves to undeceive this illuſtrious Cardi-'nal, and with him many other perſons according 'as occaſion ſhould have been preſented, if this Af-'fair had had a longer courſe, as we and almoſt all '*Rome* beſides believ'd it would. We hop'd alſo, '*My Lords*, to evidence clearly to the Pope the 'falſhood of this conceit in the following Audi-'ences which we expected, not being longer folli-'citous to diſſwade him from it in reference to our 'ſelves after our firſt publick Audience, at the end 'of which, we have underſtood ſince, that his Ho-'lineſſe ſaid, *Theſe Doctors are not Heretecks as I* 'was inform'd. But our Adverſaries, who fear'd 'nothing more then theſe Audiences, and durſt 'not appear in our preſence to declare their Senti-'ments plainly, as we did ours with the greateſt 'ſincerity and clearneſſe, and to maintain in pub-'lick before the Pope the falſhoods and fictions 'which they diſpers'd in ſecret, ſet all their En-'gines on work and redouble their purſuits after 'that firſt audience, to deprive us of time and pow-'er to diſpell all thoſe ſhadows by the Light of 'Truth.

This is the particular reaſon, *My Lords*, which 'caus'd them to urge the ſpeedy publiſhing of the 's Decree; and they were not contented to alledge 'this reaſon in their viſits to the Conſultors and 'Cardinals, but they mention'd it alſo in their 'Writings, which by good hap came to our hands, 'though communication of them could never be 'obtain'd. They endeavor in theſe Writings to 'inſinuate this wicked & falſe conceit to all ſuch as 'ſhall read them, they impute ſuch opinions to 'S. *Auguſtine's* diſciples, as are held neither by us 'nor any Catholick in the Church, and they labour 'to confute what no body ever controverted. 'Thus, *My Lords*, having ſuggeſted this falſe con-'ceit, both in their Writings and ſecret Sollicita-'tions, they eaſily prevail'd, that to prevent the 'holding of the Propoſitions in the Heretical and 'Calviniſtical ſenſes, in which they ſaid many held 'them in *France*, and to extinguiſh this new pre-'tended hereſie, which was nothing but a vain fantaſm of which they rais'd a fear in the Court

'of *Rome*, it was necessary for the good of the Church to condemn them.

But you know, *My Lords*, that no Catholick 'Doctor or Divine of S. *Augustin's* disciples in '*France* ever accounted these Propositions other 'then ambiguous, equivocal and captious, fram'd 'about four years ago by one of *Molina's* subtilest 'Partisans; as also that the two first of them were 'censur'd by S. *Augustin's* disciples in the Tract 'intitled *Considerations*, and in the Book *Of Victo-*'*rious Grace*, as admitting three senses, all three 'heretical; and each of the other, one heretical 'sense. You know, *My Lords*, that we never 'held the condemn'd Propositions in the formal 'terms whereof they consist; That in the first Me-'morial which we presented to the Pope when he 'gave us Audience upon our coming to this City, 'we demanded of his Holinesse that the senses 'which were in controversie might be distinguisht, 'and that the examination and judgement which 'was sollicited to be made upon the Propositions, 'might be made upon the said senses: That in our 'first Information *in facto* representing to his 'Holinesse and their Eminences the state of the 'Controversie, we declar'd that the Dispute was 'not at all concerning the Propositions as they 'were presented: And lastly, that in the pub-'lick Audience we had before the Decree was 'made, we renew'd the same Declarations to his 'Holinesse, and profess'd sudry times, that with-'out insisting upon the Propositions which our Ad-'versarries had maliciously contriv'd, we defen-'ded only the Catholick senses, or the particu-'lar Propositions fram'd by our selves in perspi-'cuous terms, and reduc'd to the pure doctrine of 'Grace Effectual by it self, as S. *Augustin* hath 'defended the same in all his works against the '*Pelagians* and *Semipelagians*. Whereby you see, '*My Lords*, most evidently, that not only the 'Pope's Constitution which pronounces upon the 'Propositions in their general ambiguity purpose-'ly affected to make them obnoxious to Censure, 'and his Holinesse's formal Declarations that he 'had no intention to prejudice S. *Augustin's* do-'ctrine, which is no wise different from the par-'ticular and most Catholick sense which they ad-'mit, and we defended alone in *France* and at '*Rome*; but also the Writings of our Adversaries 'who have imputed to S. *Augustin's* Disciples er-'rors and hereses which they never held, justifie 'that those Censures cannot fall but upon those 'hereses and errors, and that the Catholick sense 'explicated by us to the Pope in such expres and 'formal terms, remains without impeachment and 'as Catholick as ever it was.

For 'tis beyond all doubt that this sense of 'Grace Effectual by it self is that of S. *Augustin*; 'which if there were ground to question, our 'Adversaries needed only to desire a publick Au-'dience of the Pope, to demonstrate to his Holi-'nes in our presence, either that this sense in 'which we maintain the Propositions is not that of 'S. *Augustin*, or else that S. *Augustin's* doctrine 'is not that of the Church: but the light and evi-'dence of so many expres passages of this great 'Doctor, and the secret force of Truth which is 'terrible to all its opposers, hath made them fear 'to enter into Conference with us touching this 'subject in presence of his Holinesse or the Cardi-'nals. They were contented, *My Lords*, as we 'have before observ'd, to tell them in their secret 'sollicitations, as we discover'd they did at first 'in their secret Writings, that we who were de-'puted to *Rome* by Catholick Archbishops and Bi-'shops, defended S. *Augustin* at *Rome*, but others 'defended *Calvin* in *France*; which you know 'they publisht formerly in *France* by many Libels 'and false reports against all S. *Augustin's* Di-'sciples in general. And therefore this calumni-'ous Accusation which they fram'd at *Rome* before 'the Decree, is at this day our justification after 'the Decree, and his Holines's formal Declara-'tion.

It remains then, *My Lords*, That they can be 'no other then the publick Enemies of S. *Augu-'stin* and the H. See, who dare pretend that the 'Propositions are condemn'd of heresie in the pro-'per and particular sense defended by us before 'his Holinesse, and explicated in our Writings; 'since the Pope by the Oracle of his Speech, *vivæ* '*voeis oraculo*, as they speak in this Court, vouch-'saf'd to declare to our selves, *That he intend-'ed not to prejudice S.* Augustin, whose Doctrine 'having been approv'd by so many Popes, cannot 'be condemn'd of heresie without overthrowing 'the Authority of the H. See, Ecclesiastical Tra-'dition, and the perpetual succession of one and 'the same doctrine in the Church, nor without 'violating the Respect which is due to his Holi-'nesse, who would hereby be accus'd of contra-'dicting himself, since he hath declar'd in sundry 'occasions, and particularly to us since the publi-'cation of this Decree, That he meant not to 'touch Grace Effectual by it self, nor the Doctrine 'of that great Saint; and we have already noted, 'that his Holinesse made the same expresse De-'claration to the Ambassador sundry times, who, 'as we have before said, writ this very day to the 'Court, to inform their Majesties thereof.

All these considerations, *My Lords*, have caus'd 'us to blesse God since this Decree, That his Holy 'Providence brought us into this City, to the end 'that by the Distinction we made, in presence of 'the Head of the Church, of Truth from Error, 'when we had the honour to speak publickly to 'him before the Constitution, and by so true 'and important a Declaration as he was pleas'd to 'make to us since the same in our last Audience, 'the Censure of Error might be hinder'd from 'falling upon the Truth, and it might not be at-'tributed to *Innocent* X. contrary to his expres 'intention that he design'd to condemn by his 'Decree, or at least by his silence, the Catholick 'Apostolick and Roman Doctrine of the grand 'Master of Grace, which his Predecessors for 'twelve hundred years together have admitted, 'approved, commended and Canoniz'd by their 'formal words and most solemn Decrees; and 'that he rejected as impious and heretical the most 'Catholick and Augustinian sense included in the 'first of those Five Propositions, which you know, '*My Lords*, was so fully and clearly defin'd by 'the Council of *Trent*, *Can.* 22. *Sess.* 6. where 'it saith, *That the Righteous cannot persevere in the* 'Righteousnesse which he hath receiv'd without spe-'cial assistance; And before by *Innocent* I. when

'when writing to the Council of *Carthage*, he 'pronounces these excellent words recited in 'the Letter of S. *Celestin*, to the Bishops of '*France* (a) *As we are victorious in temptations 'when God succours us, so we must necessarily be 'overcome when he ceases to help us. Necesse est 'ut quo auxiliante vincimus, eo iterum non adju- 'vante vincimur.* For were it thus, *My Lords*, 'should we not have cause to cry out with Saint '*Prosper*, who defended the same Doctrine of S. '*Augustin*, which we defend at this day; *Then* 'Innocent *the first who so worthily fill'd Saint* 'Peter's *Chair, is fallen into Error*, *ERRAVIT* '*ergo Innocentius Petri sede dignissimus*!

But we hold our selves more happy, *My* '*Lords*, in that it hath pleased God to make us 'instrumental to hinder the victorious Grace of 'his Son and the invincible Doctrine of his 'Church from being overthrown by the attempts 'of humane presumption; and we acknowledge, 'that if our weak interposition hath contributed 'any thing towards the diverting so great an 'evil, this effect is due only to the generosity of 'your zeal, the Authority of your Orders, and 'the uprightnesse of your Directions.

Not but that we believe, *My Lords*, that *Mo-* '*lina*'s Disciples (who by above a hundred Pro- 'positions, which we extracted out of their 'Books and presented to the Pope, declar'd, e- 'ven before the Constitution, open VVar against 'S. *Augustin*, although they disclaim this bold- 'nesse in Companies where they are reproacht 'with it at *Paris* and in this City) will publish 'their false Victory everywhere, and put a false 'construction upon the words of the Decree, 'which speaks not of S. *Augustin* and upon the 'expresse intention of the Pope, who hath so of- 'ten declared the esteem he hath of the admirable 'and divine Doctrine of that great Saint.

'Tis fit, *My Lords*, That as this whole Affair 'hath had no other original on their part, but an 'unworthy Artifice, in prosecution whereof they 'have for these four years thought in the Censure 'of certain several and equivocal Propositions a 'support of their new Doctrine of *Molina*, first 'hatcht in the Church but about seventy yeares 'ago; so it should be terminated with impostures 'and delusions unworthy of Divines and Catho- 'licks, and with imaginary triumphs. But we 'hope, *My Lords*, that all intelligent persons 'and well-affected to the divine interests of Jesus 'Christ's Effectual Grace, and to the true honour 'of the H. See and the Church, which ought to 'be precious to us, will easily discern the gene- 'ral and equivocal sense from the certain and par- 'ticular; that which we have rejected as hereti- 'cal from that which we maintain'd as Catholick; 'that which is expres'd in the Constitution 'from that which is not expres'd in it; and last- 'ly, the false and most unjust pretensions of pas- 'sionate men, from the true and most commend- 'able intention of his Holinesse.

It remains, *My Lords*, That we prepare our 'selves to depart from hence to morrow morn- 'ing, and we beseech you in the mean time to 'continue to us the honour of your good will,

(a) *Cælestinus Epist. ad Episcop. Galliæ, cap. 6.*

'and to believe, that as the sole love of Truth and 'the defence of S. *Augustin's* sacred Doctrine, 'which our adversaries have endeavor'd to involve 'amongst errors, that they might also involve it in a 'Censure, caus'd us to undertake this long voyage, 'so it will render us more and more submissive to 'your Orders and Authority which we shall al- 'wayes respect most heartily, and as much as they 'ought, who are,

My Lords,

Your most humble and obedient

Servants,

Rome, *June* 16. 1653.

De la Lane, Abbot of *Valcroissant*.

Des-mares, Priest of the Oratory.

De Saint Amour.

Manessier.

Angran.

CHAP. XXVIII.

M.* Hallier *and his Collegues desire an audience of the Pope to complaine of the publick joy we testifi'd in* Rome *for the Declaration made to us by the Pope at our taking leave of him, which his Holinesse again confirmes to them. The General of the* Augustines *gives us Letters of Association to his Order. The Ambassador in a letter to the Count* de Brienne *Secretary of State gives the same account of the manner wherein we spoke of the Propositions and the Pope condemn'd them, that is declar'd in this whole Relation.

IT would be hard for me to expresse what comfort we receiv'd from the so advantageous declaration in favour of S. *Augustin's* doctrine and effectual Grace, which the Pope made to us in this audience.

The joy which appear'd in our countenances testifi'd the same to all that saw us go abroad; and 'twas a remarkable accident that M. *Hallier*, who was in the Pope's Presence-chamber when we came forth from his Holinesse, receiv'd at that very moment the first mortification by it. But he receiv'd more by the noise which this declaration of the Pope made immediately in *Rome*,

as well through our care to publish it, as through the satisfaction with which those who lov'd our cause and persons, (the number of whom was very great) communicated so agreeable newes one to another. Being there remain'd very few dayes before our departure which we determined to be on Monday or Tuesday following, we took occasion to tell it to all those friends and persons of greatest respect, of whom we were oblig'd to take leave before our going away; and we did it as particularly as the scantnesse of time permitted, to the end we might have them as witnesses in case of need to certify that they heard us publickly and openly proclaime it before our departure, and that when the abovemention'd letter which we intended to write to the Bishops should be seen in *France*, our ordinary calumniators might not alledge that it was a feigned thing invented at pleasure to delude the world and secure us in some measure from the condemnation of our opinions which they boasted to have obtained. We related it not only to those whom we went to visite, but to many others of our acquaintance, who occasionally meeting us congratulated us for what they had heard others speak advantageously of it, and desir'd us to confirm to them our selves, and particularly relate to them what had been told them but in grosse.

The report of the applauses which we received and the publick joy which we testified hereupon to all the world, so vehemently confounded M. *Hallier* and his Collegues, that they thought themselves oblig'd to go and complain thereof to the Pope on Monday following, to the end it might please his Holinesse before our departure, by some mortification to quash the advantages which we took from the said Declaration already, and might afterwards take (they said) to the prejudice of the Bull. I believe they did not speak thus moderately; but being I could not know this passage otherwise then confusedly, and by the report of those to whom they open'd themselves and spoke nothing of it but what they pleas'd, I choose rather to speak the lesse of it. The summe of all was this, that all that they could say to the Pope made no impression upon him, but he answer'd them that being he had told us his mind and what he really thought, he could not dislike our relating it upon all occasions we pleased.

Besides the Ambassador whom we acquainted with it, we told it also amongst other Frenchmen, to M. *Du-Noiset* and M. *Gueffier*, as well in regard of the civilities for which we were oblig'd to them, as because they were two publick and unexceptionable persons, and might witnesse it to such of their friends in *France* as should have the curiosity to write to them about it.

Moreover we went to tell it to the Generals of the Dominicans and the *Augustines*, and by the same means to all such Fathers as we knew, of th se two Order in the Covent of S *Augustin* and in that of *la Minerve*. It so augmented the kindnesse and esteem which the General of the *Augustines* had conceiv'd for us ever since our grand Audience on Rogation Monday, that seeing us upon the point of our departure, he was pleas'd to give every one of us a pledge of his good will and esteem of our persons. It was Letters of filiation and Association to his Order, which he sent to our lodging by two of his Fathers, as I remember, on the Sunday before our departure; They were all dated on Saturday the 14th of *June*; the copy of that which was for me, is here subjoyned, whereunto those for my Collegues were perfectly like.

Mag. Fr. Philippus Vicecomes Mediolanen. Ordinis Eremit. S. Augustini Prior Generalis licet indignus:

Admodum illustri D. D. Ludovico de Saint-Amour in sac. Facultate Parisiensi Doctori ac socio Sorbonico.

EOs qui de nostra sodalitate bene meriti sunt, vel in eam ipsam sunt optimè animati, sive piâ devotione propensi, facere non possumus, quin juxta nostram facultatem pietate prosequamur, eosdemq; in optima erga familiam nostram voluntate, quantum maximè cum Domino possumus, confirmatos reddamus. Quare nos multiformis gratiæ Dei bonos dispeusatores imitantes, harum serie ac vi litterarum & nostri officii authoritate, Te & Consanguineos tuos in primo gradu in benefactores nostri Ordinis assumimus, & inter spiritualia nostræ Religionis castra annumeramus. Vobisq; omnium Orationum, Missarum, Officiorum, Prædicationum, Contemplationum, Jejuniorum, Vigiliarum, Disciplinarum, Obedientiarum, Peregrinationum, Caterorumq; laborum ac bonorum omnium quæ per Fratres & Sorores nostri Ordinis universo Orbe Christiano constitutos, divina ope fiunt, tam in vitâ quàm in morte, participationem ex Apostolicæ sedis indulto concedimus & impartimur. In nomine Patris †, & Filii †, & Spiritus Sancti †, Amen. Addentes insuper de nostra gratia speciali, ut cum obitus vester in nostris Comitiis generalibus, per Provincialem aut per alios fuerit nuntiatus, ea pro vobis fiant suffragia, quæ pro nostris defunctis Fratribus ac Sororibus facienda nostri Ordinis Constitutiones decernunt. In cujus rei fidem ac testimonium hasce litteras manu nostra subscripsimus, & sigillo nostri Officii muniendas curavimus. Datum Romæ in ædibus nostris die decima quarta mense Junio anno 1653. Signed, F. *PHIL. VICECOMES GEN. IND.* and sealed with the seal of the Order, which is a Crucifix, at the foot whereof S. *Augustin* is upon his knees, with these words round about; *Augustinus lux Doctorum, malleus Hæreticorum*; *Augustin* the light of Doctors and the maul of Hereticks.

On Sunday the 15th we went to take leave of the Ambassador, and give him our humble thanks for the many testimonies of good will which he had given us in sundry occasions during our residence at *Rome*. We intended to give him an account of what pass'd in our last audience of the Pope, but he prevented us and told us the particularities thereof, as they are mention'd in the foregoing letter. There were some of greater importance concerning a particular matter, which we durst neither tell him openly nor wholly be silent of, and which might not be set down in the Narrative

Narrative letter, as neither may they in this Journal. And therefore we onely intimated ſome thing of them in general to the Ambaſſador, who diſpens't with us from further explication by telling us that he underſtood the ſame ſufficiently.

But what ever good offices we could receive from his courteſie, he never more oblig'd us and the Church with us, even when he expos'd his life ſo often for its ſervice againſt the Infidels, or when he groan'd under their tyranny in a long captivity, then by writing a letter to the Count *de Brienne* Secretary of State upon the ſame 16th. of *June* that we writ to the Biſhops; by which letter, (without thinking at all, as I believe, that it would ever come to our ſight, or ſhould be ſerviceable to ours and the Pope's juſtification in reference to what aimes his Holineſſe had in making his Conſtitution) he ſo clearly and briefly layes open the Pope's intentions, what we maintain'd in the Propoſitions, and what the Pope pretended to condemn in them; That I cannot better conclude this ſixth Part then by adjoyning the ſubſequent copy of that letter.

A Copy of a Letter written *June* 16. 1653. by Monſieur *le Bailly de Valency* the King's Ambaſſador at *Rome* to Monſieur the Count *de Brienne* Secretary of State.

ON Thurſday laſt I told the Pope that the Doctors who bear the title of S. Auguſtin's *defenders were deſirous to kiſſe his feet before their departure, being ready to return into France. His Holineſſe anſwer'd me that whatever buſineſſe he might have, he would admit them to audience on Fryday morning; which he did and careſs'd the Doctors extremely, and told them that he had not condemn'd the doctrine of S.* Auguſtin *or of S.* Thomas, *or the point of Grace effectual by it ſelf, leaving this point and this controverſy in the ſame poſture as* Clement VIII. *and* Paul V. *left it; but that, being themſelves had declar'd that the Five Propoſitions have three ſenſes, one Calviniſtical, one Pelagian, and one true and Catholik, they ought to be pronounc'd erroneous and temerarious, inaſmuch as in a certain manner and intent they were heretical; and that indeed no Propoſition which may have poiſon hidden under it ought to be propounded to the people, (as paſtures where venomous plants grow, ought not to be tender'd to ſheep although the ſame contain abundance of wholſome herbs) for fear leſt the poiſon be ſwallow'd unawares, the ſheep not being able many times to diſcerne the good from the bad. Then the H. Father commended them and thanked them,* &c.

CHAP. XXIX.

A Relation of what paſs'd in the Aſſembly of the Curees of Paris *on Monday* June 9. 1653. *and before the King on the Wedneſday following by occaſion of that Aſſembly.*

'TWas a Coincidence ſufficiently pleaſant that the ſame afternoon on which the Pope's Conſtitution was fix'd up and publiſht at *Rome* in the manner abovemention'd, the Curees of *Paris* in their monethly Aſſembly complain'd of another Bull which the Jeſuites had obtain'd by ſurpriſe, dated *Febr.* 5. 1649. and had kept conceal'd for four yeares; by which Bull the Curees cry'd out that the Hierarchical Order was perverted, the Parochial Churches and Maſſes deſerted, and the Pariſhioners drawn away from their lawfull paſtors. Moreover they concluded that they would write to *Rome*, to beſeech the Pope to revoke it, and that in caſe no remedy were granted by his Holineſſe, then they would appeal to the Parliament, and preach publickly againſt the abuſes and pernicious conſequences which they foreſaw from it. But becauſe they incidentally ſpoke concerning the confinement of Cardinal *de Rets*, occaſion was thence taken to ſpread heinous falſhoods at the Court againſt them, and to accuſe them to the King of things, by which themſelves confeſs'd in his preſence they ſhould have been guilty of high Treaſon, had they been true; but they clear'd themſelves thereof at the ſame time with perfect candour and generoſity.

The Curé of S. *Roch* their ancient Syndic, who was more active in all the circumſtances of this affair then any other, penn'd a Relation of it, which an ancient doctor, his intimate friend and mine, copied from his manuſcript, and ſent to *Rome* to me, thinking it would find me there ſtill, with deſign not onely that I ſhould underſtand what had paſs'd at *Paris* touching that matter, but alſo that I ſhould in name of the Curees make all the complaints and ſolicitations which they ſhould find neceſſary in proceſſe of time in order to the vacating of this Bull. But we were gone from *Rome* before the ſaid Relation got thither, and I receiv'd hereafter. Nevertheleſſe I ſhall inſert the Relation here, that Poſterity and after Ages may ſee to what enormity Calumny proceeded in ours, ſince even in things ſo publick and whoſe truth was ſo eaſy to be clear'd and known, it did not ſpare a Company compos'd of ſo many eminent and venerable perſons in *Paris* both for their hierarchical functions, and for their piety and learning.

A Relation of what pass'd in the Assembly of the Curées of Paris *on Monday* June 9. 1653. *and at the King's Council on Wednesday following concerning the same.*

THe Curées of the City and suburbs of *Paris*, both by Custome and the Statutes of their 'Company assemble by permission of the Archbi-'shop at the house of the Senior the first Mon-'day of every moneth which is not taken up by 'any Festival, to consult first about the discharg-'ing of their functions which relate to the sal-'vation of the souls committed to them, and after-'wards of civil and temporal affairs if there be any 'that concern their Company.

According to this custom an Assembly was held 'on Monday the 9th. of *June* 1653. in which af-'ter sundry spiritual affaires, two things were 'treated of in reference to the present Relation. 'The first was touching a certain Bull of *Febr.* 5. '1649. obtain'd without doubt by surprize, and 'kept conceal'd for four years; being granted to 'the Churches of the Jesuites and all other Chur-'ches whom they pleas'd, concerning a certain 'Communion which they call *General*, to be ce-'lebrated in their and other Churches by them ap-'pointed, and not elsewhere on the third Sunday of 'every month, in which the Communicants should 'gain a plenary Indulgence, and apply the same to 'souls in Purgatory. By which Bull, usage, clauses 'and consequences thereof the Hierarchical Order 'is perverted, and especially the Parochial 'Churches and Masses are deserted, and the Pa-'rishioners drawn away from their own lawful 'Pastors, contrary to the Holy Decrees and Sy-'nodal Constitutions of the Archbishop of *Pa-'ris*.

Against which Bull it was concluded that the '*Curées* should write to *Rome*, as many others have 'done, and that our H. Father the Pope should be 'supplicated to revoke the same; as also the Nun-'tio desir'd to assist their complaint with his Holi-'nesse. And to this effect four *Curées* were de-'puted to speak to the Nuntio. And it was added, 'that in case his Holinesse granted no redresse in 'the businesse, an Appeal should be put into the 'Parliament against the execution of the said Bull, 'and the *Curées* be enjoyn'd to preach publickly 'against the abuses and consequences of it. And 'that in order hereunto the Syndics of the Com-'pany should examine it, and take counsel of Ad-'vocates concerning what inconveniencies and a-'buses might be found therein.

The second thing taken into deliberation was 'touching the Collects and Prayers appointed by 'the Archbishop, and publisht more solemnly at the 'last Jubilee for the liberty of Cardinal *de Rets*, 'his Nephew and Coadjutor; which some of the 'Company complain'd to have been left off in ma-'ny Parishes.

'Whereupon it was concluded that the said 'Prayers should be renew'd, and the Collects in-'serted in all the Missals of the Vestries of Pa-'rishes, and added by the Priests in all convenient 'Masses publick and private. And that amongst 'the ordinary recommendations after service the 'people should be exhorted to make prayers like-'wise to God for the consolations of the said 'Lords, the Archbishop and Cardinal, in their 'present affliction.

'And forasmuch as it was reported in the Com-'pany that the Nuntio had said not long ago that 'he had solicited the King in his Holines's name 'for the deliverance of the said Cardinal *de Rets*, 'and that as often as he had order he would do it 'with all his heart; and that although affairs were 'not dispos'd for the same at present, yet he hop'd 'the King would shortly restore him to his Holiness. 'The Company thought fit that the persons de-'puted to go to the Nuntio concerning the Bull, 'should take the occasion to thank the said Nun-'tio in the name of the Curées of *Paris* for his ne-'gotiation, and beseech him to continue it upon all 'opportunities, and testifie to him the great joy 'and consolation which the Company receiv'd 'from the hope which he gave that the King would 'shortly restore the said Lord Cardinal to his Ho-'linesse.

'In pursuance of which conclusions, the next 'day, Tuesday the 10th. the deputed persons 'visited the Nuncio, and did according to 'the order prescribed to them by the Com-'pany.

'Whereupon they conceiv'd their intentions 'being pure, and their conclusion consisting in 'termes and wayes wholly spiritual, Calumny 'it self could find nothing to gain say therein. 'Nevertheless some ill-willer to their Company 'or some flatterer having reported these things 'to the King and Queen otherwise then they were 'transacted, to the great prejudice and injury of 'the Company, the next day, Wednesday the '11th. all the Curées of *Paris* were summond from 'the King by M. *Saintot* to meet at the house 'of the Curee of S. *Germain de l' Auxerrois*, 'where they should receive the King's or-'ders.

'To the appointed place they obediently repai-'re'd to the number of thirty, from whence they 'were conducted to the *Louvre* by the said *Sieur* '*Saintot*. Where being carried into the Queen's 'Presence-chamber M. *le Tellier* came to them and 'askt who were the Syndics, and the *Sieur de* '*Saint Roch* senior Syndic stepping forth, M. *le* '*Tellier* told him, both now and at several go-'ings to and from the King and his Counsil, that 'the King was not well-pleas'd with the Assembly 'of Curées of Munday last, that his Majesty com-'plain'd of their treating and deliberating therein 'concerning some affair of State, and of their con-'cluding yea and executing their conclusion to 'have recourse to the Nuntio. That it was a 'crime to treat of such an affair and to give a 'visite to forreign Ambassadors without the King's 'leave: That the Curées and others might in-'deed recurre to the Nuncio in reference to the 'spiritual part of his charge and the Court of *Rome*, 'but in affairs temporal and of State he was no 'other then the Ambassador of a forreign Prince. 'That therefore the Curées had incurr'd a great 'fault in deputing persons to him, and were 'askt what reason they would give for it to the 'King.

For

For answer whereunto the said Sieur *de Saint Roch*, having first made a Narration of what pass'd in the Assembly, and follow'd thereupon in reference to the Nuntio, said, That in regard of the complaint and opposition they intended to make against the Bull, 'twas a thing purely spiritual and belonging to their charges and functions, for which they believ'd his Majesty would not be offended, since it was lawful to address to the Nuntio about a spiritual Affair, and such as concerns the Ecclesiastical Court of *Rome*.

As for the confinement and enlargement of the Card. *de Rets*, That the *Curées* having spoken only concerning the publick and private Prayers in the form, and according to the appointment of the Archbishop, well known to the Kings Court and everywhere else without any offence taken thereat before, they conceiv'd hitherto that their Conclusion for renewing and recommending the said Prayers to the people, was a piece of administration purely spiritual, and that to exercise the same was not to treat or meddle with affaires of State.

That as to the having given charge to their Deputies, after they should have spoken to the Bull, to congratulate the Nuntio occasionally, and thank him for his Negotiation for the liberty of Cardinal *de Rets*, and testifie to him the joy they receiv'd from the hope he gave, that his Majesty would shortly restore the said Cardinal to his Holinesse, they conceiv'd this Congratulation & Consolation not to concern affairs of State, or cause any prejudice to his Majesties services.

As for M. *le Tellier's* question, what reason they would give for it to the King, the said *Sieur De S. Roch* told him, That if after the foregoing relation according to the Truth and for justification of their Innocence, his Majesty desir'd any other reason, they should return their Answer with all respect when they understood what he desir'd; which Answer the said *Sieur le Tellier* accounted reasonable. After he had understood from the King in his Council what was desir'd of the *Curées*, he came back; He told them, that the King requir'd them to ask pardon of him for their Assembly, and depute some persons to tell the Nuntio, that it was not their intention to have recourse to him, nor by him to his Holinesse for the enlargement of Cardinal *de Rets*. Whereunto the said M. *de S. Roch* answer'd, That forasmuch as his Office of Syndic empower'd him only to propound things in their Company, to whom it pertain'd to conclude what answer was fit to be return'd to his Majesty, they most humbly beseech him to give them time to consider about it. Which Reply being again found reasonable, M. *le Tellier* went to know the Kings pleasure concerning it, and returning to the said *Curees*, told them, That his Majesty requir'd their answer presently, and that in order to consult thereof among themselves, they might retire either to S. *Germani de l' Auxerrois*, or into the Chamber of Marshal *de Villeroy* near the Queens Presence-Chamber. According to which order for time and place, the said *Curées* withdrew into M. *de Villeroy's* Chamber. M. *le Tellier* came thither to tell them worse news, to wit, that his Majesty was just then inform'd that the *Curées* had signify'd to the Nuntio, that they would write to the Pope for the liberty of Cardinal *de Rets*, and complain to his Holinesse for not sending forth Excommunications by reason of the confinement of the said Cardinal, as some Popes his Predecessors had done in like case. That they desir'd the Nuntio to further their complaint with his Holinesse; but the Nuntio much dislik'd these Propositions, and said, That more gentle courses were to be taken; That instead of taking this counsel the *Curées* answer'd, That if the Pope would not do them reason upon their complaint of the Cardinals confinement, they would addresse to the Parliament and preach vehemently and loudly against it. Whereupon the Nuntio thrust the Deputies out of his Chamber by head and shoulders. To all this it was answer'd by the *Curé* of S. *Bartholmew*, who was the Spokesman to the Nuntio, that these Reports were nothing but absolute calumny, as they could make good to his Majesty. The *Sieur de Tellier* said, he would go and give this account to the King.

In the mean time it being taken into consideration what answer to return to his Majesty, especially concerning the last Relation, as also who should be the Speaker; it was agreed that an Account should be given to the King, as well of the Assembly of Monday last, as of the Deputation to the Nuntio, and M. *de S. Roch* was pitcht upon for Speaker.

At length M. *le Tellier* return'd to the Chamber, and understanding the conclusion of the Company to go to the King, and that the said *Sieur de S. Roch* was deputed to be Speaker, He askt the *Sieur de S. Roch* what he had to say to the King. Whereunto being answer'd, That the Company would give his Majesty contentment, they were introduc'd by M. *Saintot* into the Queens Chamber where either of their Majesties were seated in Chaires, the Dukes of *Anjou*, *Guise*, the Chancellor, the Keeper of the Seales, M. *de l' Hospital*, and *le Tellier* and some others of the Privy-Council standing by. The *Curées* made a low Reverence to them, and the Chancellor told them, that the King was not well pleas'd with their Assembly of Monday last. Whereupon the said *Sieur de S. Roch*, after a reverence to their Majesties, spoke as follows, or very near; (for his Speech being not premeditated nor written beforehand it, would be hard to make a relation of it word for word.) *Sir*, The *Curées* of your good City of *Paris*, your Majesties most faithful Subjects, most humble and obedient Servants & perpetual Orators, conceiv'd that their past services and obediences even during the late commotions, had secur'd their fidelity as to what concerns your Majesties service from the reach of calumny. But since 'tis their unhappinesse to have their Assembly of Monday last traduc'd to your Majesty, and your Majesties commands to give an Account of it, I shall report the whole transactions thereof to Y. M. with all truth and simlpicity.

Sir,

'OF Ancient custom with the permission of the 'Archbishop of *Paris* our Superior, and 'according to the Statutes of our Company, we 'hold our Assemblies the first Monday of every 'Moneth, and therein treat and conferre toge- 'ther of spiritual things which concern our Char- 'ges, and the salvation of souls committed to 'us. According to this Custom we held our As- 'sembly of Monday last, in the place, time and 'manner accustomed, where two things especially 'were spoken of, and of those your Majesty de- 'mands an Account.

The first was touching a certain Bull of *Febru- 'ary* 5. 1649. obtain'd of the Pope by sur- 'prize, and destructive to the Hierarchical State, 'especially of Parishes. Against which it was con- 'cluded to write to *Rome* to get the same revok'd, 'and also to beseech the Nuntio to assist our 'Complaint by his recommendation; Moreo- 'ver, in case his Holinesse would grant no re- 'dresse therein, it was resolv'd to provide a- 'gainst it by legal ways permitted in your King- 'dom, and to appeal against its being put in exe- 'cution; Which is an Act purely spiritual, con- 'cerning the charge of souls, and touches not af- 'fairs of State in any wise.

The second thing spoken of, was touching 'the publick Prayers for Cardinal *de Rets*, up- 'on which it was concluded that they should be 'renew'd. And whereas the Nuntio had told 'one of the Company, that in his Negotiation 'in the Pope's Name with your Majesty for the 'liberty of Cardinal *de Rets*, your Majesty had 'given hopes that you would shortly restore 'him to his Holinesse; the persons deputed 'to the Nuntio about the Bull were enjoyned 'upon this occasion to give the said Nuntio 'thanks in the name of the *Curés* of *Paris* for 'his Negotiation, and to desire him to conti- 'nue the same upon all opportunities, and to 'testifie to him the joy which the Company re- 'ceiv'd from the hope which he had given of 'the speedy enlargement of their afflicted Pre- 'late. VVherein likewise, *Sir*, the *Curés* of '*Paris* conceive they have not medled with 'Affaires of State, nor treated with a for- 'raign Ambassador, nor done any thing against 'the service of your Majesty.

As for the last Relation made to us by 'M. *le Tellier*, That it was newly reported to 'your Majesty, how we had said to the Nun- 'tio, that we would write to the Pope for Car- 'dinal *de Rets's* liberty, and complain to his 'Holinesse, and that he did not send forth an 'Excommunication as some of his Predecessors 'have done in case of like detentions; and that 'he desir'd the Nuntio to assist our complaint 'herein to the Pope, with protestation that if 'he did us not reason, we would have recourse 'to the Parliament, and preach openly against 'the Cardinals restraint; and that the Nuntio be- 'ing offended with the violence of the Deputies, 'thrust them out by the shoulders.

VVe confesse, *Sir*, That if we had us'd 'those expressions, or propounded those means 'of Cardinal *de Rets's* deliverance, not only to 'a forraign Ambassador, but even to any one 'else, in the Pulpit, in publick, in private, or 'otherwise, we should be guilty of high Trea- 'son. But since we are very innocent there- 'of, Your Majesty will permit us to say, that 'tis a meer Calumny, and to humbly beseech 'you that we may know who are the Authors 'of it, to the end we may justifie our selves 'face to face, and demand your Majesties ju- 'stice for this false Accusation. However to 'justifie our selves to our power, we shall rea- 'dily depute some Persons to the Nuntio, to 'beseech him to give testimony to your Ma- 'jesty of our innocence, and that we us'd those 'expressions and wayes onely against the Bull, 'and not in what concerns the detention of the 'Cardinal, and that he receiv'd and reconducted 'the Deputies of our Company with honour, 'so far he was from thrusting them out of his 'Chamber by the shoulders. By which testi- 'mony of the Nuntio, the *Curés* hope *Sir*, 'that your Majesty will see the occasion and 'artifice of our Calumniators, who have endea- 'vor'd to attribute to the detention of the Car- 'dinal, what was spoken against the surreptitious 'and abusive Bull.

As to the main, *Sir*, As we never expect- 'ed Cardinal *de Rets's* liberty but from God and 'your Majestie's goodnesse; from God, by our 'Prayers; and from your Majesty, by our most 'humble Remonstrances and supplications; so we 'protest that we never intended to make use of 'any other way then this to obtain the same. 'And as for the prayers to God, we have made 'the same hitherto, and resolv'd to renew and 'continue them with perseverance, not only upon 'the injunction and command of the Archbishop, 'our Superiors, but also upon our Obligation to 'the service of our afflicted Prelate, and by reason 'of the sorrow which we resent from his con- 'finement. As for our most humble supplica- 'tions to your Majesty for that end we have 'frequently desir'd Audience of your Majesty 'that we might remonstrate the same, but could 'not obtain it. But since an unhappy calumny 'laid upon us hath prov'd the occasion of this 'Audience which your Majesty with great good- 'ness affords us, we most humbly beseech your 'Majesty to grant liberty to Cardinal *de Rets*.

After which account given to the King, the 'Chancellor told the *Curés* briefly, that the 'King knew well enough that they assembled 'every Moneth by permission of the Arch-bi- 'shop of *Paris*; and although the *Curés* of the 'City were not a Body, yet his Majesty was 'pleas'd with their assembling so, provided that 'in their Assemblies they medled onely with 'the spiritual or civil matters of their Charges, 'if any were. But they had committed a fault 'on Monday last, by taking into deliberation the 'Affair of Cardinal *de Rets's* detention, being an 'Affair of State, and by deputing persons to the 'Nuntio about it: That assoon as the Kings 'Affaires permitted the setting at liberty of Car-

dinal

dinal *de Rets*, his Majeſty would do it; but it did not belong to Curees to meddle therewith nor with affairs of State; that for the future they muſt abſtain from the ſame, otherwiſe the King would be conſtrain'd to uſe the Authority which God hath put into his hand. That nevertheleſs his Majeſty was ſatisfi'd with the accounts which they gave him of their aſſemblies and of their good intentions; but withall enjoin'd them to depute ſome perſons to the Nuncio, to tell him that they had no intention to make uſe of other meanes then the King's goodneſſe for Cardinal *de Ret's* liberty.

An Addition to this Relation.

TO ſatisfie the Reader what became of the affair of the Communion for the Dead every third Sunday, after the complaints which the Curees of *Paris* had reſolv'd to make of it, I ſhall adde here by the way, that the Jeſuites have put the Bull in execution, and cauſe it to be practis'd by their Prieſts not onely in Cities where they bear ſway and do it with the greateſt ſhow and ceremony, but alſo in *Paris*; though with leſſe magnificence and concourſe; as I obſerv'd both at *Paris* and in ſome other Cities where I hapned to be upon occaſion during this preſent year. 1662.

THE SEVENTH PART.

Containing what passed at our departure from *Rome*, and afterwards till our arrival at *Paris*; and what particularities I have observed since our return till the Conclusion of this Journal.

CHAP. I.

Containing the Popes Constitution against the Five Propositions; Our departure from Rome; *our Arrival at* Florence; *a Letter which we writ from thence to our Bishops; some Reflection upon our departure from* Rome; *our departure from* Florence; *our arrival at* Venice *and stay there.*

I Cannot precisely affirme when the Popes Constitution was expos'd to sale in *Rome*, nor when we saw the first copy of it; but I know that neither the one nor the other was sooner then the Eve before, or the very day of our departure. Wherefore I think I cannot insert it in a more proper and natural place then this, after which I have nothing more observable concerning it to mention, saving what concernes the point of our departure or what I understood by the letters which I receiv'd afterwards. The Constitution followes.

Sanctissimi in Christo Patris ac D. N. D. INNOCENTII *Divina Providentia Papæ X. Constitutio, qua declarantur & definiuntur quinque Propositiones in materia fidei. Romæ ex Typographia Rever. Cameræ Apost.* 1653.

INNOCENTIUS Episcopus servus servorum Dei; Universis CHRISTI Fidelibus salutem & Benedictionem Apostolicam.

Cum occasione impressionis libri, cui titulus, Augustinus Cornelii Jansenii Episcopi Iprensis, *inter alias ejus opiniones orta fuerit, præsertim in Galliis, controversia super quinque ex illis, complures Galliarum Episcopi apud nos institerunt, ut easdem Propositiones nobis oblatas expenderemus, ac de unaquaque earum certam ac perspicuam ferremus sententiam.*

Tenor verò præfatarum Propositionum est prout sequitur.

Prima. *Aliqua Dei præcepta hominibus justis*

justis volentibus & conantibus, secundum præsentes quas habent vires, sunt impossibilia; deest quoque illis gratia, qua possibilia fiant.

Secunda. *Interiori gratiæ in statu naturæ lapsæ nunquam resistitur.*

Tertia. *Ad merendum & demerendum in statu naturæ lapsæ non requiritur in homine libertas a Necessitate, sed sufficit libertas a Coactione.*

Quarta. *Semipelagiani admittebant prævenientis gratiæ interioris necessitatem ad singulos actus, etiam ad initium fidei; & in hoc erant Hæretici, quod vellent eam gratiam talem esse, cui posset humana voluntas resistere vel obtemperare.*

Quinta. *Semipelagianum est dicere, Christum pro omnibus omnino hominibus mortuum esse aut sanguinem fudisse.*

Nos, quibus inter multiplices Curas, quæ animum nostrum assidue pulsant, illa in primis cordi est, ut Ecclesia Dei nobis ex alto commissa, purgatis pravarum opinionum erroribus, tuto militare, & tanquam navis in tranquillo mari, sedatis omnium tempestatum fluctibus ac procellis, secure navigare, & ad optatum salutis portum pervenire possit;

Pro rei gravitate, coram aliquibus S. R. E. Cardinalibus ad id specialiter sæpius congregatis, à pluribus in sacra Theologia Magistris, easdem quinque Propositiones ut supra nobis oblatas, fecimus singillatim diligenter examinari, eorumque suffragia, tum voce, tum scripto relata mature consideravimus, eosdemque Magistros variis coram Nobis actis Congregationibus, prolixe super eisdem ac super earum qualibet differentes audivimus.

Cum autem ab initio hujusce modi discussionis ad Divinum implorandum Auxilium multorum Christi fidelium preces tum privatim tum publice indixissemus, postmodum iteratis eisdem ferventius, ac per nos implorata Sancti Spiritus assistentia, tandem Divino Numine favente, ad infrascriptam devenimus declarationem & definitionem.

Primam *Prædictarum Propositionum; Aliqua Dei præcepta hominibus justis volentibus & conantibus, secundum præsentes quas habent vires, sunt impossibilia; deest quoque illis gratia, qua possibilia fiant; Temerariam, Impiam, Blasphemam, Anathemate damnatam & Hæreticam, declaramus, & uti talem damnamus.*

Secundam. *Interiori Gratiæ in statu Naturæ lapsæ nunquam resistitur; Hæreticam declaramus, & uti talem damnamus.*

Tertiam. *Ad merendum & demerendum in statu Naturæ lapsæ non requiritur in Homine libertas a Necessitate, sed sufficit libertas a Coactione; Hæreticam declaramus & uti talem damnamus.*

Quartam. *Semipelagiani admittebant prævenientis Gratiæ Interioris necessitatem ad singulos actus, etiam ad initium Fidei, & in hoc erant hæretici, quod vellent eam Gratiam talem esse, cui posset humana voluntas resistere vel obtemperare; Falsam & Hæreticam declaramus, & uti talem damnamus.*

Quintam. *Semipelagianum est dicere, Christum pro omnibus omnino hominibus mortuum esse aut sanguinem fudisse; Falsam, Temerariam, Scandalosam; & Intellectam eo sensu, ut Christus pro salute duntaxat Prædestinatorum mortuus sit, Impiam, Blasphemam, Contumeliosam, Divinæ Pietati Derogantem & Hæreticam declaramus & uti talem damnamus.*

Mandamus igitur omnibus Christi fidelibus utriusque sexus, ne de dictis Propositionibus sentire, docere, prædicare aliter præsumant, quam in hac præsenti nostra Declaratione & Definitione continetur, sub Censuris & pœnis contra Hæreticorum & eorum fautores in jure expressis.

Præcipimus pariter omnibus Patriarchis, Archiepiscopis, Episcopis, aliisque locorum Ordinariis, nec non Hæreticæ pravitatis Inquisitoribus, ut Contradictores & Rebelles quoscunque per censuras & pœnas prædictas, cæteraque juris & facti remedia opportuna, invocato etiam ad hoc (si opus fuerit) Auxilio Brachii Secularis, omnino coerceant & compescant.

Non intendentes tamen per hanc Declarationem & Definitionem super prædictis Quinque Propositionibus factam, approbare ullatenus alias opiniones, quæ continentur in prædicto libro Cornelii Jansenii. Datum Romæ apud sanctam Mariam Majorem, Anno Incarnationis Dominicæ millesimo sexcentesimo quinquagesimo tertio, pridie Kal. Junii, Pontificatus Nostri Anno Nono.

Hi. Datarius. G. Gualterius.
P. Ciampinus.

Anno

Anno à Nativitate D. N. Jesu Christi Millesimo Sexcentesimo Quinquagesimo tertio, Indictione sexta, Pontificatus Sanctissimi in Christo Patris & D. N. D. INNOCENTII Divina Providentiæ Papæ X. Anno ejus Nono, die vero nona mensis Junii, supradicta Constitutio affixa & publicata fuit in Ecclesia Lateran. ac Basilicæ Principis Apostolorum de Urbe, nec non Cancellariæ Apostolicæ valvis, ac in acie Campi Floræ per me Hieronymum Mascellam Sanctissimi D. N. Papæ Cursorem.

Pro D. Mag. Cursorum P.

Paulus Desiderius Cursor.

VVhen we had bidden Adieu to as many of our Friends as we could in the short time appointed for our departure, which was to be on Tuesday *June* 17. divers of them came to us that morning to wish us a good journey. And in the afternoon by the hour that we were to set forth, there met so many who would accompany us to *Ponte-mele*, where our Horses expected us, that they fill'd six Coaches. So that when we went out of *Rome* about the hour that the Promenade begins, through the street which goes from the Colledge *de propaganda fide* to the Gate *del Popolo*, our Equipage seem'd something Triumphant, and if I mistake not, the Count *de Rochfort* was one of those that saw us passe by in this manner, out of their windows. I mention these particularities because our departure being sudden, in regard of the approaching hot weather, some persons took occasion thence to vent this falshood, that we were constrain'd to flye and make our escape assoon as the Pope's Constitution was publish'd. I know not, as I said before, whether we saw it on the day before or the very day of our departure, because it was not sooner printed and expos'd to sale at the Apostolical Printing-house, and none of our friends had a Copy of it before. But after we knew of it, both by the publick voice and in the following Audience which the Pope gave us, we resolv'd to depart, whether we saw it first or not.

We took Horse at *Ponte-mole*, and there parted with our friends who accompany'd us thither. That night we lay at *Monte-rose*, from whence we went to *Siena*. We travelled according to the usual stages, and had a very favourable time to begin our Voyage, considering the season and the Countrey. For the intermixture of Rain and a cool Wind, made this time resemble an *Autumn* of *France*, rather then a *Summer* of *Italy*. Nevertheless, F. *Des-mares* found some indisposition upon himself at *Siene*, which oblig'd us to stay one day there in attending him. And yet he could not continue the Journey with us to *Florence* but in a Litter, which we hir'd at *Siena* for that purpose. M. *Manessier* also was indispos'd when he came to *Florence*, in which place while we staid there three or four dayes in expectation of his amendment, the reflexions we made upon the Popes Constitutions, which decided nothing of the matters, whose decision we had so importunately demanded of his Holinesse, gave us a little scruple that we had departed from *Rome* without first receiving order from the Bishops who sent us thither, and induc'd us to write the ensuing Letter to them.

My LORDS,

'WEE departed from *Rome* the 17th. of this Month, as we signify'd to you by our Letter of the 16th. that we purposed to do. We intended to return with what speed we could, being very desirous to inform your Lordships personally of many things which cannot be so exactly written, and that those of us who are Doctors of the Faculty of *Paris* might be present at its Assembly, when the registring of the Decree pass'd upon the Five Propositions should be propounded, to the end we might at the same time acquaint the Faculty with the Popes intentions, as we signify'd the same to you. So that our Report being likewise enter'd into the Register, no person might presume, either now or hereafter, that S. *Augustin's* doctrine and Grace Effectual by it self were prejudic'd by that Decree.

VVe design'd, *My Lords*, according to the computation we made of our Journeys, to have been in this City on Saturday. But we were not strong enough to undergo such speedy travel, and could not reach hither before Munday; besides, that the indisposition of some of our Company has constrain'd us to repose here at the present, and will oblige us to make but short Journeys during the rest of our Voyage. This slowness, *My Lords*, has induc'd us to write to the Faculty for the purposes above-mention'd; and the exact account we owe to you of all that we do in this Affair, obliges us also to acquaint you with it and send you a copy of it. We hope, *My Lords*, you will approve our procedure and intentions, which aim at nothing but the peace of our body, the honour of the H. See, and the defence of Truth; and we conceive that when you shall have join'd this reason to the others, which oblig'd us to depart from *Rome* without your expres orders, you will not dislike our presuming that herein we did nothing but what you would approve. For although during all our stay we could not obtain of the H. Father what we demanded of him by your order, to wit the establishment of a solemn Congregation, wherein the matters which are the sole Contests in the Church, might be throughly examin'd, and with the conditions you appointed us to insist upon: Nevertheless, we conceiv'd there was no reason to continue our sollicitations for the same, after what is come to pass; since if the Pope had been dispos'd to enter into the Examen and discussion of these matters, there was no more justice, reason and apparence to do it before pronouncing any thing upon the Five Propositions, then after such a Judgement as that which is publisht. Indeed, *My Lords*, when the Pope declar'd to us that he meant not to meddle with the matter of Effectual Grace, or do any prejudice to S. *Augustin's* doctrine, and consequently, that he had not

'not pass'd his judgement upon the Propositions 'which we presented to him in explication of 'those which were fram'd by our Adversaries, '(since those propositions are necessarily linked 'with Effectual Grace, and expresse the doctrine 'of it without any equivocation according to the 'indubitable sense of S. *Augustin*,) it may seem 'that we might reasonably have represented to 'the H. Father, that his Decision did not clear 'what was in dispute, nor establish peace; and 'therefore we might still have demanded his Ho'liness's judgement upon the controverted sen'ses. We might have beseecht him with all sort 'of respect, that (the Five Propositions remain'ing condemn'd by his Decree, so far as they are 'consider'd according to the evil, impious and he'retical senses which may be given them, and ac'cording to which we our selves condemn'd them 'first in his presence,) at least he would please 'to consider the controverted senses, to examine 'in a solemn Congregation the clear Propositions 'which we had presented to him, and their con'traries which our Adversaries maintain'd against 'us; to hear us fully upon those senses in pre'sence of such as impugned them, to peruse the 'Writings which we had presented concerning 'this cause, and to make such a distinct Decision 'of those Propositions as might appease the 'troubles of the Church. And we had the more 'occasion to renew so equitable a suit to his Ho'linesse, inasmuch as he treated us with singular 'courtesie and esteem; But at the same time he 'seem'd so averse from condescending to this Mo'tion; we found during the whole course of this 'Affair, that he had so great a repugnance to it, 'partly through his own dispositions, and partly 'through the false suggestions of persons about 'him, and in whom he hath confidence; and we 'perceiv'd so many reasons which your Lord'ships know of, and so many others which we 'have still to tell you, that we had no hope left 'of any effect (notwithstanding all the advan'tages and urgent reasons we had to make it) and 'consequently none of us judg'd it expedient. 'However, *My Lords*, since his Holinesse hath 'declin'd neither to examine or define what is in 'contest between the Catholicks, which was ne'cessary to be done for the glory of Truth, the 'peace of the Faithful, and the honour of the 'Church, we cannot but tell you, that if you 'think it fit to renew your instances upon this 'matter, we are still ready to go & represent them 'to the Pope again. For the strengthning of 'of which, if the Body of the Clergy, or the King 'himself, or both together, would interpose their 'Authority for obtaining a solemn and regular 'Congregation, in which all things might be done 'according to formes accustomed in the Church, 'We are prepar'd to maintaain again before the 'H. See against any opposer whatever the in'dubitable truth of the Five Propositions, con'ceiv'd in the terms into which we reduc'd them 'and defended them, which are free from all equi'vocation and obscurity, assoon as such a Congre'gation shall be establish'd with the conditions we 'demanded at first, so just and necessary in the 'whole course of the Affair. But so far as we are 'able to judge of things, we perceive not that it is 'easie to obtain such a congregation of the Pope 'without new and earnest instances from the King 'and the Clergy: Nevertheless, *My Lords*, be'ing unwilling to omit any thing in our power 'which may contribute to the good of peace be'tween Catholicks, and to the clearing of Truth, 'we resolve, *My Lords*, not to stir out of *Ita'ly* before we receive your Orders in this busines, 'that so in case you finde any likelyhood in the 'proposal we make to you, we may be in readi'ness to put the same in execution, and may fur'ther testifie to you our obedience and zeal. We 'hope, *My Lords*, to hear from you within five 'weeks according to the directions we send to 'him who delivers you this Letter. We shall 'punctually obey you in whatever you shall pre'scribe to us. In the mean time, we shall conti'nue our Voyage by little and little towards '*France* in expectation of your Orders; which, 'whether you will permit us to re-enter there, or 'command us back to *Rome*, we beseech you to 'send us as speedily as may be, (especially if 'you recall us into *France*) and to continue to us 'the honour of being esteem'd,

My Lords,

Your most humble and obedient

Servants,

De la Lane, Abbot of *Valcroissant*.

Des-mares, Priest of the Oratory.

De Saint Amour.

Manessier.

Angran.

F: *Guerin* did us the favour at *Rome* to take upon him the care of selling our moveables, (of which we could not have acquitted our selves in so short a time) and to agree with the Owner of the House on what conditions he should take it again. Therefore after the above-mentioned Letter, I writ to F. *Guerin*, to desire him to defer both those good Offices till he heard further from us.

VVe came to *Florence* on the 22d. of *June*, and the same day being S. *John's* day, saw the great ceremony of that Festival: VVe departed from thence on the 27th. to *Bologne*, whether we reach'd the next day. VNe intended to have staid and rested a little there; but the excessive heat which we found there on the 29th. caus'd us to go from thence towards evening, and we took boat at *Francolin* upon the *Poe*, to go down to *Venice* the next day: but the rain and the contrary winds forc'd us to lye one night in our boat upon the Channels which are between the *Poe* and the Marshes of *Venice*; and having staid a day or two at *Chiosa* till the fair weather return'd again, we set forth for *Venice*, and arriv'd there on Friday the fourth of *July*.

On Sunday the 6th. we went to pay our respects

ſpects to M. *d' Argenſon*, who was the Ambaſſador for the King to this Republick. He did us the honour to ſend to invite us to dinner with him on Tueſday following; as alſo to viſite us himſelf on Thurſday; and during all our ſtay at *Venice*, he gave us upon all occaſion teſtimonies of ſingular goodneſſe and courteſie. He ſaw alſo in ſeveral free Converſes which we had the honour to have with him, how frankly we acquieſc'd in the condemnation made of the Propoſitions by the Popes Conſtitution, and in what manner we were perſwaded that this Conſtitution did not prejudice the opinions which we maintain'd, and had maintain'd before the H. See. So that he told us once that he had written as much to M. *Coqueret*, and aſſur'd him, that we did in no wiſe take our ſelves to be condemned by it, nor yet the Doctrine which we had defended.

The day before he came to ſee us, we were viſited by one M. *Du Puy* a Frenchman of good age, who had dwelt at *Venice* almoſt all his life, after he had quitted the employments he had had in the Affaires of *France*, a man of learning and parts, but he had the unhappy engagement to make profeſſion of the pretendedly Reform'd Religion. In this Viſit we had much Diſcourſe with him concerning the unity of the Church, and the obligation never to break the ſame, what cauſe and pretext ſoever a man may think he hath to do it. F. *Deſ-mares* ſpoke ſo vigorouſly of this matter, though with all the familiarity of a private Viſit, that the honeſt man was touch'd therewith, inſomuch that tears were ſundry times ſeen in his eyes. Nevertheleſs he plauſibly & ſtoutly defended himſelf from the charitable reproach which we made to thoſe of his Religion, agreeing with us as to the ſtrict Obligation to preſerve that ſacred Unity, but maintaining that 'twas not themſelves that broke it, but thoſe who would not receive them into their Communion upon conditions eſſential and ſufficient thereunto, but exacted others which were not requiſite. To which F. *Deſ-mares* reply'd, that although there might be abuſes in the Church, yet moſt of the things which the pretended Reformers of the Church had taken for cauſes of their ſeparation, were not abuſes, but the ancient practiſe of the Church, as Invocation of Saints, veneration of their Reliques, and other like things. And moreover, that without entring into theſe conteſts, it ſuffic'd to tell them generally, that all the pretexts that could be alledg'd for breaking the unity of the Church, were not juſtifyable before God, ſince there is no juſt one for it, according to the Fathers, *Præſcindendæ Unitatis nulla eſt neceſſitas*; as the Prophets never attempted to make a Body of Religion ſeparate from that of the Synagogue, how deprav'd ſoever it were, but were contented with preaching againſt thoſe Corruptions, even ſo far as to expoſe themſelves to death for their condemning the ſame from God; That the like ought to have been done by thoſe who pretended to reform the Church; If they found themſelves call'd of God for ſo great a work, they ought to have undertaken the ſame in the Church it ſelf, whatever ſhould have befallen them; but if they knew themſelves too weak to venture martyrdom, they ought to have been contented with reforming and correcting themſelves, but not have medled with the abuſes which they could not amend in others.

Upon occaſion we told the Ambaſſador what was ſpoken concerning this matter on either ſide between M. *Du Puy* and our ſelves. He was ſorry that he was not preſent at the Conference, and deſir'd us to give him notice, in caſe we could foreſee a like occaſion for another: But for that we ſtaid at *Venice* only till the great Heat was paſs'd, and had receiv'd an anſwer to the Letter which we writ from *Florence* to our Biſhops, and were not certain of ſeeing this M. *Du Puy* again before our departure (for he would not tell us his Lodging, although we askt him to the intent to repay his Viſit) we told the Ambaſſador, that it would be great contentment to us to procure what we deſir'd, but we ſaw no great probability of it. Nor indeed had we any opportunity to do it during all our ſtay at *Venice*, which laſted till about the middle of *Auguſt*.

In all which time nothing memorable occur'd, but the Letters which I receiv'd, both from *Paris* and from *Rome* touching the Popes new Conſtitution, which I ſhall inſert here, in regard of the further light which they give of the manner how it was paſs'd, of the Popes intentions in paſſing it, and of the ſincerity and humility wherewith we ſubmitted thereunto. I ſhall begin with thoſe of *Rome*, becauſe they were the firſt which were written to me, and appear to me the moſt conſiderable.

CHAP. II.

Containing the Letters which I receiv'd from Rome *during our reſidence at* Venice, *touching the Popes new Conſtitution.*

THe firſt of the 30th of *June*, written by a perſon of one of the moſt conſiderable Orders in the Church, and one of our moſt intimate friends, whom I had encharged at our departure to make our excuſes to ſome of thoſe of whom we had not time to take leave, or did not meet withal.

'He told me in his Letter, That the next day after 'our departure he began to acquit himſelf of what 'he had promis'd us: That he had ſeen the F. Li-'brary-keeper of the *Auguſtines*, who accounted 'himſelf much oblig'd for ſome books which we 'promis'd to ſend to him for the ſervice of the 'publick in that Library: That he had ſeen F. *Lez-'zana*, who was ſolliciting for the Permiſſion for-'merly promis'd him to print a book which he had 'made concerning Effectual Grace, and that upon 'telling him what the Pope ſaid to us in our laſt 'Audience, he anſwer'd him that Cardinal *Pimen-'tel* told him as much before, as having underſtood 'it from the Pope himſelf. *Il giorno dopo che* V. S. *ſi parti con gli altri ſuoi ſignori compagni e miei padroni, commìnciai ad eſſeguire i ſuoi ordini. Parlai co'l Bibliotecario Di S. Agoſtino il quale reſtò appagatiſſimo del ſuo buon deſiderio di compiacerlo di*

qualche cosa per la sua libraria, perche può servire per util publico e far vedere qual cosa di buono e bello a chi vi va à studiare, massime contra inimicos gratiæ Christi, &c.

Ho perlate co'l Padre Lezzana, e l' ho riscaldato a procurar la licenza di stampare la sua prima secunda colla materiè della Gratia efficace, e gl' ho suggerito molti motivi per disponere, &c. *Gl' ha appresi e già hà duo to un memoriale a* Ghiggi *& a nostro Signore. Lo riscaldero*, &c. *Li rigratia della memoria*, &c. *Havendoli raccontato quel ch' è succesſo col Papa e Coro Signori, mi hà replicato ch' altre tanto gl' hà detto il Card. Pimentelli, che gl' hà detto nostro Signore.*

The same friend sent me word also by the same 'Letter, that they could not conceive at *Rome* that 'the Constitution could have good sequels; That 'one of the Consultors, whom he nam'd to me '(but I conceal) told him, that the Jesuites com-'plain'd of F. *Palavicini*, conceiving that he had 'not succeeded in this Affair as they expected; and 'that he gave thanks to God, that he had had no 'hand in making this Constitution, though he had 'been invited to it. That *M. N. M.* writ to 'him, that at his return he would tell him his 'thoughts of it, and that he was very joyful to 'see that it did not at all touch the doctrine which 'we defended. That Cardinal *Pimentel* told F. '*Nolano*, that he would desire the Pope to declare 'for which senses he had condemn'd the Propositions; That F. *Luca Vadingo* said to F. *Reginald*, 'that he could not conceive how so rigorous a 'Censure came to be pass'd upon the Propositions, 'since not any of the Consultors censur'd them so 'vigorously in the Congregations, not even F. '*Palavicini* himself. He told me also that the same 'day he writ to me, the Nephew of *Barberini* 'was made Cardinal. And lastly, he saluted us 'all heartily, and made an humble reverence to 'the Bishops, the undaunted lovers of the perfect 'Grace of Jesus Christ. *Qua à nissun piace la Costitutione per più capi; ne si sà capire che posse apportar buon essito. Il P. D. N. N. mi diste che li Padri della Compagnia si lamentano assai del P. Palavicinii parendoli che non sia riuscito in questo negotio come pretendeano. Rigratia Dio di non esser stato à parte in stabilir la Costitutione, come gl' era stato significato. Il signor* M. N. *mi scrive che nel ritorno mi manifestarè i suei sentimenti intorno la Costitutione, il era tutto allegro perche li per che non tocchi*, &c. *Il Card. Pimentelli hà detto hieri al Padre Nolano che vuol far instawza à nostro signore che dictriari il senso delle Propositioni. Il Padre Vadringhi hà detto al Padre Reginaldi che si fia fatta la Censura con tanto rigore, perche nelle Congregationi niuno l' hà censurate con tanto rigore, ne meno il P. Palavicini*, &c. *Questa matrica s' è fatto Cardinale il nepote de' Barberini. Riverisco è salato tutti ex toto corde è so humilissima riverenza à i Vescovi intrepidis perfectæ gratiæ amatoribus.*

The second is of the same date, written by F. 'Petit Priest of the Oratory, who likewise assur'd 'me that divers of the Consultors affirm'd, that in 'their suffrages none of them, not even F. *Pala-'vicini* himself, qualify'd the Propositions with 'those rigorous terms which are in the Cen-'sure.

The third was dated *June* 28. and written by F. *Guerin*, who amongst a thousand other good Offices which his inexhaustible charity and singular affection to Monseigneur *d' Angers* and to us, induc'd him to do for us, both during our residence at *Rome* and after our departure, acquainted me with some, which I shall here relate in his own words.

I have presented your books (to wit, our little 'tomes of S. *Augustin*) to the Cardinals *Franciot-'ti*, *Trivultio* and *Omodei*, who receiv'd them with 'great joy and expressions of acknowledgement, 'especially the first and the last. But the two first, 'particularly *Trivultio* profes's'd, that they were 'much surpriz'd when he saw the Popes Cen-'sure, forasmuch as there was great likelyhood 'and reason that you should be heard. *Trivultio* 'said, he did not think that it would any wise con-'duce to the establishment of peace, but rather 'the contrary, because though his Holiness seems 'in appearance not to have touch'd S. *Augustin*, 'yet he hath done it indirectly, and will cause 'much trouble. The two others earnestly prest the 'Oration and the Distinction of the senses of the 'Propositions, which all three judg'd should have 'been in the Censure. *Franciotti* hath made them 'already, and I shall carry them to *Omodei* after-'wards.

He had put off our House to Monsignor *Caffaretti*, and sold our furniture presently after our departure; and therefore understanding our offer to the Bishops to return to *Rome* if they pleas'd, he offer'd us his own in that case till another could be provided, in this obliging manner; If you return to *Rome*, be sure you alight nowhere else but at my house, if you will have me your friend.

The fourth is of the same date, *June* 28. written by F. *Petit* Priest of the Oratory, and superior of these which are at *Rome* in Saint *Lewis's* Covent.

Sir,

'I Have received yours of the 21. of *June* with 'the inclosed which I have distributed. I have 'seen as many of your friends as I could, and pre-'sented your recommendations to them; they are 'all glad to hear of your health, and pray our 'Lord Jesus Christ to continue strength and health 'to you till you come to the end of your Voyage, 'where I doubt not but you will have great En-'counters to undergo for the cause of Truth. Now 'F. *Dinet* is grown so potent at Court by his gui-'dance of the Kings conscience, he will not fail to 'make use of that Authority for persecuting the 'Truth and those who defend it.

As for newes here, none is spoken of, saving 'that your Adversaries walk with something more 'statelines's, and carry their heads higher then they 'did formerly. The Jesuites proclaim openly, that 'you are condemn'd together with S. *Augustin* 'and the whole School of the *Thomists*; and a Di-'vine of the Romane Colledg hath begun to argue 'from the Censure of the third Proposition, that 'Jesus Christ had indifference in reference to his 'actions: to prove which, when he alledg'd the 'Censure of the third Proposition, they say, a 'Student answer'd him, *Sed illa propositio est de natura*

'*tura lapſa, in qua non erat Chriſtus* : which put 'him to a nonplus. Nevertheleſs, the intelligent 'ſort of people have no great reſpect for this Cen- 'ſure, they ſee ſo much partiality and paſſion, and 'ſo little juſtice in it. 'Tis affirm'd to me, that F. '*Averſa* & ſome other Conſultors never ſaw your 'Writings, and was not call'd after your Audi- 'ence, and that this Cenſure is certainly the ſame 'which was made towards the beginning of Lent. 'The ſame perſon aſſures me too, that the firſt be- 'ginning of the Congregation, 'twas a fixt and 'determinate reſolution to cenſure the Propoſiti- 'ons at what rate ſoever. And therefore 'tis no 'wonder that the Jeſuites ſpoke of it ſo confident- 'ly from the firſt. He tells me likewiſe, that none 'of the Conſultors, at leaſt the *Moliniſts*, care not 'much for S. *Auguſtine's* Authority; but I hope 'that God and his Church will uphold the ſame a- 'bove all thoſe who go about to diminiſh it. At '*Rome* this whole week hath been ſpent in Bonfires 'and publick rejoycings, both for ſolemnity of the 'Mariage, and alliance of the Pamphilian Family 'with that of Cardinal *Barberin*, and for the Pro- 'motion made on Monday of the Prince Prefect, 'who took the Hat on Thurſday laſt, but with the 'publick Panegyricks of the Pope and Cardinals. 'Tis believ'd that Cardinal *Barberin* ſhall reſume 'the Helm of Government. Cardinal *Antonio* is 'certainly reported to be at Sea, and is expected 'every day. M. *Hallier* and his Collegues make 'no ſhew of departing yet. 'Tis ſaid, they ſtay 'here to ſee how the Cenſure will be receiv'd at '*Paris* and in your Univerſity, that ſo they may 'ſollicite his Holineſſe for ſuch courſe and means 'as ſhall be neceſſary to enforce its reception.

The fifth was written to me on *June* 29. by that perſon, without whoſe counſel I have ſaid in one place of this Relation, that I did very few things. Both the Original and the Tranſlation are here ſubjoin'd.

Il penſiero di non uſcire d' Italia fin che habbiano riposta di Francia, à me & all' amico piace ſommannente.

E la parterera Di Roma come fu' neceſſarea così non può eſſere ripreſa; ne il fermarſi poteva paſtorire niuno buon effetto, è nella preſente congiuntura ſi è cavato della bacca di Papa, quel più che ſi può ſperare; è ſarà ſempre imprudenza tentare la cognitione d' una cauſa preſſo un giudice che non intende li termini.

Si che non biſogna riguardare quello che ponno dire gli anverſarie circa la partenzi ma li ſogna con prudenza ponderare li noſtri diſvantaggi & li loro vantaggi altro che l' Aliero in tutti li circoli; dove ſi trova, predica che ei tiene la gratia efficace de ſe, è la dottrina di ſant' Agoſtino, è che la deciſione del Papa non effende ne l' una ne l' altra; è che li Moliniſti ſono in errore, come ancora quei della predeterminatione phyſica; & ſi riſcalda in modo ſopra di ciò che più non ſi può dire, è chi l' hà ſentito più volte à me lo riferiſſe & è perſona à Gieſuiti affectionata.

Che il Decreto ſia per fare rumore in Francia non ſi crede, perche il Rè adopreà la forza & autorità, perche ſia ricevuto con race, che così hà promiſſo; è lo ſo io.

Che il campo ſia aperto in Roma è meglio; perche ſino che qui ſi ſtava, la Corte perretrava tutto l' intemo di voſignoria, è ſprezzava Memoriali, come ſe berriſſimo; ma eſtendo abſenti, ſe ſentiranno rumori, potranno forzi comparire magiori è più conſiderabili, è mi credache biſogna preoccupare qualche favore ulla corte di Parigi, che queſto paventarà più che altro, perche il brazzo regio è ſtato quello che hà triato il Papa à quella riſolutione à che non ſaria mai venuto.

In fatti l' amico conclude, che il partire ſia ſtato prudente, il ritorno infrutuoſo, è ſenza un giudice ch' intenda la materia, ogni cauſa ſarà ſempre pien adi diſorenie. Roma li 29. Giugno.

Which ſounds thus tranſlated:

Your intention not to leave *Italy* till you receive an anſwer out of *France*, is extreamly approv'd by me and alſo by our friend. Nor can your departure from *Rome* be reprehended, becauſe it was neceſſary. To have ſtay'd longer here, could have been to no advantage; and in the preſent conjuncture, you have drawn the utmoſt from the Popes mouth that could be hop'd for. 'Twill ever be imprudence to bring a cauſe to be examin'd before a Judge who underſtands not the terms of the matter in queſtion.

So that it need not be regarded what the Adverſaries may ſay of your departure, but our diſadvantages and their advantages muſt be weigh'd with prudence. Beſides, M. *Hallier* in all Companies where he comes, preaches to all the world, that he holds Grace Effectual by it ſelf and S. *Auguſtin's* Doctrine, and that the Popes Deciſion hurts neither the one nor the other; and that the *Moliniſts* are in the error, as alſo thoſe who hold Phyſical Predetermination. A perſon who hath heard him ſeveral times, and who is well affected to the Jeſuites, aſſures me of this.

As for the Conſtitution, 'tis not likely that it will cauſe any ſtir in *France*, becauſe the King will make uſe of force and authority to cauſe it to be receiv'd; for ſo he hath promis'd, I am certain of it.

Whereas your Adverſaries at *Rome* are abſolute maſters of the Field, 'tis the better; for all the while you ſtay'd here, the Court penetrated into your ſecret thoughts, and made mock of your Memorials, as you know full well. But now you are abſent, if any ſtir be heard from any place, it will appear to them greater and more conſiderable. Have this perſwaſion, that you muſt endeavor to find ſome favour and ſupport in the Court of *France*, and this will frighten them more then any thing elſe, becauſe 'tis meerly the Kings authority which drew the Pope to this Deciſion, otherwiſe he would never have made it.

In a word, our friend concludes, that your departure was prudent, that your return will be unprofitable, and ſo long as there wants a Judge that underſtands the matter in conteſt, all will be in diſorder. From *Rome June* 29.

The ſixth is of the 4th. of *July*, written by the ſame perſon who writ the firſt. The ſum of this was, 'That the Jeſuites made no great exultati- 'ons of the Conſtitution at *Rome*, either becauſe 'no body applauded them upon it, or becauſe ma- 'ny, and particularly the more intelligent perſons, 'ſaid openly that it was not any wiſe advantageous

'to them. *Quà i Giesuiti non si vedono troppo tri-*
'*pudiare, o perche non si applaudisce à loro per la*
'*Costitutione uscita, o perche si dica che non è à lor*
'*favore per niun conto, e così dicono i dotti.*

The seventh is of the fifth of *July*, written by F. *Petit*. Amongst other things which he signify'd to me, he told me these.

Your differences are scarce any more spoken of 'here, so little care there is of Truth and what con-'cerns it. *M. N. M.* who salutes you, told me 'yesterday, that the Jesuites are not very much 'pleas'd with this Decision, and that one of the 'hotest of them in this contest before the Deci-'sion, with whom M. *Hallier* had many confere-'nces, having been with him two or three days ago, 'he found him very cold and little pleas'd with this 'Decision, as conceiving that no great advantage 'could be made of it in reference to the Contro-'versies concerning which you were here, nor a-'gainst Effectual Grace. F. *Annat's* book *De li-'bertate incoacta*, is sold publickly. The Master of 'the sacred Palace made some scruple to give him 'his *Publicetur*, but he was constrain'd to do it by 'his Holinesse's Order. Cardinal *Barberin* grows 'every day to be of great power and consideration 'with the Pope. The Marquis *del Buffalo* is fallen 'out of his Holiness's favour, who 'tis believ'd in-'tends to give his place of Captain of his Guard 'to the Commander *Colonna*, because the Mar-'quis follow'd the motions and inclinations of the 'Cardinal of *Florence*, who would not make any 'rejoycing and Bonfires at the promotion of the 'Cardinal Prefect *Barberin*, wherewith his Holi-'ness was extreamly offended.

I fail not to receive every day new intelligence 'of threatnings by the Jesuites and their adhe-'rents to send me to the H. Office. F. *Richeosme* 'related a pleasant story the other day to some of 'his friends, which was, That in the House of S. '*Louis* a wench was found in mans cloaths; and 'that upon examination of the authors of this 'prank, they had no other excuse but to say, That 'they had not the grace of chastity. And hereup-'on he said, You see what what an ill effect this is 'of the Jansenian Doctrine in the Fathers of the 'Oratory; 'tis fit they were expell'd, least they 'infect others. One that was present and heard 'this abominable fiction and calumny, came in kind-'ness and charity to advertise me of it. Now, af-'ter such a loud untruth, judge what they may not 'attempt; since neither the Majesty of the place, 'nor the presence of the H. Sacrament, and the 'bodies of the Apostles S. *Peter* and S. *Paul*, and 'the Trib unal of Truth where he was sitting on 'the part of Jesus Christ to condemn sinners and 'lyars, hinder'd him from relating such a falshood. 'But I neither fear him nor all his adherents, God 'be thanked. I hope God and Truth will be strong-'er then their lyes and impostures. Nevertheless, 'I shall endeavor to make my complaints hereof 'to the Cardinals *Barberin* and *Ghiggi*, and to the 'Commissary of the H. Office, in order to prevent 'their malice.

The 8th hath no date, but I believe it was about the same time with the former. It was from a very able and prudent *Dominican*, who testify'd much satisfaction in hearing of our welfare: and touch-ing the Affair writ the following words; *Quanto al negocio, nel Collegio Romano si lege de merito Chri-sti, & subito si stabilisse la necessità della indifferen-za con la terza propositione. Quindi si deduce che niuno atto di Christo era meritorio se non per quella circonstanze rispetto alle quali era indifferente. S' è fatto penetrare al Papa, e questo hà mandato ordine al Generale Giesuita che scriva per tutta la Compa-nia e faccia osservare nelli studii che niuno si vaglia della Bolla sua per stabilire niuno punto Controverso fra le suole. Ma quest' ordine essendo privato, non sodisfa. Noi habbiamo scritto per tutte l' Univer-sità che siano raccolte tutte le consequenze de Ge-suiti o d' altro, & siano mandata à Roma, perche in-tendiamo movera la controversia se havremo in mano cosa che dia motivo, come credo che havremo, & è impossibile che il Giesuita si tratenga fra termini della modestia, essendo Pedante pervicace. Così il fatto farà conoscere a nostro signore quello che non ha voluto credere per le nostre istanze. Del resto, la Corte passa con discorsi di marritaggi e con dissegni che non passano i confini della famiglia Panfilia, de quali non voglio inbrattare il folio; e li faccio ri-verenza con compagni.*

That is in our language: As to the affair, in 'the Roman Colledge (which belongs to the 'Jesuites) there are readings concerning the 'merit of Christ; and presently after the Cen-'sure of the third Proposition, they took occasi-'on thence to establish the necessity of Indiffe-'rence, in order to merit; Concluding that no 'action of Jesus Christ was meritorious, ex-'cept upon account of the circumstances in refe-'rence to which it was indifferent. The Pope 'was inform'd of it, and he sent order to the 'General of the Jesuites to write to all the Socie-'ty and forbid all persons to make use of his Bull 'to the establishing of any point controverted in 'the Scholes; and to enjoyn observation hereof 'in all his Colledges. But this order being par-'ticular and secret, do's not satisfy. For our 'parts, we have written to all Universities to get 'a collection made of all the consequences which 'the Jesuites or others can draw from this Bull, 'and to have it sent to us at *Rome*; because our de-'sign is to renew the Controversy, in case we can 'get any thing material, as no doubt we shall, it 'not being possible for the Jesuites to keep them-'selves in the bounds of modesty, considering 'what insolent Pedants they are. The result where-'of will be to cause the Pope to know that, which 'he would never believe upon our remonstran-'ces. Nothing is talkt of at the Court, but ma-'niages and designes pertaining to the Pamphi-'lian family, wherewith I will not fill my 'paper. I kisse your hands and those of your Col-'legues.

The Nineth is of the 12th. of *July*, written by 'F. *Guerin*, and amongst other things containes 'these. The last Week M. *Hallier* came to seek 'me as himself said, several times; and F. *de Ver-'tamont*, one. But neither of them finding me, 'they went severally to F. *Placide* to whom they 'made heavy complaints against me, for all that 'I have done and continue to do for you, which 'is to uphold so bad a cause, &c. But in particu-'lar for that I visited Cardinal *Trivultio*, and 'told him, as they most falsely alledg'd, that the 'Bishops would never receive the Bull, &c. Af-

terwards

'terwards I met F. *de Vertamont*, and told him 'the occasion of my visiting the said Cardinal, 'which was, to present S. *Augustin's* book to 'him; and that I had spoken nothing else of what 'was imputed to me; With which he professed 'himself satisfi'd But seeing M. *Hallier* shortly 'after, he added that I had confessed to this Fa'ther that I had said to Cardinal *Trivultio* that 'there ought to be a Council for deciding these 'questions; which is as far from truth as the other 'calumny. These two persons, viz. *Vertamont* 'and *Hallier*, told F. *Placide* that I might perhaps 'receive a personal affront, unlesse I took heed to 'my self. You see what this tends to. They say, 'I ought not to have presented your books to the 'Cardinals. I have so much to tell you concerning 'this businesse, that the paper and the day would 'fail me, should I go about to tell you all, and 'therefore I shall be silent:

The Tenth is also of the 12th of *July*, written 'by F. *Petit*; in which I find these termes. The 'grace of Jesus Christ our Lord be with you for 'ever. I have distributed all those which were in 'the pacquet, and particularly that of P. A. to 'whom I deliver'd the same with my own hand. 'He brought me his answer to it this morning, 'and I send it here inclos'd. He bid me tell you 'something which he purposely omitted in his 'letter, to wit, that his Cardinal was yesterday 'inform'd by the Cardinal of *Florence* or *Trivultio* 'that he was assur'd by letters out of *Flanders* that 'the Bishops of that Country would not receive his 'Holinesses declaration upon the Five Propositi'ons, saying, that they acknowledg'd nothing 'for a Decision of Faith but what the Pope deter'min'd *cum suo Clero*, and not what he determin'd 'with three or four Cardinals, and in such a Con'gregation as that which made this Declaration. 'Were our Bishops of *France* and your Doctors 'thus magnanimous, the Molinists would not 'have whereof to glory. This would render this 'Court more circumspect in the making of such de'cisions.

F. *Reginald* salutes you and your Collegues, and 'desires me to tell you that in a visite which he 'made this week to Cardinal *Barberin*, they dis'cours'd concerning his Holinesses declaration and 'the certainty that the Jesuites would make use of 'it against Effectual Grace; but the Cardinal told 'him they would not, and that he had signifi'd 'his Holinesses order to the General of the Je'suites, enjoyning him to write to all their Fa'thers, Houses and Colledges that the Pope for'bad them to make advantage of this Censure a'gainst the doctrine of S. *Augustin* and S. *Thomas*, 'or against Grace effectual by it self. The same 'Cardinal told me neer the same thing yesterday in 'a conference of half an hour which I had with 'him, upon occasion of my going to him to de'sire his protection against the menaces of the Pe'nitentiaries of S. *Peter* to put into the H. Office, 'as a person disobedient to this Censure. I assu'red him that I receiv'd the same as a Condemna'tion of the heretical senses of the Propositions, 'but not as a condemnation of S. *Augustin's* do'ctrine touching Grace effectual by it self neces'sary to every good work of Christian piety, be'cause his Holiness had solemnely assur'd you that 'he designed not to prejudice this doctrine in any 'wise, &c. He acknow edg'd that this was most 'true; but added, that we ought to keep as far 'as may be from the manner of speaking us'd by 'hereticks, and that although the thing expres'd 'by such manners of speech be true, yet because 'Hereticks use the same manners of speech in ill 'part, therefore we ought to abstain from them. 'The conclusion of all his discourse was, that this 'Censure is rather a condemnation of termes and 'words, then any thing else. That, as for the 'doctrine of our Congregation, so farre as we 'stuck to S. *Augustin*, S. *Thomas*, and the man'ner of speech of the ancient Scholiastick *Thomists*, 'as *Bannes*, *Alvarez*, *Lemos*, &c. nothing could 'be said against it or me; that therefore I need not 'be afraid of any rumors or menaces, and of this I 'I might assure our General. Upon my mention'ing the abuse which the Jesuites made of this De'claration, he told me their General had written 'to their Fathers to forbear doing so. That him'self had written to F. *Annat* to that purpose: 'whose printing of his book at *Paris Jansenius à 'Thomistis damnatus* he did not approve, nor that 'which he printed *de incoacta libertate* with the de'cree and approbation of the H. Office, that had no 'esteem at all of these books; but that one of 'his, intitled *Augustinus à Baianis vindicatus* was 'a book of great learning (whence you may judge 'how requisite it is to have an answer made to it 'and seen here.) The day before, I was with Car'dinal *Ghiggi*, to complain to him of the threat'nings of the Jesuites, and assure him that our 'Congregation would be alwayes obedient to fol'low the doctrine of the Church and the H. Coun'cils. And having also told him that because our 'Congregation adher'd to the doctrine of S. *Au'gustin* and *Thomas*, this gave occasion to the Je'suites to calumniate our doctrine; He answer'd 'me that he had heard nothing of it; that indeed 'he had heard a talk of some union of F. *Bourgo'ing* our General with the Jesuites touching do'ctrine, but of nothing besides. To which I re'ply'd that this union was only an union of charity 'and not of doctrine; that we adher'd in Divinity 'and doctrine to S. *Augustin* and S. *Thomas*, and 'should not recede from them, in regard his Ho'linesse had plainly declar'd to have a great respect 'for this doctrine; and that he intended to do no'thing against it. But the Cardinal answer'd me 'with sufficient coldnesse, that his Holinesse in'tended not to do any thing against it, and 'that so long as we follow'd the Scholiastick au'thors approved by the H. Church, we should 'never be blam'd. By his discourse I judg'd that 'he was one of those who had done most hurt to 'the truth, and contributed most to this decision. 'I am inform'd that amongst many other praises 'which F. *Tartaglia* gave this Cardinal in a certain 'company, for his wit, learning, and piety, one 'was that he was the penman of this admirable 'Constitution, in which he said nothing could be 'added, or whereof every word was as so many 'oracles of the H. Ghost, &c. I must confesse to 'you, I have been much mistaken in this Cardinal, 'and the credit, respect, and esteem which I for'merly had for him is much abated. I forgot to tell 'you that I found M. *Hallier* with this Cardinal be-

fore

'fore me, to whom himself and some others of 'his family made great caresses; whereby I per-'ceived that the Molinists were more wellcome 'there then the *Augustinians*. His Holinesse gave 'M, *Hallier* this week a Priory of 800. Crownes '*motu proprio*; that is to say, this Priory, which 'is in *Bretegne* and known by the name of the Pri-'ory *de Rieux*; having been desired of his Holiness 'by some persons potent in credit, of which some 'were Cardinals; the Pope askt what it was worth, 'and being answer'd that it was worth 800. or '1000. Crownes, his Holinesse said he would 'have it for M. *Hallier*, and accordingly comman-'ded the Datary to expedite the same for him. This 'will encrease the number of his Benefices but not 'of his merit. 'Tis said, He looks for a Mitre as 'the reward of his glorious labours for defence of 'the Church. They lodge still at the three Kings 'in a hir'd chamber, &c.

F. *Reginald* is talkt of, to be Divine and Precep-'tor to the young Cardinal *Barberin*. If his Gene-'ral stirre in it, he may have this employment; 'otherwise the Jesuites will obstruct him. I wish 'it him for the benefit which would thereby arise 'here to Truth.

I shall adde one reflexion here which I hear was 'made upon the Censure by a person of capacity; 'viz. he saith he found in a Canonist that when 'ever his Holinesse us'd the word *declaramus* in 'his Bulls and Decrees, 'twas an infallible token 'that his Holinesse by such Bull or Decree *non con-'stituebat novum jus & censuram; sed tantum con-'firmabat & stabiliebat jam factum & stabilitum*, '*licet adderentur ista verba*, definimus, *quæ semper 'considerantur ut habentia ordinem ad* declaramus. 'And consequently in the Censure of the Five Pro-'positions, this word *declaramus* being repeated at 'every Censure of every one of the said Proposiri-'ons, 'tis an infallible sign that by it his Holiness 'hath not made a new Censure of these Propositi-'ons, but onely declar'd or renew'd those which 'were formerly made against them in the Coun-'cil of *Trent*, onely in the sense of the Calvi-'nists and Lutherans, and no-wise in the sense of 'S. *Augustin*, S. *Thomas*, or of him whom you 'follow.

The Eleventh was of *July* 18. and contain'd no 'other newes, saving that the Pope was much dis-'pleas'd with the *Spaniards*, and amongst other 'causes thereof, complain'd that the Bishops of '*Flanders* refus'd to obey him and contemn'd his 'authority; which he threatned to revenge, and 'made great complaints of it to Cardinal *Trivultio* 'in the last audience which his Holinesse gave him. '*Non ho cosa particolare di nuovo, salvo che il Pa-'pa si da per disgustatissimo da spagnoli è frà l' alhe 'occasioni del suo disgusto si duole che li Vescovi di Fi-'andra non obediscano è s' avanxano al dispreggio del-'la sua autorità, onde minaccia fissentimenti, è nell' 'ultima audienza data a Trivulsio fece longa doli-'anza.*

The twelfth is of the 19th of *July* written by F. '*Petit*, wherein, after some private affair he tells 'me thus; As for the Menaces of Jesuites, I care 'little for them; by God's help I shall dissipate 'them, without their doing me any mischief. 'Nevertheless I shall follow your counsel, and 'endevor not to fall out with any person about 'these matters; although I shall have much ado to 'forbear from quarrelling with those who take 'advantage of this Censure, to say that the do-'ctrine of S. *Augustin* and *Thomas* touching grace 'effectual by it self is censur'd, and that you are 'condemn'd, considering that ever since your 'first arrival, and since the Decision, the Pope 'plainly protested the contrary, and that you 'never held these Propositions but with reference 'to Effectual Grace: three days ago I had a brush 'about it with F. *Marinari*, who asking me news 'of you, fell to tell me that you were condemn'd; 'I could not suffer it, but answer'd him, that you 'never held these Propositions otherwise then in 'the sense of S. *Augustin* and of S. *Thomas*, and of 'Grace effectual by it self, which his Holinesse 'profess'd he meant not to prejudice by this deci-'sion; but I could get no more reply from him, 'saving that they were condemn'd absolutely and 'without exception of Effectual Grace. And when 'I press'd him to tell me whether S. *Augustin*, S. '*Thomas*, and Effectual Grace were condemn'd, 'he answer'd me plainly, that they are absolute-'ly condemn'd. Yes, said I, in the bad and here-'tical sense which they contain, but not in the Ca-'tholick. You see hereby what evil consequence 'the enemies of the Grace of Jesus Christ draw 'from this Censure ——— Cardinal *Antonio* 'hath been receiv'd here with the publick acclama-'tions of *Vivat le Card. Antonio*. His Holinesse 'receiv'd him with open armes--- All your friends 'salute you, and desire me again to put you in 'mind that 'tis necessary that you make a brief 'Narrative or History of all which hath pass'd and 'you have negotiated in your affair, of the In-'stances, Memorials and writings which you pre-'sented to his Holinesse, the audience which you 'had, and all the rest of the transactions in the de-'cision of the Consultors and Cardinals, &c. al-'so what your Adversaries both spoke and acted; 'and this plainly, yet respectfully speaking of the 'H. See and this Court, though without omission 'of any thing of the truth, and of the repulses 'which were given you. The History may be con-'cluded with the Decision and what the Pope said 'to you at your taking leave of him; and as for the 'Decision it self, you must allow it in the sense 'and meaning which his Holinesse put upon it, 'which is against the sense of *Luther* and *Calvin*, 'wherewith your adversaries and the malice of 'the Jesuites have alwayes falsely charged 'you.

The Thirteenth of the same date, in which F. '*Guerin* tells me of some calumnious extravagant 'discourses which M. *Hallier* and his Collegues 'made concerning us. The Molinists, (saith he) 'still lodge at the three Kings, a place of suffici-'ently ill note, but the good men know not so 'much, as I believe, although in the little time 'that I was there, I was but ill pleas'd with it. 'They have many untoward discourses of what '(they say) the Pope said to them concerning 'your behaviour in *Rome* and theirs, your ex-'pence and theirs, their poverty and your riches, 'by help whereof you have spent in *Rome* thirty 'seven thousand Crownes, &c. That you en-'devor'd to corrupt by presents one of his Offi-'cers of the Palace, that you brib'd one of the Con-

'Consultors; That his Holineſſe knew whom you 'frequented, and who came to you; That you 'were call'd the rich Doctors, and they the poor 'Doctors, with a thouſand other fopperies. I cor-'dially ſalute your Collegues, and am, &c.

All that I learnt conſiderable out of the Four-'teenth, which is of the 26th. of *July*, is, that 'the face of Cardinal *Antonio's* affairs was already 'a little chang'd, and that the kindred of the new 'bride fell very ſhort in performance of the con-'ditions promis'd in reference to her marriage; 'That ſome perſons, being incenſed at the exceſſes 'of F. *Adam's* book and that of F. *Annat* againſt 'S. *Auguſtin*, indevor'd to get them Cenſur'd; 'and that the number of the Diſciples of this great 'Doctor of the Church encreas'd every day in that 'firſt City of Chriſtendome. *Non ſo che me der 'altro per fine, ch' i Diſcipoli di ſant Agoſtino non 'minniſcono ma creſcona qua.*

CHAP. III.

Containing the Letters which were written to me from* Paris, *aſſoon as the certain intelligence of the Pope's Conſtitution arriv'd there; and the Anſwer of F.* Morin *Prieſt of the Oratory to one of his Confreres who conſulted him concerning the ſaid Conſtitution.

I Have four Letters dated the fourth of *July*. Neither my Lords, nor our friends underſtood any thing concerning the Conſtitution at firſt but by the rejoycings of the *Moliniſts*, which good people being wont to tell wonders of their Affairs, the rumours which were ſpread abroad thereof were not believ'd, becauſe it did not appear how the ſame agreed with the ſtate of ours and what we had written; but aſſoon as the newes became certain, I receiv'd theſe four Letters.

The firſt of which was written by the order and 'command of my *Lords*, who conceiv'd us ſtill at 'Rome, whereby they ſent us word to return the 'moſt ſpeedily we could, and to teſtifie their ſub-'miſſion to the Bull in very general terms, al-'though they made no difficulty upon the condem-'nation of the Propoſitions, becauſe they ſent us 'not to maintain them as they are condemned in 'the Bull, but only to hinder leaſt by occaſion of 'the five equivocal and maliciouſly contriv'd Pro-'poſitions, the doctrine of S. *Auguſtin* and S. 'Thomas might be condemned chiefly in what con-'cernes the neceſſity of Effectual Grace.

The ſecond was from the moſt ancient and con ſiderable Doctor of our Faculty; and is here ſub-join'd.

Sir my dear Friend,

AT length the thunder is fallen and has diſ-charged its bolt. The allarmes former-'ly given us have been follow'd with their 'effect, and the ſucceſs ſhews that our Adverſa-'ries have had more intereſt then you in the ſecret 'Counſel, and made the better part of it, if at leaſt 'they did not wholly model it by their manage-'ment and ſubtilty. VVe wait impatiently for 'Monday, to underſtand from you the order and 'ſeries of the whole Affair; whilſt in the mean 'time we hear in the ſtreets, houſes & Companies, 'no other noiſe but that of Moliniſtical triumphs; 'and for my part I believe, artificial Fire-works 'will be made thereupon in the Colledges of *Sor-'bon* and *Navarre*, as well as at S. *Louis*, not to 'mention S. *Germain*, *de l' Auxenois* and S. *Sul-'pitius*. The Pamphleters have not yet cry'd up 'and down the ſtreets, but I look to hear them to 'day or to morrow. You ſee I have been a Pro-'phet; and that when I told you this back-blow 'would be given upon pretence that you were not 'parties, becauſe you were not accus'd by any bo-'dy, and 'twas only about the Propoſitions in ge-'neral that his Holineſſe was conſulted, who might 'anſwer by himſelf; it ſeems the H. Ghoſt ſpoke 'by my mouth. Well, *Sit nomen Domini benedi-'ctum*. I know not in what eſtate *Rome* is; but 'I deſire to underſtand from you. I aſſure you 'that in this Countrey, the news doth not diſmay 'us; on the contrary, 'tis an Antiperiſtaſis which 'redoubles ſtrength in the true Defenders of E-'vangelical Truths, to defend and maintain the 'ſame more vigorouſly then ever, both by ſpeech 'and writing, in ſpight of the intrigues of their 'enemies, and the perſecutions wherewith they 'threaten us from the temporal Powers. The Pro-'vidence of God ſeems not to have deſerted us in 'this occaſion. For before this news, we printed the 'Diſtinction of the ſenſes of the Propoſitions 'which you preſented to the Pope in a full Con-'gregation, which made almoſt all the world judge 'of the effect of this Bull before they ſaw it; and, 'as I am told, even *M.* the Penitentiary and *A-'miot* have been heard to ſay, that it was in ſuch 'a manner as it did no hurt, ſaving among the vul-'gar and ignorant. But, this is enough for them; 'and if they triumpht upon a Decree of the Inqui-'ſition, no doubt they will make Bonefires with 'invented ſquibs, when the Pope, as they think; 'hath ſpoken ſo well in their favour. All this 'moves not me, and I can truly tell you, that 'ſince our conteſtations I never found my mind 'more calm, nor offer'd the H. Sacrifice with more 'quiet and peace of ſpirit, then I have done ſince 'the Monday that that news came hither. I believe 'the like of you and our friends, whom I ſalute 'and embrace with all my heart, &c.

The

The third was from M. *de Sainte Beuve*, as followes.

Sir,

We have had a copy of the Bull by the help of 'the Bankers. And upon good consideration of 'it, we finde that it contains nothing which is not 'agreeable to our judgements. We shall receive 'it with all submission. It cannot be expres'd 'how greatly the *Molinists* rejoyce; but I think 'their joy would be greater then it is, if we were 'lesse submissive to the Popes Orders. That which 'troubles them amidst their joy is, that we do not 'make lamentations for the condemnation; that 'we say, his Holinesse hath done nothing but what 'we did long ago; and that we protest to hold for 'true henceforth what the Pope hath declar'd such, 'not only because it is so in it self, and we account-'ed it so before, but particularly because he 'hath declar'd it. In brief, our joy is, that we 'have so perfectly explain'd our minds, that none 'but the blackest malice can accuse us of holding 'the condemned sense. I shall say nothing to you 'of the *Jacobins* and the *Augustines*, saving, that 'tis time that they get the Pope to declare, whe-'ther he had any intent to lay any blemish upon 'Effectual Grace, S. *Thomas*, and S. *Augustin*. M. 'Gueffier writes to the Count *de Brienne*, that the '*Jansenists* said they would (a) appeal to a Coun-'cil. 'Twas fit this kindness should be done us, 'to make up the other calumnies. Others have 'said, we intended to have recourse to the Parlia-'ment; which is as false as the former. If we 'meant to recur any whither, it should be to the 'Pope, to conjure him to define the Controversie, 'since hitherto he has onely pronounced upon a 'thing which was out of all contest. But his not 'having done it, is a sign that he was unwilling to 'do it, and that it would be in vain for you to sol-'licite him to it. I see nothing therefore that you 'have to do but to return with the most speed you 'can, and to rest confident that our Lord will al-'wayes preserve his Truth. In whom I am with 'all my heart, *&c.*

The fourth was from a Doctor of our Society who alwayes writ to me in *Latin*, and contain'd these words.

De Bulla, cujus hic exempla quædam vidimus, nihil habeo quod dicam donec a vobis aliquid certi acceperim. Si vera est, optarem vos in Galliâ esse. Timeo versipelle & ferox adversariorum vestrorum ingenium; nihil est moderatum apud ipsos; forte et Christianum nihil apud multos. SS. Oraculum veneramur; atque ideò apertiùs doceri petebamus. Nec unquam dubitavimus, quin Propositiones damnari deberent tam malitiosè contextæ, ut eum qui pessimus est, sensum per se ferant. Itaque interpretatione egere ultrò concessum est. Plura dicere necesse non est. Videant Dominicani quo modo se tueantur; videant Episcopi quâ ratione compescunt in posterum tumentes Jesuitas. Videant Christiani universi quomodo a corruptissima morum doctrina caveant, quam certè Jesuita eidem cum Meliniſmo currui triumphali impositum populis ostentabunt. Hoc fulmen Romanum adversus eos ipsos intentatum jam est, & torquebitur deinceps, qui etiam odio habentes Jansenium, corruptelam morum & usurarium aut simoniacum palpum execrabuntur. Accepi M. Nuncium Bullam Regi obtulisse hesterna die, &c.

After our sending word of our last Audience, and purpose to return as speedily as we could, few Letters were written to us. Yet the same Doctor who usually writ to me in *Latin*, by the next Post writ to me in French, which he conceiv'd would meet me at *Lyons*, and it here followes.

The Bull is publish'd here by the Kings Order 'with much eagerness. The difficulty which long 'hinder'd the Bull of the Jubilee, did not obstruct 'this: and although the Brief bears only *Franco-'rum Regi* and not *Francorum & Navarræ*, yet it 'was not consider'd for this time, that this omissi-'on was prejudicial to the Kings Rights; but on 'the contrary it was said, That there was nothing 'in it contrary to the Liberties, and I extreamly 'desire your return, *&c.*

By the next Post the same friend told me, That the Jesuites there made great triumph, and their insolencies were so excessive that their own friends blam'd them. That their Affiches (or Notes containing the Questions to be discuss'd) were condemn'd by Councils and by Popes. It seems their joy put them out of their wits, *&c.*

Assoon as the person who writ to us in the name of *My Lords* the Bishops had receiv'd the Letter which we writ to them from *Florence*, and shewn it to them, he return'd an answer upon the 14th. of this Month, continuing his instances to hasten our return.

Vpon the receit of his Letter at *Venice* we resolv'd to depart from thence; but the fear of him who writ it, least it should miscarry by the way, caus'd him to write others to us every week, by which he continually press'd us to return. I shall insert one here to conclude this Chapter:

You are desir'd to put your selves upon the way 'towards *France*, assoon as you receive the pre-'sent. Our friends are so impatient to see you 'that they suffer very much during your absence. 'We have heard no newes of you these five weeks, 'as for this fortnight I have been in great anxiety, 'but God be thanked, your Letters of the 12th. 'have given us ease. Have a great care of F. *Des-'mares*, and tell him, his good friends wait to em-'brace him, and testifie to him the resentments they 'have of the good services he hath done to Truth. 'Be not melancholly during your Voyage. The 'Constitution has rather made more disciples 'of S *Augustin* then diminisht their number; all 'our enemies are extreamly crank, and will make 'the most they can of the Popes Declaration. You 'did well in speaking to his Holiness as you did in 'the last Audience; and 'tis a blessing of God that 'his Holiness explain'd his mind so, Had you been 'here, the Prelates who deputed you, would be-'fore this time have written a Letter to the Pope, 'to thank him for his Declaration; which advan-'tage your delay makes us look upon as afar off.

Hasten

(a) *This is a calumny, of which M.* Gueffier *was not the Author, but having heard it spoken, advertis'd me of it by a common friend.*

'Haſten, therefore, becauſe 'tis almoſt the only 'conſolation which we expect in our preſent con-'dition; although this condition has not chang'd 'us, and we are undaunted as ever. I ſalute all 'our friends, and embrace them a thouſand 'times, *&c.*

Now what conceit the ableſt perſons even among thoſe, who were not ſuſpected to favour *Janſenius*, had of the Conſtitution, may be ſeen by this Letter of F. *Morin* Prieſt of the Oratory, and one of the moſt learned men that have been of that Congregation. 'Tis inſerted in the Letter of another Father of the Oratory, who having conſulted with F. *Morin*, communicated his anſwer to one of his friends, by which means it became very publick and fell into my hands ſince my return. Take it at length.

The Letter of F. *Souvigny* to his Friend, *July* 24. 1653.

I am well ſatisfy'd with your perfect ſubmiſſion 'to the Decrees of the H. See. I acquieſce there-'in with the ſame reſignation. But having taken 'time to examine Tradition concerning Grace, 'and ſeriouſly ſtudy'd the Popes Conſtitution, I 'have at length perceiv'd that S. *Auguſtin's* Di-'ſciples are rather humbled before the ignorant, 'then condemn'n before capable and diſ-intereſſed 'perſons.

Many reaſons incline me to this belief, eſpecial-'ly the Churches intereſt to preſerve to her ſelf 'the Authority of S. *Auguſtin*, of his Diſciples, 'S. *Proſper*, &c. and not to abandon it to the *Hu-'guenots*, and embrace the protection of the upſtart 'Contriver of *Scientia Media*. The *Moliniſts*, by 'what I alwayes perceiv'd, make not ſo great ac-'count of verity as victory; but the Holy Church 'neither loves nor deſerves conqueſt but in re-'gard of Truth. Yet I would not make an Idol of 'my own conceit, nor eſpouſe it raſhly without 'conſulting more knowing perſons then my ſelf, 'for fear of miſtaking in an Affair of ſuch impor-'tance, which conſiſts in taking the true judgement 'of his Holineſs, and the right ſenſe of the Propo-'ſitions. Wherefore *I* writ to F. *Morin*, and de-'ſir'd him to clear my doubt, either by approving 'or diſabuſing my apprehenſion. I never preacht 'concerning theſe knotty matters, and F. *Morin* 'hath lately publiſht ſomething againſt ſome Ma-'xims of the *Janſeniſts*; in which regards we are 'leſs to be ſuſpected, he of engagement, and I of 'temerity; and I believe his teſtimony ought to be 'more authentick, and my belief leſs culpable. Be-'hold therefore his anſwer to my queſtion, and 'the copy of his Letter.

F. *Morin's* Letter.

Aſſoon as I had read the Popes Bull upon this 'famous Queſtion, and having underſtood eight 'dayes before how the *Janſeniſts* argu'd four hours 'together before his Holineſs, deliver'd Writings 'to him, and publickly & juridically ſignify'd, that 'the Five Propoſitions contriv'd by their enemies 'were ambiguous, and admitting divers heretical 'ſenſes, and one Catholick, that the heretical ſen-'ſes were thoſe of the *Calviniſts*, the *Semipelagi-'ans* and the *Moliniſts* [for F. *Morin* underſtood 'hereby the ſenſes of the *Semipelagians* and the '*Moliniſts* in the Propoſitions] and that the Ca-'tholick ſenſe was that of S. *Auguſtin* and their 'own; and that not contented to have ſaid and 'declar'd this, they alſo diſtinguiſh'd and laid o-'pen thoſe ſeveral ſenſes to the Pope in Writing. 'After, I ſay, I had conſider'd all this, I conclu-'ded forthwith and told all thoſe who ſhew'd me 'the Bull, that the opinion of the *Janſeniſts* was 'not condemn'd by it, but there was a ſtrong pre-'ſumption in it againſt the opinion of the Jeſuites, 'and one as great for approbation of that of the '*Janſeniſts*. For the Pope in condemning the Five 'Propoſitions of hereſie, hath done no more but 'confirm'd the Cenſure before made of them by 'the *Janſeniſts* who are at *Rome*. They condemn'd 'the opinion of the *Moliniſts* of hereſie in pre-'ſence of the Pope and the Conſultors; and the 'Pope who heard it in a judicial way, ſpoke not a 'word to the contrary. 'Tis therefore to be pre-'ſum'd, that he approves the ſentence which the '*Janſeniſts* pronounc'd againſt the Five Propoſiti-'ons to the prejudice of *Molina*. Moreover, they 'told the Pope juridically, that the interpretation 'which they gave according to their own ſenti-'ments is Catholick and S. *Auguſtin's* Doctrine; 'the Pope ſpeaks not a word hereupon, and dero-'gates not expreſly by his Conſtitution from their 'interpretation: therefore he approves it; for in 'ſuch caſe he is oblig'd to ſpeak concerning the 'ſame, and not leave us to miſtake. Therefore his 'ſilence is to be taken at leaſt for a preſumptive ap-'probation. Add hereunto, that after the pub-'liſhing of the Bull at *Rome*, the *Janſeniſts* went 'to take leave of the Pope, by whom they 'were well receiv'd and commended, and he aſſur'd 'them that he had in no wiſe intended to condemn 'S. *Auguſtin*; that, *Ubi eſt Auguſtinus, ibi eſt Ec-'cleſia*, and that he had as little deſign'd to preju-'dice Grace Effectual by it ſelf; and after a long 'Diſcourſe he gave them his Benediction and ma-'ny Indulgences. All which hath been written 'not only by themſelves, but alſo by the Ambaſſa-'dor, who teſtify'd the ſame in Letters to his Emi-'nence Cardinal *Mazarin*, and the Count of '*Brienne* Secretary of State. This is my judge-'ment of this Bull, and I have declar'd it ſeveral 'times to ſuch as have ſpoken to me about it. 'Some alledge that the Pope ſaith, the Propoſiti-'ons are taken out of *Janſenius's* book, but the 'words in the beginning of the Bull ſhew, that he 'only repeats things as they were preſented to 'him. Now ſuch relations made by Princes are 'not concluſive according to either Law, as we are 'taught by the Title of *Concordat* in the Pragma-'tick Sanction *de ſublatione Clementinæ. C. litteris*. 'On the contrary it falls out many times, that a 'violent preſumption is equivalent to a definitive 'ſentence; *Extra de Præſumptione, cap. Offerte mi-'hi.* Therefore this Bull being conſider'd by any 'perſon vers'd in the Law, will in my judgement 'appear more diſadvantageous to the Jeſuites then 'to the *Janſeniſts*. . *Hactenus. R. P. I. M.*

You ſee here's a ſtrange (a) Cooling-Card 'for the *Moliniſts*, who triumph under the ſhroud

(a) F. du Louvigny's *Concluſion.*

'of popular ignorance, and dare not present themselves to the Popes face to justifie against the five 'Doctors that they wrongfully accus'd them of 'heresie before the Throne of S. *Peter*; which 'they ought to do if they were as well skill'd in 'the knowledge of the Saints, as in the policy of 'the world, *&c.*

CHAP. IV.

Of our Voyage from Venice *to* Paris; *and our passage through* Suizzerland.

BEing the feast of the *Assumption* was near when we receiv'd the first Letter at *Venice*, which oblig'd us to return into *France*, we resolv'd to passe this Festival at *Padua*, and depart from thence in the afternoon. We prepar'd all our Affairs accordingly. We thankt the Ambassador for his civilities; we bid adieu to our other friends; and the above-mention.d M. *du Pui* coming to see us again, desir'd me to take a Letter with me for Mr. *Ubric*, from whom I had brought him one above three years before.

We departed from *Venice* two or three dayes before that of the *Assumption*, and from *Padua* on that day at four a clock in the afternoon. We continu'd our Voyage to *Zuric* without any interruption, and during the day of Rest which the Venetian Messengers use to take there, I went to visit M. *Ubric*, as well upon the account of former civilities which I had receiv'd from him, as of M. *Du-Puy's* Letter. I could not prevail with my Collegues to accompany me, and therefore I went alone. M. *Ubric* made me new offers of his service, both to my Collegues and my self, and askt me, if they would not come at some hour of the day to see the Library? I answer'd him, that I believ'd they would take a turn about the Town to see the curiosities of it. He reply'd, that when they came to the Library, he would give order that there should be some persons there to receive them and to serve them. I thankt him for his courtesie, and returning to our Lodging, I acquainted my Collegues herewith.

I know not whether they went abroad in the forenoon or no, but in the afternoon we all went to see the Library, where we found some of their Professors ready to receive us. M. *Ubric* also came to us, and we discour'd for some time with him of things purely civil and indifferent.

When we offer'd to take leave of them; M. *Ubric* accompany'd us into the street and went up again to the Library, but the rest accompany'd us to shew us the *Arsenal*; after which they conducted us to their new Fortifications. We thankt them for all their civilities, and took leave of them to return to our Inne: but it was impossible for us to oblige them to suffer us to go thither alone; and whatever resistance we made (which yet was not suitable to the civility of the Country, but they excus'd it in strangers) we could not hinder them from going along with us. They enter,d into our Inne with us, and continu'd to entertain us till Supper, which being brought, they sat down at the Table with us, intending, according to the custom in such cases, to pay their shot as well as we. 'Twas an honour they would needs do us, and we could not hinder it, no more then that which they did us during Supper, of sending wine to us from the *Seigneurie*.

Amongst the indifferent things we talkt of during the time they were with us, something was interpos'd concerning the Controversies between their Religion and ours, whereof every one spoke with civility according to their principles and capacities. We disputed against them in an honest freedom and sincere charity about Justification, the Popes Primacy and some other matters. F. *Desmarets* spoke the most on our side, and can remember the things which we said on either side better then I. That which I remember best concerns the subject of this Relation; they triumpht upon the Popes Constitution against the Five Propositions, and we answer'd as much as was possible in defence of it. The Declaration which his Holinesse made to us of his intentions in our last Audience, which we open'd at length, was the best Argument we could use to this purpose; but because nothing was set down in writing concerning it in his Constitution, wherein the Propositions were condemn'd in writing, this Argument did not seem to them available to justifie the Popes proceeding.

We intended to enter *France* by *Dijon*, and so go to *Paris* the shortest way, according to the counsel given us by M. *du Plessis Presanzon* at *Venice*; but we turn'd half a dayes Journey out of the way to see the goodly and great City of *Basil*; and being the *Cantons* were then assembled by their Deputies at *Baden*, which was upon the Road, M. *Ubric* gave me Letters of recommendation to both these places.

I have forgot to whom he recommended me at *Baden*, but I remember his recommendation was much accounted of there, and was the cause that we were invited to Supper with the Deputies of the *Cantons* (who did us great respect) and lodg'd as friends for that night, which otherwise we had been but very inconveniently, in regard all the Innes were full of people.

He gave me a Letter to *Basil*, directed to M. *Buxtorf*, that famous Author and Professor in the *Hebrew* tongue. My Collegues went to see the Town and visit the Booksellers shops; but I would not lose the occasion of seeing a man so learned in that Language. In a quarter of an hours time that I was with him at the most, he made such rational reproaches to me of the vogue given in the Roman Church to the novel opinions of *Molina* against Effectual Grace necessary to all actions of piety, that I cannot but bear testimony thereof. He said, (and I still wonder at it) that were the Doctrine of Grace solidly establisht, and generally assented to by all the Faithful, it would alone be sufficient to compose all differences, because then every one would contribute to recall their brethren to the center of the Faith and of the Church, and employ all their time therein, and sacrifice all their interests to that end. I answer'd that

that I agreed with him, that this Capital Doctrine being one of the most fruitful sources of Christian piety, humility and charity, it was certainly capable to cause men to watch and pray one for another; and such as are already in the true faith, to sigh fincerely for the return of their Brethren, without imposing upon them the necessity of acknowledging any thing essential to the Faith, which is not so indeed; but I still saw a great Chaos between them and us which kept us asunder, and hath no reference to this matter of Grace; to wit the mysterie of the *Eucharist*, and the reality of our Lords Body in the Holy Sacrament of the Altar. He reply'd that was true, this appear'd still a great cause of separation and division; but yet if this Doctrine of Grace were well establisht everywhere and unanimously acknowleg'd, means might be found to regulate and overcome the difficulty which I mention'd. And me thought he spoke with an accent, which shew'd in him a sincere and cordial desire of so great a good.

He enquir'd of me concerning some of my Confreres of *Sorbonne* the Kings *Hebrew* Professors, (who were not taken for *Jansenists*) and having some commerce with them by Letters, desir'd me to deliver his to them: Which I readily promis'd, as well that I might perform this office to so eminent a man and to my Confreres, as be above the ridiculous difficulties and impertinent calumnies of certain people in this Age, who take upon them to blame the best and most sincere Catholicks for the least duties of civil Society towards those who are not of our communion, as if the same were hainous conspiracies against the Faith and the Church.

We came from *Basil* by *Franche-Compté* to *Dijon*, where we left the Horses which we had taken at *Padua*. At *Dijon* we took a Coach which brought us to *Auxerre*, where we desir'd to see M. *Percheron* and M. *Venier*, and to go by water the rest of our Voyage to *Paris*. M. *Percheron* told us newes of what pass'd at *Paris* according to a Letter of the 9th of *August* written to him by M. *Brousse*, which he read to us, and I desir'd him to give me. It was directed to *M. M. Percheron Doctor in Theology of the Faculty of Paris, Arch-Deacon and Grand Vicar of Auxerre.* And within it contain'd the following words.

Paris, August 9. 1653.

Sir,

I Have receiv'd great consolation by the Letter you pleas'd to write to me of the 3d *current, for which I thank you with all my heart. Touching our Messieurs who are at* Rome, *I have had no newes of them since their departure from thence, but I believe by this time they are in* France. *I know not whether M.* de la Lane *will go to his Abbey of* Valcroissant *before he come to* Paris: *for he hath business there, and he had so resolv'd when we pass'd that way. As for the rest, I believe you have heard how neither the Jesuites nor M.* Hallier *would enter into dispute; that their intrigues having obtain'd this Bull (which sayes nothing but what we said ever since these goodly Propositions were first contriv'd, as you will see in the book* Of Victorious Grace) *the Pope, before their departure from* Rome *when they went to take leave of him, assur'd them that he had no intention to touch S.* Augustin's *Doctrine, which is inviolable in the Church, nor Grace Effectual by it self, which is the center of all the difficulties; Whereupon our Friends answer'd, that they would all their lives defend the same Doctrine, even to the shedding of their blood; and one of them added, that it should be dearer to them then the apple of their eyes. The Pope made the same Declaration to M.* Hallier *with a sensible testimony of the learning, modesty and zeal of our Friends; insomuch that he said, he knew they had liv'd at* Rome *like Saints. He made the same Declaration to the Generals of the* Augustins *and the* Jacobins, *and also to the Ambassador who certify'd the King of it, & likewise writ word of it to the Nuntio, and we saw the Original of the Letter. So that we receive the Bull with joy, because the sense of Saint* Augustin *not being condemn'd (as indeed it could not be) 'tis an evidence of its confirmation, after all the intrigues of its enemies; and that which kept the Pope from pronouncing upon the Distinction of senses, was, that he could not do it without condemning* Molina, *which the faction of his Partisans hinder'd. For these reasons, S.* Augustin *is more zealously adher'd to then ever; the Bull hath only healed mens minds to defend him, and gain'd him many disciples who before were indifferent. Many Philosophical Acts in the University contain no other Doctrine touching Liberty, Predestination, the state of pure Nature, the vertues of the Pagans; and nothing is heard but Elogies of Saint* Thomas *and Saint* Augustin *his Master. The Chancellor of the Arts goes every Sunday to give the Cap of Master in Arts to the Respondents, and makes admirable Elogies of those two Angels of Divinity, Saint* Augustin *and Saint* Thomas. *The Jesuites misse of their Markets there, and lately when in an Act of Philosophy at their Colledge, the Regent said* Transeat *to an authority of Saint* Augustin, *he was hiss'd by the Company; whereupon some Bishops who were present, told him he was an impertinent person, and rising up immediately, went out and made great complaint hereof to their Rector. You see in what condition we are; and we thank God this Bull hath yet made no* Molinists, *nor is it likely to make any. I believe you have seen the Distinction of the senses of the Propositions which our Friends presented to the Pope. However I send you two copies of it in French for your self and M.* Verrier, *because I have it not in Latin, but I will endeavor to get one for you upon the first occasion. 'Tis a piece which deserves to be kept, and which stops the mouthes of the most obstinate Pelagians. I hope our modesty and restraint will obtain in time what our zeal could not.*

I am, &c.

The shallowness of the water in the River which goes from *Auxerre* to *Paris*, and the contrariety of the wind kept us long from arriving at *Paris*, but we got thither at length, thanks be to God, in good health towards the middle of *September*. So many things have pass'd concerning the Constitution since our return, that if I should undertake a Relation of them, I should engage my self upon a new Work, or at least add a new Part to this, which would be larger then any of the rest. Therefore I shall adjoin none of those

things which are come to publick light, the Memory whereof may be preserv'd to Posterity by the paines of other persons as fit or fitter to transmit the same then my self. I should not have taken upon me to collect those which I have related in this Journal, had I known any one so well inform'd of them and able to do it so exactly. I attempted it because it seem'd a Work reserv'd for me alone, and I thought my self accountable for it to God and the Publick. I shall keep the same mind in those few things which I shall add of what pass'd since our return to *Paris*, and setting aside all those which are already known to the world, and of which it cannot be but some hand or other will one day give a Collection to the Publick. I shall speak only of such as are particular to me, and whose remembrance might be lost, if I should not here briefly set down what I know thereof.

CHAP. V.

Of the particular things which came to my knowledge after our return to Paris. A *Calumny spread at* Rome *that we had printed a book at* Venice *against the Popes Constitution. The Pope gives notice to the Consistory of his Constitution, and of the submission wherewith it was receiv'd. The imprisonment of* F. Nolano, *falsly attributed to the Doctrine of Effectual Grace.*

ONe of the first things that I learnt after our return to *Paris* was, that our Adversaries, according to their old practice of calumniating, gave out at *Rome* after our departure from *Venice*, that we staid there so long only to print a Work, to which they gave this Title, *Augustinus à Pelagianis condemnatus*; in which they feign'd, that we term'd the Pope and his Congregation *Pelagians*, because he had condemn'd S. *Augustin* by his Constitution; whereas we took no other care in all places where we found occasion to write or speak of it, but to manifest the respect, which the Pope had alwayes testify'd for S. *Augustin*, and for his Doctrine of Grace Effectual by it self; and that the Pope had real and positive intentions not to prejudice the same in any thing that he did. However, the fame of this Chimerical work was spread at *Rome*; it came even to the Popes eares, who was greatly offended with it (as indeed he had reason, had it been true, after the satisfaction which he told us he had receiv'd by all that we defended in his presence, and after his so expresse and obliging Declarations to us of his right intentions) but he was much *offended, that he gave order to one to collect the Titles of all Books lately written by those Messieurs* (whom they call *Jansenists*) *saying, he would answer them all.* This word, a Father of the Oratory, who heard it from *Rome*, writ to me from *Lions*, *September* 12. in which Letter he likewise tells me, that a Bookseller of *Lions* told him that a certain person assur'd him, that he had seen some leaves of this fantastical Book, which never was (not even in Idea) saving in the head of those who invented this Calumny.

A few dayes after, viz. *October.* 4. the Pope held a Consistory, in which we acquainted the whole sacred Colledge with this new Constitution, and the submission and reverence wherewith he heard it was receiv'd in all parts (excepting *Flanders*) and particularly in *France*: and his Holiness testifi'd great satisfaction thereupon. All the Cardinals, excepting foure or five who spoke not a word, congratulated the Pope for the contentment which he took therein, and gave great applauses to his Holinesse.

A little while after, viz. *Octob.* 17. I heard some newes from *Rome* which I shall insert by the by. The Agent of the Bishop of *Angelopolis* desir'd me to get the Brief which he had obtain'd against the Jesuites, printed in some work wherein it might be inserted for publick view, because these Fathers had bought most of the Copies at the Apostolical Printing-house, purposely to abolish the memory of it. Moreover this Agent hapned one day to walk in the vineyard of the Augustines, where all those Fathers wisht all sort of benedictions upon all the defenders of S. *Augustin's* doctrine. And lastly, F. *Campanella* seeing divers of the Consultors, who had been of the Congregation for the Five Propositions, rewarded with preferments for their pains, (as F. *Celestin* who was lately gone to his Bishoprick of *Boiano*, which the Pope had given him in the Kingdome of *Naples*) presented a Memorial to his Holinesse that he might have one likewise in the same Kingdome.

F. *Nolano*, an able and ancient Dominican, was treated after another sort, *Nov.* 8. no doubt by the procurement of some persons who charg'd some great crime upon him. M. *Albizzi* went to *la Minerve* about 8. a clock at night with other Officers of the H. Office; and enter'd into this Father's Chamber, to seise upon him and his Papers. There being a Writing upon his Table in the Portuguese language, which some body intended to print, and this Father was perusing at the request of the Master of the sacred Palace, M. *Albizzi* askt him whether that were the Book which he had made against the Pope's authority? F. *Nolano* answer'd him that he had been prisoner three several times amongst hereticks for defence of that authority, and he believ'd this would be the fourth: M. *Albizzi* took away all his papers with those which he had of F. *Lemos*, and carri'd him to the prison *del Borgo*. Whence some dayes after he was remov'd to the prison of the Inquisition, and the good Priest who sent me this newes by a letter of *Nov.* 24. added that no body could imagine what might be the cause of this imprisonment; that it could be attributed to nothing but an absolute persecution of the enemies of Christ's Grace, who had cunningly suggested to the Pope by the intervention of some Cardinals, that this Father talkt and writ against his authority; which not being found

found true, 'twas believ'd this falshood would be blown away, and the contrary manifested, since this Father in all his discourses and writings testifi'd greater respect then any other person to the H. See and to the person who fills it: Which caus'd a Cardinal to tell F. *Fani* that their Eminences already perceiv'd that they had committed a great error; which nevertheless would perhaps be continu'd upon reason of State; but it was hop'd God would protect the innocent, and make the authors of this surprisal sensible of their fault.

Our common Adversaries fail'd not to impute this imprisonmen to the zeal of this good Father in defence of our common doctrine of S. *Augustin* and S. *Thomas* touching the necessity of Grace effectual by it self to every act of Christian piety (M. *Hallier* alledged that it was for that he had distributed some Copies of our writing of the Distinction of senses) to discredit this heavenly doctrine and all its defenders by terrifying simple spirits with what treatment they saw we receiv'd at *Rome*. But besides the grounds that there are to hope that the sequel will destroy the foundations of all these artificial calumnies, and manifest that these were the sole causes of his confinement; Two or three occurrences at *Rome* about the same time evidence, that it was not this doctrin which drew this disgrace upon this Father; for the same person who writ this newes to me, tells me in the same letter of a Sermon wh.ch himself preacht the day before, viz. on Sonday the 23d. a fortnight after F. *Nolano's* imprisonment, in which he spoke in defence of this Grace and against the opposite error as openly and with as much vigour as 'tis possible to imagine.

His Letter run's thus, translated. Yesterday '(saith he immediately after the foregoing newes 'of F. *Nolano*) I preacht at the Oratory, and up-'on that place of the Gospel, *Cum videritis Abomi-'nationem, &c. When you shall see the Abomination 'of desolation in the midst of the holy place*, &c. I 'shew'd that this abomination is the pernicious and 'proud doctrine of *Pelagius* the forerunner of 'Antichrist; for as when he shall sit in the 'temple of God, he will have himself acknowledg-'ed as if he were God himself; so the *Pelagian 'Dogma* would have it self acknowledg'd as if it 'were God, since it makes our Free-will not one-'ly God of it self, but also God of God himself, in 'that it will have his Divine Majesty and power 'subordinate to and dependant upon its pleasure; 'and that to sow this error there are already come 'Antichrists and false Prophets, who by the pro-'digious and surprising things which they do, in-'deavor to lead even the Elect into error; for in-'stead of teaching litle children the Catechisme, 'they infuse into them the grounds of the Pelagi-'an heresie, as they have lately done at *Spoleto*. 'This Discourse (saith he) pleas'd the auditory; 'I know not whether it will be acceptable to the 'Molinists, and I fear least they contrive and 'raise some greater persecution against me then 'that of F. *Nolano*; but let his Divine Majesty dis-'pose how he pleases of my person for his honour 'and glory.

Now to satisfy the Reader what this Preacher meant by those false Prophets, who instead of teaching Children the Catechisme, infuse into them the grounds of the Pelagian heresie, as they had done lately at *Spolelo*, I must advertise him that it being the humour of the Jesuites to make ostentation to the people of every thing they were not contented to give to children who they taught the Catechisme, the titles of the Emperor; but to do it with great pomp and fantastical formality in this little City of *Italie*, at their giving this charge to a Gentleman of this City nam'd *il Signor Paolo Bartiletti*; they bethought themselves towards the end of last Summer to turn the contents of the Catechisme into a kind of theses which were to be defended at the new election of this Emperor; of the Catechisme by one nam'd *Virginio Campana* a native also of *Spoleto*, in which amongst the Maximes which these Fathers taught these children for Christian, were found these two.

The first at the third article of these Theses, and the second at the fifth.

Benche sia necessario l' esser Catholico per salvarsi dopo la sufficiente promulgatio ne dell' Evangelio, è però assai probabile che alcuni Eretici si salvano.

Although since the promulgation of the Gos-'pel it be necessary to be a Catholick, in order 'to salvation; Yet 'tis very probable that some 'Hereticks are sav'd.

Dopo la sufficiente promulgatione dell' Evangelio, quantunque sia assai probabile che sia necessario necessitate medii il credere di più il misterio della Trinita, Incarnatione, Morte, Risurrettione di Christo, &c. Nondimeno e credibele che ancore tal uno si possa salvare credendo simplicemente solo, quod Deus sit & remunerator sit.

How probable soever it may be that since the 'sufficient publication of the Gospel it is necessary 'necessitate medii to believe moreover the mystery 'of the Trinity, the Incarnation, death and Re-'surrection of Jesus Christ, &c. Nevertheless 'tis credible too that some may be sav'd onely by 'believing simply that there is a God, and he gives 'recompences.

These Theses of the Jesuites were censur'd by the Inquisitor of *Spoleto* the 31. of *October* last, according to the Pope's order for that purpose transmitted to him by Cardinal *Barberin*. I know not whether this Preacher knew of this Censure when he made his Sermon; but the Theses were come to his knowledge; and 'twas these horrible Maximes contrary to the first elements of Christianity, that he complained the Antichrists and false Prophets taught children as their Catechisme.

The second of these things which I said were done at *Rome* in favour of the doctrine of S. *Augustin* and S. *Thomas* touching effectual Grace, is contain'd in a letter which the General of the Dominicans writ to one of his Fathers, Prior of the Covent of *Caën*, who sent the copy thereof to M. *de Sainte Beuve* in a letter of his own, *Nov.* 24. Both which are here subjoin'd.

SIR,

SIR,

I Salute you most humbly in our Lord. Some dayes before my departure from *Paris* I writ 'to our most R. F. General, beseeching him to 'let me know whether it were true, that the Pope 'had declared that he intended not by his Constitu'tion to touch the doctrine of S. *Augustin* and S. '*Thomas*, or of our Schole in the matter of Grace. 'I received his answer dated *Octob.* 6. and accor'ding to my promise send you a copy of it. I 'must not publish it here, for fear I be taken for 'a Jansenist; For the Molinists building upon that 'Maxime, *Qui non est mecum, contra me est*, have 'declar'd and stigmatis'd all such for Jansenists 'in this City who do not follow their opinions 'touching Grace and Predestination. I beseech 'you, Sir, to command me if I can do any 'thing in this country for your service; and to 'experiment how much I hold it an honour to 'be

SIR,

Your most humble and obedient

Servant in Jesus

Christ.

N. N. Prior of the *F. F.* Preachers.

Extractum ex Epistola Reverendissimi Patris Magistri Generalis Ordinis Fratrum Praedicatorum.

QVòd sparsos in Ordinem nostrum rumores malevolos occasione Constitutionis summi Pontificis supra quinque vulgatis Propositionibus attinet, non est quòd ex iis Fratres nostri turbentur ceu arundines omnem ad ventum agitatæ, sed ceu columnæ fidei immobiles fundatæ supra firmam petram Orthodoxæ & sanæ Doctrinæ Sancti Augustini & D. Thomæ Ecclesiæ Doctorum, fluctus illos proprio motu frangendos constanter sustineant, maximè cum tanti Doctores de hæresi aut errore nunquam suspecti fuerint, secùs verò qui eos impugnavere; & ipse summus Pontifex sæpe & coram personis omni exceptione majoribus, vivæ vocis Oraculo declaraverit, prafatarum Propositionum examine aut Censura nusquam doctrinam D. Augustini aut D. Thomæ, & nostram de gratiâ efficaci in dubium revocari, vel minimum attingi velle aut debere. Quare non est quòd moveantur, sed si quid in præjudicium doctrinæ Sancti Augustini aut nostræ Scholæ in lucem spargitur, si impressum est, ad nos erit mittendum ut jacebit; si non impressum, authenticè collatum, ut hic obstruantur ora loquentium iniqua. Sed de his satis.

Lastly, the third of those things was, that the Pope recommended to another Father of the same Order, viz. F. *Reginald* in presence of the French Ambassador who introduc'd him at his usual audience, before he went from *Rome* to *Guyenne*, (of which his General had made him Provincial) the Pope, I say, recommended to him to maintain and defend the doctrine of S. *Augustin* and S. *Thomas*, as I was inform'd by a letter of *Octob.* 23. written to me by a person who confirm'd to me how the Pope immediatly after his Constitution gave order to Cardinal *Barberin* to tell the General of the Jesuites in the name of his Holinesse, that he requir'd all the Fathes of his society to beware of taking any advantage of his Constitution against S. *Augustin* or against Effectual Grace; otherwise they would constrain his Holinesse to make some Resolution against them.

CHAP. VI.

The return of M. Hallier *and his Collegues. Calumnies which they spread against me. Newes from* Rome *towards the end of the Year,* 1653.

HAving thus exactly related the particularities of our departure from *Rome* and of our voyage till our arrival at *Paris*, as well as the remarkable newes which I understood there after our return; it remaines that I set down what came to my knowledge concerning the departure of M. *Hallier* and his Collegues from *Rome*, and their voyage to *Paris*; it being no lesse my purpose in this Journal to write what relates to them then to our selves in this affair.

One of the most eminent Bankers of *Rome* and my intimate friend, sent me word by a letter of the 25th of *August*, that these Doctors *kiss'd the Popes feet on the Tuesday before in order to taking their leave; but his Holinesse told them he would see them again before their going; that they intended to have departed on the Sunday following, but he believ'd they would scarce set forth within a fortnight.*

I understood by a letter from *Lyons* dated *Octob.* 3. that the letters from *Rome* of *September* 8. said, that they went from thence two days before; that their Complices reported that they were highly caress'd by the Pope, for their service to the Church, in purging it by their care from the new doctrines introduc'd into it; That M. *Hallier* had gotten a good Benefice, and his Holinesses nomination for the Bishoprick of *Toul*; and that his Collegues were enter'd in the Dataries grand Book for Benefices vacant within six Moneths.

There was a talk also of some Medals which his Holinsse presented to them as a testimony of his good will towards them. Concerning which I shall acknowledge it certain that the Pope's Medaller, in favour and upon occasion of the new Constitution, made a new stampe in which the pourtrait of the Pope was on one side, and on the other a H. Spirit with this Devise about, *Replevit orbem terrarum.* But whether they receiv'd these Medals

Medals from his Holineſs's hand, or bought them of the Medaller, is a thing very uncertain, nor do the Letters written to me concerning the ſame, clear the doubt.

However, were it ſo or no, they ſet forth for *France* and travelled by the Country of the *Griſons*. M. *Hallier* and M. *Lagault* came both ſick to *Coire*, which is the chief City, in the beginning of *October*, and M. *Lagault* dy'd there in a very ſhort time, for whom a ſervice was perform'd as ſolemn as the place permitted; the City being wholly poſſeſs'd and govern'd by thoſe of the P. Reformed Religion; only the Church and the Biſhops Palace and ſome few Houſes wh ch ſtand like a Cloiſter, wherein dwell all the Catholicks of either ſex, are built upon a Hill higher then the reſt of the Town. There are Capucines there who perfume the ſervices of the Church. One of them made a Funeral Oration in the ſervice of M. *Lagault*. He took thoſe words of the Prophet *Zachary* for his Text, *Ubi ſunt Patres Veſtri?* From which he ſaid, he would take occaſion to treat of the ſtate of ſouls ſeparated from the body, not in general, but particularly of that of this Doctor, who truly deſerv'd the name of *Father*, becauſe he had beee a Father to the poor by the Almes which he gave them, a Father to miſerable perſons condemn'd to death by his charitable aſſiſtance of them in their ſad extremity, and a Father of the Church too, as he had teſtify'd during his life, both by his learning, writing and other Talents, but eſpecially in his laſt Legation to his Holineſs, before whom he had defended the cauſe of the Church with ſuch zeal, that he triumpht over his enemies the *Janſeniſts*. He ſaid, it was to be enquir'd in what place this Father might be; That there were but three into which Souls depart, Hell, Paradiſe, and Purgatory; that the ſoul of this Father was not to be ſought in the firſt of theſe places, becauſe he had not done the works which lead thither; that then it ſhould be ſought in Paradiſe, to which his good works had caus'd him to take the way. But conſidering that it was improbable, but that during his life he had committed ſome ſmall venial ſins, he muſt be concluded to be in Purgatory where he was a purifying, and from whence he exhorted every one to help to deliver him by their prayers.

His Hearſe was cover'd with black cloth, round about which were Death's-heads painted in paper and faſtned thereto, and on the top there was the figure of a heart painted red in paper likewiſe. He was interr'd in the Epiſcopal Church amongſt the Canons, where he expects the Reſurrection, which I pray God may be as happy to him, as I wiſh it through his mercy to my ſelf.

M. *Hallier's* indiſpoſition detain'd him ſome dayes longer at *Coire*; but M. *Joyſel* continu'd his Journey towards *Paris*, with the reſt of the Company that came with them to *Coire*.

They all paſs'd by *Geneva* and came to *Lions*; and when M. *Hallier* was there, I was inform'd by a Letter, that he publiſht ſuch horrid calumnies there againſt me and my Collegues, but eſpecially againſt me, that he who advertis'd me thereof, not daring to mention the ſame in his Letter to my ſelf, refer'd me to another friend to whom he had written them. 'Twere to no purpoſe to extract them out of the Letters; for I have hitherto ſlighted them; and am contented to have ſuffer'd as notorious calumnies from his own mouth; in *December* laſt when he and I hapned to meet at the houſe of M. *de Souvre* Knight of the Kings Orders, and firſt Gentleman of his Chamber, to whom the next day I writ the following Letter.

Sir;

'HAd M. *Hallier* been contented yeſterday in 'the Diſcourſe we had together in your 'preſence, onely to have given me the injurious 'and offenſive words which you heard he did, I 'ſhould have already forgotten them, and had no 'diſpleaſure left for his having been ſo unmindful of the reſpect which is due to a perſon of 'your quality, and ſo much exceeding the bounds 'of the moderation requir'd in all the Actions 'and words of a man of his age and profeſſion. 'Had he added to his injuries onely the ſeveral 'falſhoods which he aſſerted with prodigious con'fidence and affectation, I ſhould have accounted 'him ſufficiently puniſh'd by being convinc'd, as 'I convinc'd him of part of thoſe falſhoods, & by 'being urg'd, as I urg'd him divers times (though 'he would not hear it) to chooſe any of thoſe facts 'about which we diſagreed, to be diſcuſs'd and 'prov'd before you, to the end that by what ſhould 'be found true of that ſingle one, it might appear 'what judgement was to be made of the reſt, and 'which of us ſpoke with truth and good grounds. 'But the horridneſs of the calumny, which alone I 'reſented as ſoon as he utter'd it, & told him I could 'not but challenge him either to prove or retract, 'or elſe to paſs for a bold and inſolent calumniatour, ſeems to me ſo important and touches me 'ſo to the quick, that I cannot forbear to re'new my reſentments and compläints thereof 'to you by writing. It conſtrains me, *Sir*, to be'ſeech you again moſt earneſtly, to ſuffer me to 'preſs M. *Hallier* by the wayes of honour, either 'to come and juſtifie before you ſo black an accuſation as he had the boldneſs to charge upon me 'to my face, or elſe to diſown it as ſpoken in 'heat and without good information; otherwiſe, 'in caſe he declines to ſatisfie this my juſt demand, 'he muſt remain in the opinion of your ſelf and 'all perſons who ſhall hear of this Affair, a perſon convicted of calumny. Could it be ſuffer'd 'as the reſt in ſilence, without prejudice to the eſtimation of my inviolable fidelity to the Kings 'ſervice, I ſhould conſtrain my patience to the utmoſt, to bury it in oblivion. But ſince M. *Hallier* hath reproacht me in your preſence to my 'face of having diſperſt Libels at *Rome* againſt the 'King, he would take my ſilence for guiltineſſe; 'if I ſhould not reſent this hainous accuſation and 'urge him either to retract it or make it good. 'I have lately perceiv'd by moſt certain reports of 'what he hath ſpoken of me upon ſeveral occaſions, that he is ſo incens'd againſt me, that I have 'reaſon to fear that he ſeeks to decry and miſchief 'me by all wayes that he can. Nor can I doubt 'but that in a hundred places where I am not preſent to defend my ſelf, he makes the ſame diſcourſes which he dar'd to make before me in your

heat-

'hearing, *Sir*, who might soon know by the long 'experience you have had of my deportment and 'ancient engagements to the Kings service, how 'little probability there is in this accusation. God 'grant the distrust I have of M. *Hallier's* evil de-'signes against me be as ill-grounded, and that his 'charity towards me, of which he gave you so 'ample a testimony at the beginning of our dis-'course, be true and solid; but the speeches 'which he hath utter'd concerning me since his ar-'rival at *Paris*, the leaven which remains in his 'heart ever since I went about, as he saith, to make 'him guilty of high Treason, by accusing him of 'having approv'd *Sanctaret's* book, and a design 'which perhaps he suspected I had at *Rome*, tending 'not so much to his advantage, have given me 'great grounds to conceive this distrust. Where-'fore, I hope, *Sir*, you will approve my pro-'ceeding in this case, and add this new favour to 'the many former for which I am oblig'd to you, 'that this business between M. *Hallier* and me may 'be clear'd before you, not so much in reference 'to my justification in your opinion (for I con-'ceive you are already perswaded of my integrity) 'as to prevent him from venting the like calum-'nies in other places against me: and I believe you 'will be ready to afford me the meanes to prove 'before all the world hereafter (if M. *Hallier* 'gives me occasion for it by continuing the like 'speeches) by the discussion of this fact, I am 'not only clear from all fault in this kind, but that 'he hath not the least ground to charge me with 'any.

But least such as may see this Letter hereafter, 'should imagine that there is some exaggeration 'in what I have spoken above in general of the 'other falshoods which M. *Hallier* vented before 'you, and I clearly refuted upon the place, because 'they see none particularis'd; give me leave to re-'mind you of half a dozen of the principal, of which 'this good Doctor was convicted. 1. He af-'firm'd as a certain thing, that we have had great 'intelligence, familiarity and conference with the 'Ministers of *Geneva*, and that he was inform'd 'hereof by the Deputy Syndic of the City; but I 'cut him short, by telling him, that we came not 'within three dayes Journey of the place, which I 'was ready to prove by the Messenger who con-'ducted us, and by the testimony of all the Innes 'at which we lodg'd upon the Road that we came. '2. He call'd me a seditious person; and to prove 'it, said, That I had rais'd sedition upon sedition, '*viz.* by moving sedition in our Faculty, when I 'saw *Paris* in combustion with the *Barricadoes*. But 'to refute this, I alledg'd, that the day when I 'made my opposition to the violation of the Sta-'tutes of our Faculty (the pretended sedition 'wherewith he reproacht me) was the second of '*May* 1648. and that the *Barricadoes* were not 'made till four Moneths after, to wit, the 26th of '*August* following. 3. He contended most ob-'stinately, that the Faculties Censure of the first 'of *April* 1626 against *Sanctarel*, was revok'd by 'the Faculty: And I told him, I would put it to 'the trial, and undertake that he could not shew 'me any valid act of this Chimerical revocation, 'but on my part, I would produce this Censure in-'to the day newly extracted out of our Regi-'sters 4. To lessen the shame which he receiv'd 'by the opposition which was made to his Syndic-'ship, because he had given his approbation the 'same year to that pernicious Doctrine, which he 'also solemny approv'd again in your presence, '*Sir*, declaring, that though he believ'd it false, 'he woule rather depart the Kingdom then sub-'scribe to the Censure which the Faculty had made 'of it, because it condemn'd the said doctrine of 'heresie, which he said had been suppos'd, fol-'low'd and practis'd by five general Councils: He 'affirm'd, that he had the whole Faculty for him, 'excepting seven young Doctors who oppos'd his 'Election. But I askt him, whether he accounted 'the *Curé de S. Roch* and M. *Brousse* young Do-'ctors; and I told him that the five others who 'oppos'd him, were as old as himself, that is to say, 'of the ancientest of the Faculty. 5. He said, 'he had right to send F. *Mulard* to *Rome* as De-'puty of the Faculty (though he added, that he 'did not send him) because, the Faculty had given 'him and three other Doctors power to prosecute 'the Affair *before all sort of Tribunals*. And I askt 'him whether the word *quomodolibet*, which 'they had slipt into the Faculties Conclusion, pur-'posely to countenance this pretended power af-'terwards, signify'd all sorts of Tribunals? And 'I averr'd, that in the Faculties deliberation, the 'question was never other then about joining in 'the appeal of the Irish to the Parliament, and that 'the Faculty had not the least thought of *all sorts 'of Tribunals*, much lesse of giving him power to 'send Deputies to *Rome*. 6. Lastly, *Sir*, Assoon 'as you were gone out of the Room, he complain'd 'in presence of M. *de Sablonniere*, and another per-'son who I believe was one of your Officers, that 'I sent you word in the Letters which I writ to 'you from *Rome*, that the Pope had repuls'd him, 'and that you told the King so; both which things 'as you know, are equally contrary to the 'Truth. All the other injuries and Discourse I 'pass over in silence, (though I penn'd an ample 'Relation thereof last night, to make use of when 'need shall be) both because the rest may be judg'd 'of by those which things I have here mention'd, & 'because I consider that I ought not to abuse the 'honour of the Audience which you give me, e-'specially since this Letter is only in order to my 'justification against the most considerable of the 'calumnies whereof I complain; in order to the 'clearing of which, I once more renew my humble 'Requests to you with as much instance as the 'dearnesse of my Reputation and my innocence 'require, with sentiments as full of sorrow and 'compassion for M. *Hallier* as his were violent a-'gainst me; and with as much respect to your 'person as my obligation is to be,

Sir,

Your most humble and obedient servant,

December 16. 1651. *De Saint-Amour.*

I sent this Letter to M. *de Souvré* the same day; but he not being at home, I sent it again the next, and the next after went my self to reiterate my Request

Requeſt to him, that he would oblige M. *Hallier* to this Conference. He adviſ'd me to conſider the Genius of the perſon with whom we had to deal, ſaying, that he was a heady man, with whom there was no pleaſure to contend becauſe there was no moderation in him. That therefore it was beſt to ſlight what he had ſaid, and the rather for that all who heard it obſerv'd that he ſpoke croſly and perverſly without reaſon or diſcretion.

M. *de Mets* came to ſee M. *de Souvré* whilſt I was in this diſcourſe with him, and as ſoon as he was enter'd, M. *de Souvré* ſaid to him, I wiſh, Sir, you had been here two or three dayes ago inſtead of to day; You ſhould have ſeen M. *de Saint Amour* at a conteſt with M. *Hallier*, who aſſaulted him with a hundred frivolous accuſations; 'Twas a comfort and ſome ſort of juſtification to me, that all M. *Hallier's* unworthy diſcourſes had made no other impreſſion then this. Yet I was troubled to hear this hainous Calumny, which concern'd my reſpect and fidelity to the King; and therefore I renew'd my complaint of it to M. *de Mets*. But he had the goodneſſe alſo to comfort me, and tell me that I was well enough known at Court from my infancy, and that none there would entertain the leaſt ſuſpicion againſt me for any of M. *Hallier's* reproaches. So that having the teſtimony of this Prince and of my own conſcience in my favour, beſides that of M. *de Souvré*, and the company who were with him at his Houſe when I met M. *Hallier* there, I could not in reaſon but conform to their ſentiments.

But M. *Hallier* was not the onely man from whom we ſuffer'd in this kind. There were others who ſtrove to equal him, accuſing us particularly of intelligence, and conformity of opinions and deſignes with the Calviniſt Miniſters whom we had ſeen upon the way: Which Calumny became ſo common in ſundry places of *France*, that two Doctors, my Friends, reſiding farre from *Paris*, writ to me upon the ſame day to clear my ſelf of it; I anſwer'd their Letters with a ſincere Account how things paſs'd. And one of them was ſo ſatisfy'd therewith that he ſent me this following.

Sir,

'YOur Letters afford me as great contentment 'by the juſtification of your procedure 'with the *Calviniſts* whom you met in your 'Voyage, as the calumny and impoſture of your, 'or rather S. *Auguſtin's* Adverſaries, had caus'd 'trouble and diſpleaſure. They who have ſeen 'your Letter, are extreamly ſatisfy'd with it, not 'only for the plain narration of the Truth which 'is enough to ſtop the mouth of Calumny, but 'for the delight it affords in the deſcription of 'your Voyage, and the ſeveral entertainments you 'had with the Hereticks. I am moſt pleas'd with 'the Chriſtian moderation wherewith you treat 'your Calumniators. I pray God give them the 'like ſpirit of Charity, and preſerve the ſame in 'you. 'Tis, in my opinion, the moſt effectual 'way to win them, and the beſt courſe to defend 'Truth againſt thoſe who fight againſt it with 'more heat then knowledge.'

I am;

Sir,

Your moſt humble and obedient

From *Auxerre* *December* 9. 1653. ſervant

Percheron.

But to end this Work, I ſhall add no more but the newes which I receiv'd from *Rome* by the two laſt Poſts in *December*, 1653. by Letters of the 22th. ſignify'd to me.

1. *That* F. Nolano *was ſtill in priſon, though lately in a larger place, which gave more hope of him.*

2. *That M.* Albizzi *publiſht, that the Pope would not ſo ſoon have made his Conſtitution, nor in the manner he did, if we had not inſiſted ſo much for a Contradictory Audience.*

3. *That 'twas held for certain, he would be made Cardinal at the firſt Promotion, and alſo F.* Tartaglia, *or he of Saint* Laurence *in* Lucina.

The ſame perſon writ me theſe words by another of the 29th.

F. *Laurence* the *Auguſtin* tells me, he heard one 'of the Conſultors for the Five Propoſitions ſay, 'That neither he nor his Companions ever ſaw 'the Writings which you preſented to his Holi-'neſſe; that he knew not what they were. You 'ſee how this matter has been examin'd, though 'it be the moſt difficult and important in our Re-'ligion. Be not weary of defending the Truth; 'and though the men of the earth perſecute you, 'yet the Kingdom of Heaven will not fail you.

THE CONCLUSION.

THis is an Account of all that I understood to have pass'd at *Rome* in the Affair of the Five Propositions: In which I know not any thing which is not most true and exact: I do not mean as to the words (for 'tis impossible to retain them so exactly, though I us'd the best care therein I could;) but as to the substance of the things related. If I knew there were any one in it which trespass'd upon Truth never so little, I would expunge it; being not ignorant, that if God judges for the least unprofitable words, he will judge me more vigorously for the false which I knowingly mingle in so weighty a matter. And truly I were very wretched, if having no other design in this VVork then to honour the God of Truth, I should think to acquit my self of this duty by lying. I see not what interest could induce me to it, having by Gods Grace very few pretensions in the world. But whatever those interests may be, I am well perswaded none upon earth deserves to be much priz'd, because there is not any but must end and consequently cannot last long, as I have learnt from S. *Augustin*; *Non est diù quod habet extremum.* And according to the solidity of this sublime and certain Maxim, I should much deceive my self if I should be so unhappy as to speak the least falshood in this Work for any temporal advantages that I propos'd to my self as the recompence of my Lying; since, should these advantages last to the end of the world, I most clearly perceive that they should passe away with incredible swiftness, and that consequently, that being nothing can remain for me before God of this whole VVork, but the falshoods which I may have utter'd in it, or the Testimonies which I believe I have render'd to the Truth, nothing but either of these can be of any importance to me. Aud through Gods mercy this is all that I have aim'd at; I consider nothing else, but look upon all the rest as already pass'd.

And in witnesse of all the contents of this Journal, which I once again acknowledge before God for true, I have sign'd and subscrib'd the same as such, in my Chamber at *Sorbonne* this sixth day of *August*, one thousand six hundred fifty four.

L. DE SAINT AMOUR.

AN

AN ADDITION

Made to this Journal on S. *Peter's Day*, 1661. *Containing*, 1. *An Anſwer of Cardinal* Barberin *to two Letters of mine.* 2. *Sundry places of* F. Annat's *Book intitled* Cavilli, *which juſtifie many points of this Journal.* 3. *A Decree of the Inquiſition of* Rome, *touching the Popes Eccleſiaſtical Juriſdiction in the Temporalties of Kings.* 4. *An Advertiſement touching ſeveral Acts of the Congregation* de Auxiliis, *which we caus'd to be tranſcrib'd and compar'd at* Rome.

WHen I made this Journal, I had no purpoſe to add any thing beyond the year 1651. but when I review'd it for the Preſſe, I found among my Papers Cardinal *Barberin's* Letter of the twentieth of *April*, 1654. which contains an Anſwer to two of mine; in which, after a moſt ſincere Declaration, that I condemn'd the Five Propoſitions condemn'd by Pope *Innocent* X. and that all our Friends did the ſame, I declar'd to him no leſſe clearly that I was perſwaded *Janſenius* was not the Author or Aſſertor of them, and that the reading of a little Tract made againſt F. *Annat's Cavilli Janſenianorum* had fully convinc'd me thereof. I ſent him two of thoſe Books, and deſir'd him to communicate them to Cardinal *Spada* and Cardinal *Ghiggi* (now Pope *Alexander* VII.)

Cardinal *Barberin's* Anſwer was this.

Sir,

Laſt week your letter of the 6. *of* March *was deliver'd to me; and this week I have receiv'd another of the* 20*th. Both of them are ſo full of goodneſs and civility towards me, and ſo lively expreſſe your remembrance and affection to me, that I owe you a thouſand thanks for them. As for the particularities in the former, I cannot but much commend your pious ſentiments touching our* H. F. *and the reſolutions which you take; highly eſteeming the confidence which you profeſſe to have in truths deliberated with mature conſideration. And I am glad to underſtand by the other letter the iſſue of the laſt Aſſembly, remaining in expectation to know the paſſages of the next. In the mean time I ſhall willingly read one of the two copies which you pleaſed to ſend me, and ſhew them to the perſons you deſire. Moreover, I hope that as you are liberal to me of your favours, you will be ſo likewiſe of your commands, which I entreat you to be, aſſuring you that they will be moſt acceptable to me, ſince I particularly deſire to let you know how much I am,*

Sir,

Rome, April 20. 1654. Yours moſt affectionate, Cardinal *Barberin.*

The mention of F. *Annat's* book intitled *Cavilli Janſenianorum* puts me in mind of the witneſſe which he renders to the truth of two or three conſiderable paſſages in my Journal.

For he acknowledges, (1) That the Conſtitution was already drawn, when we had our grand audience of the Pope, *jam concepta definitione*, p. 37. (2.) That after that Audience no Congregation was held to examin either what we had ſpoken, or the Writings which we had preſented; *nulla deinceps habita eſt Congregatio*, p. 37. (3.) That we only huddled over the matter, not ſpeaking directly to the Propoſitions, but altogether concerning Effectual Grace. *Nam cum dicturi eſſent de quinque Propoſitionibus, cœperunt dicere de Jeſuitis. Satyram illam excepit effuſa in commendationem S. Auguſtini & gratiæ per ſeipſam efficacis oratio, de quibus nulla erat controverſia, & poſt longa quatuor circiter horarum faſtidia compertum eſt nondum cœpiſſe dicere de tribus capellis*, p. 35.

Wherefore theſe important mattes of fact can no longer be queſtion'd even by the moſt injuſt adverſaries, after ſo publick an atteſtation by him who had the beſt meanes to be informed of them, and the moſt intereſt not to acknowledge them.

I had here ended this Addition, but that as I was cloſing up my papers, I caſt my eyes upon a Decree of the Inquiſition of *Rome* touching the Pope's Eccleſiaſtical Juriſdiction in the temporal

territory of Kings and other Soveraignes. And finding that it was made about the same time of the preceding letter, and seem'd worthy of the publick curiosity, and view, I thought fit to insert the following translation of it.

A DECREE

Of the sacred Congregation of the Supreme and universal Inquisition, specially deputed by the H. See against Heresie in the whole Christian Commonwealth.

Thursday 15. *January* 1654.

IN this City and perhaps in other places a Manuscript in Spanish hath been publisht beginning with these words, *His Excellence hath receiv'd a letter by the hand of the Nuncio*; and ends with this; *which is most agreable to the service of God, the good of soules, and upright justice.* The Author of which according to publick fame is *BENOIST DE TREGLIES* collateral of the Counsel, or Regent of the Chancery of *Naples.* And amongst other temerarious and scandalous Propositions it contains the following. *The Ecclesiastical Jurisdiction belonging to his Holinesse, as Pope, out of his own temporal territory, concernes Causes and Persons, and is restrain'd to Determinate Causes and Persons in whom alone it may be exercis'd. Wherefore the Territory belongs onely to the King; and as he who exercises jurisdiction in a strangers territory is to demand the good leave of the Lord of the Jurisdiction of that Territory; So when the Pope, having no Jurisdiction in a Territory, intends to exercise any in that of the King over causes and Persons in what concerns him, he ought to let his Writs be examin'd by the Temporal Prince, that so it may be known whether the Causes and persons contained therein be of his Jurisdiction.*

Which Proposition having been examin'd and weigh'd by the Qualificators of the supreme and universal Inquisition according to the expresse command of our H. F. Pope *Innocent* X. the said Qualificators with unanimous consent *adjudge the same Heretical and Schismatical.*

Wherefore least the Faithfull should be infected and corrupted with pernicious opinions and heresies by the reading of the aboveſaid Manuscript; The Congregation of the supreme and Universal Inquisition absolutely forbids and condemnes the said Manuscript, whether it be dispersst in the Spanish or any other language whatsoever, under the penalties and Censures contain'd in the Table of prohibited books.

And let the Author know that he shall be punisht with Censures and other Ecclesiastick paines, unlesse he purge himself speedily.

John Ant. Thomasi Notary of the H. and Universal Inquisition of *Rome.*

One thing I forgot to mention in my Journal, which is, that during our residence at *Rome*, one of my Collegues got sundry original pieces of the Congregation *de Auxiliis* (which are kept in the Library of the *Augustines*) carefully transcrib'd and compar'd. He also recover'd the Original writings of F. *Lemos* touching the disputes of that Congregation, in which volume the same writings are sign'd by the hands of *Clement* VIII. and *Paul* V.

A SECOND

A SECOND ADDITION

Made to this Journal on S. *Martins* day, 1662.

THe Relation given to the Assembly of the Clergy *anno* 1655. by the Bishop of *Lodeve*, (now of *Montpellier*) of what Pope *Innocent* X. told him was done at *Rome*, in the affair of the five Propositions, deduces things with so little clearnesse and exactnesse, as to order and time, that when it came to my view first about a year ago, I thought it might serve in some sort to prove the substance of what is related in my Journal, and in requital my Journal might make it better understood. And this Relation having been so well approv'd by the Assembly that they desir'd the said Bishop to give it them in writing to the end it might be inserted in the Verbal Processe which they caus'd to be printed, I presume all those who have read that alone, will be more satisfi'd with it by reading it after this Journal.

An Extract of the said Verbal Processe: Fryday 14. March 1656. *The Archbishop of* Narbonne *being President.*

THe ancient Agents continu'd their report, and speaking of spiritual affaires, related all that had pass'd in the reception of the Constitution of our H. F. Pope *Innocent* X. touching the five Propositions condemn'd by his Holinesse; as also what order they had receiv'd from my *L. L.* the Prelates extraordinarily assembled to this purpose, to write to the Bishop of *Lodeve* (then at *Rome*) concerning it.

Whereupon the said M. *de Lodeve* said, That whilst he was at *Rome*, he was commanded by the Assembly of Prelates held at *Paris* to present to the deceased Pope *Innocent* X. the letters which they writ to his Holinesse about the publication of his Bull; which oblig'd him to represent to the Assembly what pass'd at *Rome* concerning this matter duriug his being there; and that if the Assembly thought good, he would begin with the things which preceded the sending of that letter. The Assembly having approv'd this proposal, the said M. *de Lodeve* proceeded and reported, That in the first audience which he had of Pope *Innocent* X. of happy memory, 2. *Jan.* 1654. his Holinesse did him the honour to tell him, that he was oblig'd to the Bishops of *France*, and had them written in his heart, for having been the first in acknowledging the authority of the H. See in the affair of the Jansenists; That these were his Holinesses very words; and that what he was about to speak further, was very near the same language which he us'd to him, he having put it into writing at the end of his audience.

That his Holinesse further told him, That the Question of the five Propositions being presented to the Bishops of *France*, they refus'd to take cognisance of it, and said to the Presenters, Go to the Pope, to whom it belongs to decide causes of Faith. That many Bishops had written to him; That Doctors of either side came to *Rome*; That his Holinesse having ask'd Doctor *Hallier* whether he had any thing to say? he answer'd that he came to *Rome* only to understand his Holinesses sentiments, and to know the truth from his own mouth, touching the Five Propositions; and he would respectfully and submissively receive what he should decide, as an Oracle of Faith. That the other Doctors demanded a Hearing and liberty to answer to what the adverse party would alledge. At which word *party*, his Holinesse told them there was no party in this affair, and that the inquiry was onely to finde the truth. That then one of these Doctors made a discourse full of Invectives against the Jesuites, which his Holinesse heard with patience and charity, though it was nothing to the matter in question. That after this speech, another made a long Predication, which he could not finish, because night superven'd, and he read in a Paper; but he said that all which they had to offer was contain'd in eight quires of paper which he presented to his Holinesse, and desir'd permission to print; to the end their adversaries might answer thereunto in print, and themselves afterwards reply. That his Holinesse receiv'd these papers, and put them with all other Acts relating to this affair into the hands of some Cardinals, of whom he nam'd *Pamphilio* and *Chisi*. In the mean time his Holinesse made prayers to God to be illuminated with his H. Spirit, and appointed prayers to be made in the City of *Rome* especially, by such persons as he knew to be of great piety. And having afterwards Assembled a Congregation of divers Cardinals, Prelates, Doctors and learned Priests, he heard them many several times discourse and give their opinions upon the matter. That God gave him the will and strength to be present at all the sittings with great patience, without wearinesse or trouble. That himself, who before being Pope, had addicted himself to the Law, to the judgement of Processes, and to the management of publick affaires, yet affirm'd in truth and sin-

cerity, that he receiv'd from God so great an opening of mind, that *aperuit sensum scripturarum*, that he understood all the subtleties and difficulties even to the most intricate Schoole-termes; and he receiv'd so great pleasure in these Congregations, that when night approacht he was sorry he could not attend them longer. The Cardinals oftentimes told him that he took too much paines, and that this over great assiduity would do his Holinesse hurt; and he answer'd that it was no trouble to him, but he pitied the good old Doctors who were standing all the time.

That in fine, having throughly examin'd and recommended this affair divers times to God, he one day call'd Cardinal *Chisi* (then secretary to his Holinesse, and now *Alexander* VII. happily sitting in S. *Peter's* chaire) and having bidden him take paper and write, he dictated his Constitution to him in the same words wherein it was publish'd. That the matters were so present and clear in his mind, that it was no trouble to him to dictate it, and that he could repeat it word for word, (as accordingly his Holinesse did part of it) His Holinesse also assur'd him that the matter was transacted in this manner, and that he had added nothing since to his Constitution but the last Clause, which saith that his Holinesse intends not by this condemnation to approve the other opinions contained in the book of *Jansenius*. That the Pope had publish'd this Constitution, and caus'd all that had been done in this affair to be compil'd into one Volume, in the front whereof are plac'd The Letters of the Bishops of *France*, to serve for a testimony to Posterity of their respect towards the H. See. That he had caus'd this Volume to be deposited in the Archives of S. *Peter*, after he had made an Act of Declaration in a Consistory held for that purpose. That he had sent his Bull to the King of *France*, and to other Princes and Bishops. That those of *France* had receiv'd it with honour, as also those of other Kingdomes by their example. That even the Bishops of *Malines* and *Gant*, who shew'd some tergiversation at the beginning, having understood its reception by the French Bishops, receiv'd and subscrib'd it. That this was an obligation which his Holinesse had to the Bishops of *France*, and should preserve as long as he liv'd. That he charg'd him, the Relator, to acquaint them therewith at his return. Which injunction he, the Relator, now discharges, by most punctually relating to this illustrious Assembly the discourse which his Holinesse held to him in this first Audience ——— The Assembly gave the Bishop of *Lodeve* thanks, and was so satisfied with his Relation that they desir'd him to put it into writing, to the end it might be inserted in the present Verbal Processe. Which was done accordingly, as is above mention'd.

FINIS.

A

COLLECTION

OF SUNDRY

Tracts, Letters, &c.

RELATING TO THE SAME MATTER,

AND MENTIONED IN THE PRECEDING

JOURNAL.

JOURNAL

AND MENTIONED IN THE PREFACE

RELATING TO THE SAME MATTER

LAING'S

COLLECTION

A CATALOGUE

Of the Pieces contain'd in the Collection, according to the ſame order wherein they are mention'd in the Journal.

The Conditions preſented to the Faculty of Divinity at Paris *for examining the Doctrine of Grace,* (*mention'd* Part 1. Chap. 14.) *are to be found in the Collection at* Page 3.

The Letters of ſome of the Biſhops of France *to the Pope concerning that of M.* de Vabres *about the Five Propoſitions tranſlated into French,* Part 3. chap. 1. *is in Latin in the Collection at* p. 5.

The Decree of the Inquiſition of Rome (*mention'd* Part. 3. chap. 6.) *importing the ſuppreſſion of all books written on either ſide, upon occaſion of the Conteſt between the Biſhop of* Chalcedon *and the Jeſuites of* England; *and ſome other Pieces touching the ſame matter,* Coll. p. 27.

A Writing made and publiſht at Paris *and* Rome *in* July 1651. *almoſt two yeares before the Conſtitution of* Innocent X. *in form of a Manifeſto, in behalf of the Divines diſciples of Saint* Auguſtin; (*mention'd* Part 3. chap. 7. *and elſewhere in the Journal*) *is to be found,* Coll. p. 35.

A Writing of F. Morel, *one of the Order of the* Auguſtines, *and Doctor of the Faculty of Divinity at* Paris, *full of impoſtures and calumnies againſt Saint* Auguſtin's *diſciples;* (*mention'd* Part 3. chap. 8.) Coll. p. 139

Apologetical Memoires, in behalf of the proceedings of the Univerſity of Paris *againſt the certain enterprize of the Iriſh,* (*mention'd* Part 3. chap. 9.) Coll. p. 126.

A Manuſcript containing divers Reſolutions of the Conſultors in the Congregation de Auxiliis, *wherein the main difficulties concerning Grace are determin'd againſt* Molina, *and according to the Sentiments of Saint* Auguſtin's *diſciples,* (*mention'd* Part 3. chap. 10.) Coll. p 31.

The Letter of M. de Godeau *Biſhop of* Vence *to the Pope,* (*mention'd* Part 3. chap. 12.) Coll. p. 6.

The Letter of M. de Menchal *Archbiſhop of* Tholouſe (*mention'd* ibid.) Coll. p. 7.

The Letter of M. de Palafax *Biſhop of* Angelopolis, (*mention'd* Part 3. chap. 13.) Coll. p. 11.

A Manuſcript containing ſundry Pieces about a great Conteſt touching abſolute Predeſtination determin'd by the Council of Trent, *in the Affair of M.* Grimani *Patriarch of* Aquileia, (*mention'd* Part 4. chap. 9.) Coll. p. 237.

Three Writings made by a learned Dominican *for Cardinal* Roma, (*mention'd* Part 5. chap. 9.) Coll. p. 62.

The Letter of two of the Biſhops who ſent us to Rome, *injoyning us not to depart from their order of ſolliciting the eſtabliſhment of a ſolemn Congregation, in which the Parties might be heard* viva voce & ſcripto, (*mention'd* Part 5. chap. 17.) Coll. p. 8.

An Act paſs'd before a Notary, by M. Sinnigh *Doctor of* Lovaine February 22. 1647. *concerning what hath been ſpoken of* Janſenius's *book in ſome Audiences, which he had of the Popes* Urban VIII. *and* Innocent X. *and ſome Cardinals,* (*mention'd* Part 6. chap. 1.) Coll. p. 236.

The

The VVriting made by the Dominicans *to be presented to Pope* Innocent X. *with their Memorial to intervene in this Affair,* (*mention'd* Part 6. chap. 9.] Coll. p. 44.

The new Letter written to Pope Innocent X. *towards the beginning of* March 1653. *by two of our Bishops* (*then at* Paris) *to presse his Holinesse for a solemn Congregation,* (*mention'd* Part 6. chap. 12.) Coll. p. 9.

Our Answer to the LX. *passages of Saint* Augustin *cited by M.* Hallier, Lagault *and* Joysel; *wherein we shew how all of them are either impertinently, or perversly cited,* (*mention'd* Part 6. chap. 21.) Coll. p. 89.

Pieces added to this Collection.

THe Speech of F. Mulard *to the Pope, wherein this Vagabond Cordelier professes himself deputed to his Holinesse from the King and the* Sorbonne, *&c.* Coll. p. 199.

The Votes or Suffrages of the Consultors of the Congregation of Innocent X. *touching the Five Propositions, with short Notes of a Divine Saint* Thomas's *disciple,* Coll. p. 144.

The six Disquisitions of Paulus Irenæus, Coll. p. 157.

THE

A COLLECTION OF SUNDRY TRACTS, LETTERS, &c. Thought fit to be subjoyn'd to the JOURNAL.

Reasons of my selection of these particular Pieces.

MY purpose not having been to annex to this JOURNAL all such Pieces as may have reference thereunto (for they alone would form too great a Volume) I therefore here offer the Reasons upon which I have made choyce of the following, and omitted some others which might seem to have right to a place here likewise.

I. I have not doubted of the fitness of adjoyning such rare and curious Pieces as have not otherwise been publick, and are hard to be procur'd; as the Manuscript about the Dispute touching Gratuitous Predestination determined in the Councill of *Trent*; Some Decisions made by the Congregation *de Auxiliis*, and other Pieces of like nature.

II. I have also annexed the Writings of the Dominicans mentioned *Part. 6. Chap. 9.* and elsewhere, because they shew not only the zeal which that Order had for the Cause we maintain'd; but also the clearnesse wherewith those Divines comprehended all the Artifices of the Molinists, and the perfect correspondency of their Sentiments with what we argu'd both before and after the Constitution, having held the Propositions in the same sense with us (viz. that of Effectual Grace) and justifi'd *Jansenius* much more openly than we, by the same Proofs and Principles that have since been made use of for that purpose.

III. I have not thought fit to augment this Volume with the Writings of our Adversaries that have fallen into my hands, because I conceiv'd they might produce the same themselves if they judg'd it meet, and that the Abridgements which I have made of them, seem'd to me sufficient to acquaint the Reader what they were. I have been content to set down one of them at length, *Part. 5. Chap. 8.* which shews what sense they put upon the Propositions, their other Writings proceeding upon the same Principles.

IV. But

IV. But for that their chief Weapons were Impostures and Calumnies, it hath appear'd to me necessary to insert at length into this Collection the Writings of F. *Morel*, whereof I have spoke *Part.* 3. *Chap.* 8. because it sets forth in what manner they decry'd us at *Rome*, and what Impostures they made use of to render us odious to the Pope and Cardinals, as those that were Enemies to the H. See.

V. For the same reason I have added the Harangue of F. *Mulard* to the Pope, whereof no mention is made in the JOURNAL, because I had no knowledge of it whilst I was at *Rome*; but when I found that it was printed in the *Juridical Narration* of M. *Fileau*, I conceiv'd it requisite to be annex'd to the other Pieces as that which confirms all that I have spoken concerning the impudence of that Cordelier, who falsly styling himself Deputy from the King of the Sorbon, correspondently made a Speech to the Pope full of Lyes and Falsities.

VI. For that the Suffrages of the Consultors have more essential connexion with the affair deduc'd in the Journal, than any of the other Pieces; I have also thought meet to adde to the same, though I have scarce spoken thereof before, not having been able to discover any thing of them during my residence at *Rome*. Yet finding them since become very common and authentick in Copies dispers'd abroad, perfectly agreeing with that publish'd by the Bishop of *Montpellier*, I conceiv'd it requisite that they accompany'd the Journal.

VII. I have not thought fit to insert all the Writings made by us at *Rome*, because they would have too much swell'd the Volume, they being many, and divers of them very prolix.

VIII. Nevertheless I have inserted the Answer to the Sixty passages of S. *Augustin* produc'd by M. *Hallier* in reference to the First Proposition; because the said Answer may serve to shew what would have been the success of a Conference wherein those Passages might have been clear'd, and what reasons we had to desire it, and our Adversaries to decline it.

IX. Where *Latine* or *Italian* Pieces are found at length in the Journal translated into *French*, as sundry Memorials are, and the Speeches of M. *De la Lane* and F. *Desmares* in the audience which we had of the Pope, I have not thought needfull to repeat them in the Collection in their Original Language, partly for the sake of Compendiousness, and partly because I consider'd that the Journal might one day come to be translated into Latin, and then the said Latin pieces might be set in their due Place and Language.

X. Yet I have inserted the Letters of my LL. the Bishops, having conceiv'd my self oblig'd by respect to them not to be contented with the Versions thereof, though most faithfully made and plac'd in the Journal; but to represent the same in their own words and form.

XI. Mention having frequently been made in the Journal of a Latine Explication of the Propositions made and publish'd at *Paris* almost two yeares before the Constitution, and styled by me (as often as I had occasion to name it) our *Latin Manifesto*; I have thought the placing of it here expedient for its Preservation to Posterity: because it admirably sets forth that the same doctrin was held by us both before the Constitution and since, namely, that *Of Effectual Grace*; and that the Propositions were never otherwise accounted than as things maliciously contriv'd by the Adversaries of S. *Augustin*'s doctrine.

XII. The same reason hath induc'd me to annex the Conditions which were presented to the Faculty in Order to examination both of the Propositions produc'd by M. *Cornet*, and of others extracted out of *Molina*'s Book; And because this Writing is the first of all those that are mentioned in the Journal, therefore it is likewise plac'd first in the Collection. It follows with a short Preface, wherewith it was printed soon after M. *Coppin* had presented it to the Faculty, as I have related, *Part.* 1. *Chap.* 14.

CONDITIONES

CONDITIONES

Ad examen Doctrinæ de Gratia oblatæ Facultati Theologiæ Parisiensi, apud Sorbonam Kal. Decembris congregatæ Anno 1649.

QUi Magistri Nicolai Cornet consiliis, & rogationi ab ipso latæ prima Julii restitere; eo ducti animo, ne quid veritas aut B. *Augustini* doctrina detrimenti pateretur, ut palam esset quam non abhorrerent a legitimo de doctrina judicio, sæpius quæstionem æquis conditionibus de illa constitui postularunt. Sed postquam adeo justam petitionem nullus recipiebat, visum ipsis est e re sua fore si postulationis formulam conscriberent, quam deferrent ad Facultatem, si forte de examine mentio fieret.

Igitur cum M. *Jacobus Pereyret* Kalendis *Decembris* frequentissima Facultate sententiam dicens de pace inter Doctores revocanda, censuisset discutiendas esse propositiones illas quæ totius dissensionis caput ac origo essent; atque ut ne quis minus mature tanta de causa statutum quereretur, totis mensibus tribus quatuorve rem expendendam; tum denique Doctores in suffragium mittendos; M. *Petrus Coppin* ne hæc opinio valeret apud plurimos illius assectatores, atque etiam ne de illa ante comitia convenissent, ejus orationem excipiens ita locutus est. Si de propositionibus illis videretur constituendum judicium, legem quamdam ferendam esse, ex qua tota haberetur quæstio & controversia finiretur; illius se non solum auctorem, sed alios etiam sapientissimos Doctores plurimos, quorum nomine loqueretur. Cum vero tabulas eduxisset e sinu in quibus descripta erant rogationis capita, & jam legere inciperet, ut omnes intelligerent in quas examinis conditiones decretum fieri vellet, repente per vim a quodam e Doctoribus ereptæ sunt. Statim de illa vi conquesti sunt M. *Petrus Coppin*, aliique plures, eviceruntque tandem sibi reddi has tabulas, quas cum M. *Petrus Coppin* a se per tumultum hunc legi non posse animadverteret, ad Scribam detulit, ut eas ille publicis Commentariis consignaret.

Conditiones vero postulatæ sunt quæ nulli iniquæ videri possint. Judicium enim non defugiunt B. *Augustini* defensores, sed liberum postulant, grave, prensationibus non obnoxium, cujusmodi videlicet ad causam adeo difficilem & arduam dijudicandam requiritur.

POstquam ex scriptis quæ circa Magistri Nicolaï Cornet consilium edita sunt, omnibus innotuit quàm periculosè propositiones quasdam de Gratia ambiguas, æquivocas, à nullo auctore in sensu quem præ se ferre videntur assertas, vocaverit in medium, & examinandas Facultati exhibuerit; postquam satis etiam Senatûs judicio comprobatum est, quàm sapienter & justè omnibus hac in re actis, jam septuaginta Doctores Seculares intercesserimus & ad Senatum provocaverimus, & quantùm Ecclesiæ ac Facultatis paci ab omni hoc examine abstinere conduceret; totum hoc negotium alto silentio comprimendum, ab inceptis cessandum, pacem reddendam spes fuerat. Neque verò his sic obstitimus, ut examen æquum declinaremus, sed ut paci, & Ecclesiæ, & B. Augustini auctoritati & doctrinæ, quas impeti nemo non videbat, consultum esset. Verùm cùm quidam, quod semel aggressi sunt perficere omni conatu laborent, atque iterum propositionum examen à Facultate postulent, etsi hoc consilium toti Ecclesiæ ac summis Pontificibus, maximè verò Clementi Octavo ac Paulo Quinto injuriosum putemus, ne quis tamen nos doctrinæ examen ac judicium effugere putet, examen & judicium, si facto opus esse videbitur, non respuimus, modò cum omni æquitate fiant, atque his conditionibus à nobis propositis, sicut tanti in Ecclesia & Fide momenti res exigit.

Cùm M. Nicolaus Cornet *propositiones de Gratia quas libuit & non nominato auctore primâ Julii Facultati obtulerit examinandas, atque tunc quærentibus nonnullis plura alia esse non minùs examine digna, responsum fuerit, licere cuilibet alias etiam examinandas Facultati propositiones exhibere. Cùm, si examen aggredi placet, Christianæ paci, quæ non parum hâc dissensione violatur, maximè conducat, ut omnis hac in re controversia quantùm fieri potest finem accipiat. Cùm querelis omnibus virorum eruditorum hinc & hinc componendis, inquiri ac dijudicari necesse sit, quis in Ecclesiam novitatem induxerit, quis ab antiqua Fidei doctrina recesserit. Cùm doceantur multa, in quibus veterum fortè errorum reliquiæ latent: his de causis adeò justis, si exhibitas à M.* Nicolao Cornet *propositiones examinari placet, postulamus etiam ut hæ inter multas alias propositiones examini subjiciantur.*

Propositiones ad examinandum oblatæ.

I.

1 *Molina in Concordia quæst.* 14. *art.* 13. *disput.* 10.

1 HOminibus qui ad filiorum Dei dignitatem nondum pervenerunt, eatenus facta est potestas, ut filii Dei fiant, quatenus, si quantum in se est, conentur, præsto illis aderit Deus ut fidem & gratiam consequantur, neque desiderio suo fraudentur, &c. Quod si conantibus ex suis naturalibus, facientibusque quod in se est, vel ut fidem amplectantur vel ut de peccatis doleant, Deus non est semper præsto per auxilia & gratiam suam prævenientem, ut actu sint quales ad salutem oportet, quanam ratione verum erit Deum velle omnes homines salvos fieri, eaque ratione acceptum coram eo esse, ut obsecrationes, orationes, postulationes & gratiarum actiones pro omnibus hominibus fiant, ut eo loco *Paulus* docet? ---

2 *Ibid. disp. sequenti seu* 11.

2 Cum itaque Deus sua scientia prævideat quinam ex his qui audituri sunt Evangelium, conaturi sint ex suis naturalibus ad assensum eliciendum ut tenentur, & qui non; sane ut a peccato non excusentur, qui assensum fidei supernaturalem non elicuerunt, satis est Deum suo auxilio & gratia præsto esse ad præveniendum in eodem instanti, quoscunque viderit ex suis naturalibus ad assensum conaturos.

II.

3 *Idem Molina in Concordia quæst. 14. art. 13. disp. 40. Sect. Antequam.*

3 Divisio auxilii sufficientis in efficax & inefficax sumitur ab effectu, qui simul ab arbitrii libertate pendet. —— Auxilia prævenientis atque adjuvantis gratiæ, quæ lege ordinaria viatoribus conferuntur, quod efficacia aut inefficacia ad conversionem seu justificationem sint, pendent a libero consensu & cooperatione arbitrii nostri cum illis; atque adeo in libera potestate nostra est vel illa efficacia reddere consentiendo, & cooperando cum illis ad actus, quibus ad justificationem disponimur, vel inefficacia illa reddere continendo consensum & cooperationem nostram, aut etiam eliciendo contrarium dissensum. —— 4 Dicere autem auxilium ex modo motionis Divinæ & ex Deo ipso habere quod sit efficax, ut quoties per illud Deus movet liberum arbitrium, consentiat & cooperetur ad salutem, quoties per illud auxilium efficax non movet liberum arbitrium, non consentiat, neque cooperetur ad salutem, certe non dubitarem sententiam hanc, errorem in fide appellare. 5 Si arbitrium nostrum ab efficacia Divini auxilii habet quod consentiat vel non consentiat Deo vocanti, & cooperetur aut non cooperetur ad salutem, perseveret aut non perseveret in gratia; certe non ab innata & propria libertate pendet, sed a qualitate auxilii & motionis divinæ; non est quod homini cedat in laudem & meritum, quin potius periit omnino libertas arbitrii ad salutem.

4 *Idem quæst. — art. 4 & 5. disp. 1. memb. 6. Sect. Non nulli hanc doctr. asserunt.*

5 *Ibid. Sect. certe.*

III.

6 *Idem quæst. 23. art. 4 & 5. disp. 1. memb. 6. Sect. Octava conclusio.*

6 Sumpta in particulari prædestinatione cujusque adulti, quæ reipsa jam ex æternitate fuit in Deo, ratio seu conditio sine qua in Deo non fuisset prædicta præscientia, est quod adultus ipse pro sua libertate ita cooperaturus est per suum arbitrium, ut ad vitam æternam perveniat, sic etiam ab hoc ipso simili modo fuit dependens, quod reliquum quod eadem prædestinatio includit, vel sortiretur rationem prædestinationis, vel retineret solum rationem providentiæ circa illum in beatitudinem.

IV.

7 *Idem quæst. 14. art. 13. disp. 19. memb. 6. Sect. Sexta ratio.*

7 Auxilia in se non supernaturalia (per quæ in quocunque eventu insurgenteque quacunque difficili passione aut tentatione, in potestate arbitrii humani esset non succumbere, legemque per id temporis implere) conferenda fuissent generi humano in statu naturæ lapsæ, etiamsi per Christum non foret redimendum.

V.

8 *Assertio 17. Censura Lovaniensis.*

8 Quod applicatio talis remedii (baptismi videlicet) his vel illis ob aliqua impedimenta occurrentia fiat impossibilis, non est Deo imputandum, quia non ordinat ut non possit applicari, vel ut talia impedimenta occurrant, sed tantum permittit secundum communem cursum rerum, sicut permittit peccata.

VI.

1 *Quæst. 14. art. 13. disp. 53. memb. 4. Sect. Ut ad argum.*

1 Ratio viatoris simul & comprehensoris in Christo, a puncto conceptionis ipsius in utero Virginis usque ad animæ exaltationem in Cruce in eo fuit posita, quod animæ gloria ita contineretur, ut voluntas Christi perinde esset libera ad præcepta implenda vel non implenda, ac si eam gloriam non haberet, sed esset purus viator. —— 2 Nihil impedientibus capitibus aliis quæ commemorata sunt, libertatem reipsa habebat ad non faciendum ea quæ facere ex præcepto tenebatur.

2 *Ibidem.*

VII.

Molinæ de seipso & de B. Augustino judicium.

3 *Molina in Concordia quæst. 23. art. 4 & 5. disp. 1. memb. ult. Sect. Nos pro nostra.*

3 Si quæ nos pro nostra tenuitate ad conciliandam libertatem arbitrii cum Divina gratia, præscientia & prædestinatione tradidimus, data explanataque semper fuissent, forte neque Pelagiana hæresis fuisset exorta, neque Lutherani tam impudenter arbitrii nostri libertatem fuissent ausi negare, obtendentes cum Divina gratia, præscientia, & prædestinatione cohærere non posse, neque ex Augustini opinione, concertationibusque cum Pelagianis, tot fideles fuissent turbati, ad Pelagianosque defeciſſent; facileque Reliquiæ illæ Pelagianorum in Gallia, quarum in Epistolis Prosperi & Hilarii fit mentio, fuissent extinctæ, ut patet ex iis, in quibus homines illos cum Catholicis conveniſſe & ab eis dissensisse eædem Epistolæ testantur. Concertationes denique inter Catholicos facile fuissent compositæ. ——

4 *Idem quæst. 23. art. 4 & 5. disp. 1. memb. 6. Sect. Quoad Augustinum.*

4 Interim vero dum sub ea quasi caligine D. Augustinus ad hoc non attendit, scilicet fuisse prædestinationem & reprobationem non sine præscientia qualitatis usus liberi arbitrii. —— 5 Longior fui in hac disputatione, quam optaram, &c. Quia tamen res est magni momenti ac valde lubrica, & hæc nostra ratio conciliandi libertatem arbitrii cum Divina prædestinatione a nemine quem viderim huc usque tradita:

5 *Idem quæst. 23. art. 4 & 5. disp. 1. memb. ult. Sect. Longior.*

VIII.

6 *Ex scriptis Professoris Theologi Parisiensis.*

6 Opiniones Sancti Augustini in Baio damnatæ a Pio V & Gregorio XIII, & opiniones Molinæ declaratæ a Clemente VIII contrariæ doctrinæ Sancti Augustini. Ab iisdem Pio V & Gregorio XIII Propositiones contrariæ doctrinæ Molinæ damnatæ judicio Pontificio, & a Clemente VIII & Paulo V opiniones Molinæ tantum declaratæ sunt contrariæ doctrinæ Sancti Augustini, nec nisi judicio doctrinali, sed nusquam damnatæ. Molinæ opiniones examinatæ sunt juxta loca quædam Augustini, quibus visæ sunt esse contrariæ; si vero expensæ fuissent juxta alia loca Sancti Augustini, non ita causa cecidissent Molinæ propugnatores. Quomodo potuisset velle Clemens VIII damnare eas opiniones contrarias doctrinæ Sancti Augustini

Auguſtini in materia de Auxiliis, qui probe norat in Bulla Pii V contineri multas propoſitiones ex operibus Sancti Auguſtini, quæ quamquam aliquo pacto ſuſtineri poſſent, tamen in vero ſenſu damnatæ fuerant.

Ex una parte S. S, M. M. N. N. Chaſtellain & de Saintebeuve quatuor Doctores ex qua placebit domo & familia ſeligant, ex altera parte S. S. M. M. N. N. Pereyret & le Moyne, vel ſi placet alii, ſeligant pariter quatuor, ut ſelecti hi duodecim propoſitiones omnes examinent; licent verò duobus ſeligentibus, vel ſui, vel cujuſvis è ſua parte abſentis loco alium ſufficere.

Illuſtriſſimus D. Coadjutor Pariſienſis Doctor Sorbonicus, etiam atque etiam rogetur adeſſe ac præeſſe his collationibus, qui præſentia ac auctoritate ſuâ in his ordinem, concordiam, diſputationum leges ſervari procuret. Duo & Domino Coadjutori Præſules Facultatis Doctores adjungantur, ſicut & nuper in collatione facta cum Ludovico Cellotio obſervatum fuit, qui vel mutuo utriuſque partis conſenſu ſeligantur, vel ſuum utraque pars ſeligat.

Nulla his in collationibus, ſententiis quæ B. Auguſtini eſſe, vel cum illius Doctrina neceſſariò connexæ demonſtrabuntur, erroris, falſitatis, temeritatis aut quævis alia nota affigi poſſit, nec ulla teſtimonia niſi apertis libris laudari.

Eorum quæ ex utraque parte dicta fuerint, proceſſus verbales fiant per Scribam Facultatis, qui in fine ſingularum collationum recognoſcentur ac ſubſcribentur ab utraque parte, atque etiam ab Illuſtriſſimo D. Præſide, ac typis mandabuntur, & ſingulis Doctoribus Facultatis exemplar concedetur,

His omnibus collationibus peractis à Doctoribus ex utraque parte ſelectis, referatur ad Facultatem præſentibus Illuſtriſſimis D. D. Præſulibus quid in iis actum fuerit: poſtea legantur coram Facultate univerſa proceſſus verbales collationum; tum de propoſitionibus examini ſubjectis judicium fiat. Nulli verò Doctori liceat de his propoſitionibus deliberare ac decernere; niſi antè affirmet ſe proceſſus omnes verbales collationum attentè & privatim extra comitiorum aulam legiſſe atque maturè ponderaſſe. Atque cùm in nonnullis Facultatis negotiis ad ſuffragiorum non pluralitatem, ſed duas tertias partes, concludi cautum uſitatumque ſit, ſicut & nuper in diſpenſationum cauſa renovatum eſt. Cùm nulla antiqua Facultatis Cenſura proferri poſſit, quæ plurimis Doctoribus reclamantibus decreta fuerit, at ſemper unanimi vel quaſi unanimi conſenſu. Cùm hæc materia quæ ad judicium vocatur, tam magni momenti ſit ad difficillimas & graviſſimas de gratia, libero arbitrio, ac prædeſtinatione Sanctorum quæſtiones ſpectans, ad inſcrutabilia Dei judicia inquirenda revocans, Theologiam univerſam pervadens. Cùm tot in Eccleſia eruditiſſimi Theologi quæſtiones has magnâ hinc & inde animorum contentione exagitent. Cùm tot Facultatis Doctores in partes diviſi ſint. Cùm tale judicium ferri neceſſe ſit, quod omnes non difficulter admittant. Cùm æquum minimè videatur alicujus doctrinæ defenſores, ſeu propoſitionem aliquam erroris vel hæreſeos notâ perſtringi, ſi vel unius vel paucorum ſuffragio inter plurima damnatio ſuperet, quando à multis Doctoribus vel Theologis Orthodoxis maximè Fidei rectæ conſentanea judicatur ac acerrimè defenditur. Cùm periculum ſit ne in hac Fidei cauſa à tot ſeculis agitata, etiam coram ipſis Summis Pontificibus, qui perpetuo doctrinam B. Auguſtini comprobârunt ac ſauxerunt, oppoſitaque illi adverſariorum ſenſa damnaverunt, alicujus ſententiæ defenſores damnati damnantibus non cedant, ſi ſe unius vel paucorum ſuffragio victos vident, ubi fortè ducenti judices ſtare debent, unde maximæ & perniciosæ in Facultate & Eccleſia diſſenſionis periculum crearetur. Atque etiam ut magis factioni, partium ſtudio, artibus humanis non parum hac in cauſa (fidei licet) metuendis locus eripiatur, proponimus ac poſtulamus, ut nulla vel hinc, vel inde Propoſitio damnari poſſit, aut quâvis cenſoriâ notâ affici, niſi damnatio duabus tertiis ſuffragiorum partibus excedat. Si quid examinari placet, has conditiones proponimus & admitti poſtulamus. Si quid ſecus fiat, deliberetur, examinetur, judicetur, intercedimus. Ut factione & partium ſtudio, non veritatem ſincerè inquirendi cauſâ ſicut Chriſtianos Doctores decet, ſed opinionem ſuam præfracte ac pertinaciter (ut de fide) ſtatuendi, animo factum aſſerimus. Ut nullum, irritum, abuſivum proteſtamur. Atque ſi aliquas propoſitiones examinari placet, ac tam neceſſarias & legitimas leges non admitti, provocamus ad Senatum, qui de illarum conditionum à nobis propoſitarum æquitate & neceſſitate judicet ac decernat.

The Letters of my LL. the Biſhops of France, *the verſion whereof is inſerted in ſuch places of the* Journal, *where they fall in by courſe.*

A Letter of the Biſhops to the Pope, which occurs tranſlated into Engliſh, Part. 3. Chap. 1. *It was thus directed;* Beatiſſimo in Chriſto Patri Innocentio Papæ X. Romam, *The Contents follow:*

Beatiſſime Pater,

'COllegæ quidam ac Fratres noſtri Reverendiſſimi dederunt ad Te literas de re graviſſima difficillimaque, uti nobis compertum eſt. Orant videlicet Sanctitatem Tuam, ut perſpicuam & apertam ſententiam ferat de iis maxime poſitionibus, quæ ſuperiori anno Pariſienſem Scholam ingenti contentione, nullo fructu commoverunt. Nec vero ſecus evenire potuit, cum & ad libitum fictæ, & ex ambiguis vocibus concinnatæ, aliud per ſe nihil quam animorum jurgia, & pugnantium, ut fit in æquivocis, interpretationum diſſidia natæ ſint procreare. Porro quod ſpectat ad Fratrum noſtrorum Reverendiſſimorum hac in parte conſilium, minime id quidem (ſi dicendum eſt ipſorum cum bona venia) probari nobis potuit. Præterquam quod enim Divinæ gratiæ prædeſtinationiſque tractatio ardua eſt admodum, vehementique

‘ vehementique ingeniorum æſtu agitari ſolet, tum ‘ aliis quoque præcipuis de cauſis non ſatis tutum ‘ pro tempore cenſuimus tantam litem definiri ni ſo- ‘ lemni ſorte (quæ Collegarum noſtrorum mens ‘ eſſe non videtur) & ad Majorum norman inſtituto ‘ judicio, hoc eſt vocatis & auditis ambabus parti- ‘ bus, ut non pridem ſub oculis piæ memoriæ Cle- ‘ mentis *VIII.* & Pauli *V.* factitatum eſt, rem totam ‘ placeat a fontibus & ex integro ventilare. Etenim ‘ aliter ſi agatur, utrivis demum damnati ſint, inau- ‘ ditos ſe & calumniam paſſos invidioſe clamitabunt, ‘ quin & forſitan cauſæ cognitione nullo præeunte ‘ conceſſu Synodali delatam ad Te ſuccenſebunt; & ‘ æquitatem querimoniæ ſuæ antiqui moris præjudi- ‘ cio exemploq; defendentes, Alexandrinam Syno- ‘ dum adverſus Arium, Conſtantinopolitanam ad- ‘ verſus Eutichem, Carthaginenſem & Milevitanam ‘ adverſus Pelagium, & in hoc argumento Valen- ‘ tinam Lingonenſemque noſtras, & alias pariter ‘ adverſus alios memorabunt. Et revera, Beatiſſi- ‘ me pater, ſi propoſitiones iſtas ad examen et ju- ‘ dicium vocari expediret, judiciorum ordo legiti- ‘ mus Eccleſiæ totius, tum maxime Gallicanæ ‘ noſtræ conſuetudo poſtulat, ut primum a nobis ‘ majores ac difficiles, quæ apud nos ortæ ſunt, ‘ queſtiones diſpiciantur. Æquum eſſet hic perpen- ‘ dere an iſtæ, de quibus ad Sanctitatem Tuam que- ‘ rimonia delata eſt, Propoſitiones pro libito fictæ ‘ fuerint ad excitandam invidiam, ciendoſque tu- ‘ multus; quibus in libris, quibus auctoribus, ‘ quo ſenſu aſſertæ, audire hinc et inde contenden- ‘ tes; inſpice opera varia circa eaſdem propoſitio- ‘ nes apud nos edita; ſenſus veros, falſos, am- ‘ biguos diſcernere; quæcunque de his noſtris in ‘ partibus geſta ſunt, ex quo de iſtis aſſertionibus ‘ controverſum eſt, dignoſcere; tum vero quæ de ‘ hac fidei cauſa a nobis acta & decreta eſſent, *ad* ‘ *Sedis Tuæ notitiam referre, ut tota hujus auctori-* ‘ *tate juſta quæ fuerit pronuntiatio firmaretur.* At ‘ apud Sedem Tuam nullo noſtro præeunte hac in ‘ cauſa examine ac judicio, quot poteſt artibus ve- ‘ ritas opprimi? quot calumnii s Præſulum ac Do- ‘ ctorum exiſtimatio pulſari? quibus inſidiis San ctitas Tua in hoc maximo fidei negotio circum- ‘ veniri? Ab iis quidem in quorum gratiam Fratres ‘ noſtri Reverendiſſimi ad Sanctitatem Tuam ſcrip- ‘ ſerunt, firmiter pertinaciterq; dicitur ſibi plures ex ‘ recentioribus Scholaſticis favere, ſuamq; doctrinam ‘ maximæ eſſe Divinæ bonitati & naturalis rationis ‘ æquitati conſentaneam. Ab iis vero qui ſe totos ‘ Auguſtino tradunt, non obſcure ſed propalam ‘ jactitari notum eſt, rem de qua agitur non in me- ‘ dio poſitam, finitam cauſam aiunt, confectum ‘ pridem negotium; veterem eſſe Synodorum, Ro- ‘ manorumque Pontificum certiſſimum calculum; ‘ decretta obvia & aperta Tridentinæ maxime, ‘ quam totam aſſerunt pene ut Arauſicanam, ex ‘ Auguſtini conflatam vocibus ac ſententiis; ut no- ‘ ſtrum ſcilicet Tuumque judicium non metuen- ‘ dum ſed exoptandum ſibi dicant, plane ſperantes ‘ ſanctitatem Tuam ductu & afflatu Divini Spiri- ‘ tus, *qui te & regere conſulentem & orantem ex-* ‘ *audire dignatur*, a Patrum placitis nec latum ‘ unguem diſceſſuram, ne Apoſtolicæ, quod abſit, ‘ & Romanæ Sedis exiſtimatio apud Hæreticos di- ‘ ctis ejus & factis inſidiantes in contemptum abeat. ‘ Id porro nunquam fore tum præcipue confidimus ‘ ſi videbitur Sanctitati Tuæ Præceſſorum Tuorum ‘ veſtigiis inſiſtenti, re tota penitus inſpecta, & ‘ auditis ut ſolet contendentibus partibus, omnem ‘ deinceps altercandi ſegetem amovere. Age igi- ‘ tur, Beatiſſime Pater, graviſſimam litem quæ a ‘ multis jam ſæculis Catholicæ unitatis nullo diſpen- ‘ dio hucuſque perduravit, vel pauliſper etiamnum ‘ patere ac ſuſtine; vel cauſam hanc totam ex ſo- ‘ lemni judiciorum more expende. Ac ne quid ‘ detrimenti capiat, quæ Tibi credita eſt Chriſtiana ‘ Reſpublica, etiam atque etiam vide. Deus Te ‘ felicem & incolumen ſervet in annos plurimos ‘ Sanctiſſime in Chriſto Pater.

Sanctitatis Veſtræ

Humillimi atque obſequentiſſimi
Servi ac Filii.

Sic ſubſcriptum in variis exemplaribus. In primo,

Ludovicus Henricus de Gondrin A. Senonenſis.
B. Delbene Ep. Aginnenſis.
Gilbertus Ep. Convenarum.
Le Beron Ep. Valentienſis & Dienſis.
A. Delbene Ep. Aurelianenſis.
Bernardus Epiſcopus Sancti Papuli.
I. Henr. de Saltette Ep. *Le*ſcarienſis in Bearnia.
Felix Ep. & C. Catalaunenſis.

In altero. Franciſcus Ep. Ambianenſis.
In tertio. Henricus Ep. Andegavenſis.
In quarto. Nicolais Epiſcopus & C. Bellovacenſis.

A Letter of my L. the Biſhop of *Graſſe*, now of *Vence* to the Pope, which is found tranſlated into Engliſh, *Part.* 3. *Chap.* 12.

The Addreſs was thus: *Sanctiſſimo Patri Innocentio Papæ X. Roman.* The Letter it ſelf contain'd theſe words.

Beatiſſime Pater,

NOn ſine magno dolore noſtro audivimus ſcriptum nuper ad Sanctitatem Veſtram de quibuſdam Propoſitionibus, ſollicitatumque judicium Veſtrum de exortis inde controverſiis. Non quia doleamus adiri ſupremum tribunal, ſed quia id ita factum eſt privatim, & ab uno tantum è noſtris Fratribus cariſsimis, qui alios ad ſubſcribendum impulit, non communicato invicem conſilio, nec collatis ſuffragiis, aut indicta Synodo, nedum re poſita in Comitiis Cleri Gallicani, quæ opportune per id temporis haberi contigerat. Optamus certe, Beatiſsime Pater, & quidem ex medullis animæ, extingui iſtarum controverſiarum flammas omnes, ſed neque id diſsimulare poſſumus Sanctitati Veſtræ, vereri nos non mediocriter ne minùs frigida quam oleum quæratur huic incendio, revocandæque pacis obtentu acriùs etiam ſententiarum bella ferveant. Quid enim nunc agitur? proponuntur Sanctitati Veſtræ propoſitiones quinque, eædem prorſus, quæ ante annos duos propoſitæ ſunt Facultati Theologiæ Pariſienſi. Et à quarum judicio eadem Facultas abſtinuit & pacis causâ, & quòd animadverteret eas ut ſunt ſingulæ ſenſum ambigui & ancipitis, nullo ex certo auctore

vt illis ipſis quibus conceptæ ſunt verbis excerptas fuiſſe, ita ut de induſtria ab adverſæ ſententiæ aſſeclis, ideò confictæ viderentur, ut in perverſum aliquem ſenſum facilius torqueri poſſent. Iis de cauſis facile prævidit Facultas rerum prudentiſsima, nihil niſi periculosè admodum ſtatui poſſe de Propoſitionibus hujuſmodi, ne ſcilicet in earum cenſuram non Cornelii Janſenii, cujus nomen verbo tenus prætendi exiſtimabat, ſed quod calamitoſius eſt, ipſius Divi Auguſtini atque adeò totius Eccleſiæ, quæ Auguſtini judicio in cauſa Gratiæ conſtanter adhæſit, doctrina incurriſſe videretur. Id verò quanto malo fieret, & quàm parum reverenter id poſtuletur à Sanctitate Veſtra, apud quam tantus eſt Auguſtinus, ſolus is neſcit, qui Eccleſiæ & Chriſti gratia hoſtes neſcit uno victore Auguſtino triumphatos. Ne quid igitur mali, harum propoſitionum ancipitibus verbis conceptarum obtentu, tanto Doctori creetur, id efflagitamus ſummopere uti placeat Sanctitati Veſtræ facere dicendi poteſtatem utriuſque ſententiæ patronis ac vindicibus, quemadmodum & poteſtas eadem facta eſt in re eadem a Clemente VIII. & Paulo V. beatiſſimæ memoriæ Pontificibus, ne quis in hac cauſa, qua non alia gravior, damnatus eſſe putetur inauditus, latoque judicio omnium animi facilius & lubentius acquieſcant. Hoc à Te, Beatiſsime Pater, nos Sanctitatis veſtræ obſervantiſsimi, per eam charitatem qua Pater es, per eam æquitatem qua judex es, per eam eruditionem qua Doctor es, per Eccleſiæ denique conjuncta cum tanto Doctore pericula, atque in iis maxime controverſiis communem utriuſque ſemper cauſam (ut docti omnes intelligunt) humillimi poſtulamus. Perge interim quod pergis, Beatiſsime Pater, atque in eo rerum faſtigio, ad quod Veſtram Sanctitatem evectam gaudemus boni omnes, pro Eccleſiæ fidelium que omnium ſalute ſemper & diu ſalvus excuba.

Sanctiſſime Pater,

Obſequentiſſimus & devotiſſimus filius & ſervus Antonius Ep. Graſſenſis & Vencienſis.

A Letter of Monſigneur de Monchal *Archbiſhop of* Tholouſe *to the Pope, whereof the Original remains in my hands, and mention is made* Part 3. Chap. 12.

The Direction was thus, Innocentio Papæ X. ſummo Pontifici Roman. *And the Contents thus*,

Beatiſſime Pater,

'Cum excitatæ olim de Divina gratia contentiones nuper renatæ, in Scholis noſtris, maximeque Pariſienſibus cum magno ingeniorum æſtu incaluerint, atque in dies magis magiſque exardeſcant, partis alterius anteſignani capitula quinque concinnarunt, quæ, ſi unum dempſeris, nuſquam extare pars altera affirmat, quæ tamen ſi Sanctitas Tua Cenſura notarit, non modo grande momentum ſuæ cauſæ acceſſurum, ſed etiam prava animorum certamina ſiſti poſſe arbitrantur. Quod ut facilius exequantur, literas nomine Epiſcoporum Galliæ compoſuerunt, quibus Te, Sanctiſſime Pater, ut de re omnium graviſſima pronuncies etiam atque etiam rogant. Id ſi obtinuerint, rem a ſe ſtrenue geſtam, confectumque negotium ſibi perſuadent. Cæterum illius epiſtolæ ſubſcriptionem a multis Reverendiſſimis Epiſcopis impetrarunt illi; vel etiam per amicorum aut Procerum gratiam expreſſerunt, ne dato quidem plurimis otio ad quæſtiones tanti momenti & tam reconditæ eruditionis expendendas. Inuſitatum atque hactenus in Eccleſia inauditum id mihi viſum, ut privatim ſinguli tanquam habito conſilio ſuffragia mitterent, cum maxime Ordinis noſtri conceſſus Pariſiis haberetur. Itaque rogatus recuſavi nomen meum huic Epiſtolæ addere, non quidem me præſtare cæteris ratus, verum exemplum ſequutus plurimorum Præſulum qui pietate & doctrina celebrantur, qui poſt fuſas ad Deum preces, & imploratum in negotio tanti momenti Divinum auxilium rem maturius perpendendam, neque a Sanctitate Tua flagitandum exiſtimarunt, ut in præſentiarum de ea controverſia apertam ſententiam ferat, quam Prædeceſſores tui, ſapientiſſimi Pontifices in medio reliquerunt. Nempe intellexerunt diſputationum jurgia neglecta vaneſcere, coercitione exaſperari, quemadmodum quibuſdam morbis contingit qui ſponte ſolverentur, & adhibita curatione graviores fiunt. Ego vero, Sanctiſſime Pater, mei eſſe muneris cenſui in re tam ardua, & quæ ambitioſa omnium ſtudia excitavit, mentem meam, & quid e re Chriſtiana exiſtimem, in medio partium conſtitutus, & utrinque rogatus aperire. De abditis quæſtionibus & multa difficultate implicatis inter pios, doctos, Catholicoſque homines quid vetat quæri, ſalva Eccleſiæ pace? Aut cum eo loco poſita ſit Reſpublica Chriſtiana, quis opportunum remedium ponat ad ſedanda animorum incendia in gravi cenſura & proſcriptione ingeniorum? Pleræque omnes Facultates Theologiæ ſic affectæ ſunt, ut quam ſemel hauſere ſententiam, mordicus retineant ac tueantur, aliis veteres, aliis recentes, aliis ſimul omnes ſive Romanos Pontifices, ſive Synodos obtendentibus, ſuaſque in partes acerrime trahentibus, ut non immerito formidandum ſit, ne ſi quid Sedes Apoſtolica decreverit, id qui damnati fuerint, vel damnari viſi, non ea qua par eſt animi reverentia ſuſcipiant. Quid? quod aſſertorem ſuæ ſententiæ laudant omnes Auguſtinum? cujus ſumma eſt in hoc argumento auctoritas, quam illi cum tot encomiis Scholarum conſenſus, decreta Summorum Pontificum, Concilia & Eccleſia univerſa tribuerunt. Ut ſi vel minimum imminuta fuerit, veriſimile ſit defenſores non ei defuturos, cum tot Ordines Religioſi ſub vexillis ejus militent, tot Scholæ in ejus verba jurarint, quæ in illius placitis perſeverabunt, & levibus diſtinctiunculis ſententiæ invidiam eludent. Quod ſi forte contingeret, Religionis Romanæ hoſtes, quaſi de erepto nobis, ſibique parto tanti Doctoris ſuffragio, immane quantum gloriarentur. Verendum etiam eſt ne antiquæ Eccleſiæ auctoritas novæ decretis adverſa (quod Deus avertat) videatur. Addam denique mi-

'minime monitam Sanctitatem Tuam quemadmodum, vel quam in partem propugnari velint theſes de quibus judicium Apoſtolicum poſtulatur, illi qui eas aſſerere exiſtimantur. Quod tamen ni diſerte notatum fuerit, quidquid illa edixerit, neminem feriet peculiariter, & quo loco controverſia eſt, ut prius ſuſpenſa atque indeciſa perpetuo remanebit. Nihil mihi igitur tutius videtur in hac controverſia, Beatiſſime Pater, quam ſi Sanctitas Tua Deceſſorum Tuorum veſtigiis inhæreat, eorum prudentiam & æquitatem æmuletur, concitata diſſidia vel penitus indeciſa relinquat, vel ſi placet, in tempus opportunius differat, quo poſtquam ingenia deferbuerint, vocatis & auditis partibus, ut a Clemente *VIII.* & Paulo *V.* ſapientiſsimis Pontificibus nuper eſt factum, tanti ponderis controverſiam excutere liceat ac definire, profundo interim utrique parti indicto ſilentio. Meum hunc animi ſenſum aperio, unam habens (ut quidem æſtimo) præ oculis Divini Numinis gloriam, Eccleſiæ pacem, & Apoſtolici Throni auctoritatem, cujus Te honori Deus ad annos plurimos ſervet incolumem. Toloſæ 10. Cal. Jul.

Sanctiſſime in Chriſto Pater,

Tuus humillimus & obſequentiſſimus Servus,

Carolus Archiepiſcopus Toloſanus.

A Letter which my LL. the Biſhops writ to us Nov. 28. 1652. *and which is ſeen tranſlated into Engliſh,* Part. 5. Chap. 17.

The Direction of it was, Doctiſſimis Clariſſimiſque viris DD. *de Lalane, de Saint Amour* & *Angram,* Sacræ Facultatis Pariſienſis Doctoribus, noſtris ad Summum Pontificem Innocentium X. Deputatis Romam. *The Contents follow.*

'ETſi novis quotidie teſtimoniis experimur (Viri Clariſsimi) eos eſſe vos quorum fidei, doctrinæ, conſtantiæ ſumma graviſſimarum rerum momenta tuto committi queant, neque vos aut noſtro de vobis judicio aut publica fama inferiores demonſtretis, ipſa tamen totius Eccleſiæ cauſa facile perſuadet, ut quos literis noſtris inſtructos, commendatione munitos, auctoritate fretos ad Apoſtolicam Sedem deputavimus, eoſdem crebris adhortatibus incitemus. Accepimus equidem, primiſque veſtris in hac controverſia laboribus exploratum habemus, quam vobis curæ fuerit totam hanc pro communi fidelium pace inſtitutam concertationem a Sancti Auguſtini defenſione auſpicari, eamque auctoritatem propugnare quam Romani Pontifices magno ſemper in loco poſuerunt, nonnulli homines incredibila audacia ſcandalique & publicæ offenſionis plena per totam Galliam conculcare non verentur. Si enim Apoſtolica vigilantia proſpexit Cœleſtinus ne Sanctæ recordationis Præſul inter Magiſtros optimos etiam a ſuis Præceſſoribus habitus in Maſſilienſium Presbytetorum contemptum incideret, nunquid æquum eſt graviori diſcrimini idem adhiberi remedium, dumque non pauci vel in Sacerdotali gradu vel ſub religioſa veſte adverſus S. Auguſtinum audacius debacchantur, quã in illum olim inſurrexerint Semipelagiani, nonne ab eadem Sede merito illi accerſendum eſt patrocinium, a qua præcipuum pondus auctoritatemque deſumpſit? ut ergo ida vobis & prudentiſſime ſuſceptum, & eruditiſsimis ſcriptis aſſertum gratulamur; ſic fore confidimus ut non ſolum quod in mandatis habere recordamini, ſed etiam illo ipſo ordine quem omnino neceſſarium ſumus arbitrati, obſervare ſtudeatis. Neq; vero eſſet quod vos in Officio conſtantes iterum moneremus, niſi publicę apud nos gloriarentur quotquot Molinæ cauſam agunt, eo ſe diſputationis curſum torquere, ut ſuam quiſque ſententiam Romæ ſeorſim tueatur: nulla fiat inter utramque partem coram nominatis conſultoribus collatio, imo ne ulla quidem ſcriptorum ultro citroque communicatio. Quod quidem licet nullis certis diſſeminetur auctoribus, tanto tamen ardore per Lutetiam aliaſq; Galliarum civitates ab illis ſpargitur, ut neglexiſſe prorſus Religionis cauſam videremur, niſi vos ad illud idem præſtandum adhortaremur, a vobis prudentia ſumma pariq; ſtudio geri non dubitamus. Et vero cum Memoriale Sanctiſſimo Domino a vobis exhibitum accepimus, vidimus confeſtim conſtitutum vobis eſſe a demandata provincia ne latum quidem unguem diſcedere, atque illud ipſum exequi, quod fidei veſtræ ſolertiæque credideramus. Cum autem Beatiſſimus Pater, noſtram ſimul ac veſtram petitionem vobis annuit, ſpem nobis immiſit certiſſimam, eam ſe ſopiendi viam inire velle, quæ Deo gloriam, Eccleſiæ tranquillitatem, fideſibus quietem eſſet facile paritura. Quid enim diverſa ſentientibus & Apoſtolicæ Sedis judicium imploran-tibus optatius debeat utrimque contingere, quam ſi amica diſputatione veritas extundatur, jamque vagis rumoribus & humanis artibus nullus locus ſuperſit, omnia ad veritatis lucem & in ipſo Romani culminis ſplendore explorentur? Quid vero perſuadendis illis opportunius excogitari queat, qui nullis partibus addicti vacuam ab omni præjudicio mentem ſervant, & illam ipſam ſententiam ſeſe amplexuros profitentur, quam poſt ſolenne judicium Summus Chriſti Vicarius Catholicam declarabit, quis afflictæ innocentiæ perfugium obſtruat, neque ſinat Catholicos Præſules, Preſbyteros, Religioſos homines mille indigniſsimis calumniis exagitatos fidem ſuam coram ipſis accuſatoribus defendere, falſa quæ tueri finguntur dogmata diro anathemate deteſtari, ipſoſque contradicentium dolos retegere? At ſatis ipſa per ſe pocurabit Apoſtolica Sedes ut veritas ab omnibus technis & ambagibus extricata eluceſcat? Quis id non ſperet? Scimus profecto hanc hactenus fuiſſe Romanæ Cathedræ vigilantiam, neque minorem in poſterum fore confidimus. Satis demonſtravit Sanctiſsimus Pater Innocentius X. nihil ſe vanis delatoribus tribuere, contra vero omnia ad maturi judicii trutinam expendere velle. Sed amicam utriuſque partis collationem & voce & ſcripto coram fieri ut tutiſsimam eruendæ veri-

'tatis

'tatis viam & Eccleſiaſticæ praxi conformem credi-
'dimus ſemper; ſic quo longius in hoc negotio
'progredimur, eo firmius in præconcepta ſenten-
'tia conſtamus. Cum enim hinc certa ſit & con-
'ſpicua mutuæ hujus concertationis utilitas, inde
'vero nullum ab ea inſtituenda deterrere debere
'videatur periculum, in id imprimis incumbendum
'apparet; quod Pontificiæ dignitatis ſplendori,
'ædificandæ Eccleſiæ, publicæ paci ſtabiliendæ &
'arctiſsimo nexu ſtrigendæ ceſſurum eſt. Quamquam
'enim ea ſit Romanæ Sedis præcellentia ut in feren-
'do de graviſsimis dogmatibus judicio ejuſmodi con-
'ſultatione abſolute non indigeat, ſperamus tamen
'Sanctiſsimum Dominum maximam habiturum eſſe
'præſentium circumſtantiarum rationem, nec tam
'de ſummo ſuo jure quam de totius Eccleſiæ com-
'modo ſedandiſque in perpetuum procellis cogita-
'turum. Omnia mihi licent, aiebat Paulus, ſed
'non omnia expediunt. Sic quo tempore Clemens
'VIII. Sanctiſsimæ memoriæ Pontifex Congrega-
'tionem de Auxiliis inſtituit, nihil de auctoritate
'ſua, cujus aſſertor vixit fortiſsimus, decedere
'arbitratus eſt, ſi Dominicanos Jeſuitaſque inter
'ſeſe diſceptantes non modo publice audiri patere-
'tur, ſed etiam latam a Conſultoribus ſententiam
'recognoſci aliquando juberet, ne Molinæ fautores
'lædi ſe vel minimum ac pene inauditos damnari,
'quod peperam clamabant, quererentur. Agnoſce-
'bat ſcilicet Beatiſsimus Papa auctoritatem illam
'primariam quæ Romanæ Cathedræ affixa eſt, non
'non lædi mutuis Theologorum collationibus,
'ut nulla ex parte Oecumenicorum Concilio-
'rum vis ac facultas imminuitur, neque il-
'lum quem præſentiſſimum habent, S. Spiri-
'tus afflatus vocatur in dubium, cum canoni-
'bus condendis publica Doctorum altercatio
'præmittitur. Jam vero cum omnis Gallicanæ Ec-
'cleſiæ Præſules id unum in votis habeant, ut nulli
'vel nutare in poſterum liceat, vel de rebus gra-
'viſſimis ubi judicatæ denuo fuerint contendere;
'neque alio quam parturiendæ pacis ſtudio ad Ro-
'manum apicem per literas confugerint; non du-
'bitamus viam illam ac rationem omnibus accep-
'tam fore qua publica tranquillitas apertiſſime
'continetur. Quod ſi nonnulli homines qui Romæ
'jam agunt, privatis affectibus ſic indulgent, ut
'propoſitionum mala fide confictarum qualemcum-
'que cenſuram ambiant, omne refugiant examen,
'quo pretioſum a vili, veritas ab errore, fides a
'perfidia ſecernatur; ſi humanis artibus procu-
'rant ne ſcripta ultro citroque partibus communi-
'cata ventilentur, ſi ad ipſum publicæ diſputationis
'nomen expaveſcunt, eamque omnibus modis ar-
'cere ſatagunt: Quis ex illa tergiverſatione non
'videat quam parum ſincere ad veritatis illuſtrandæ
'propoſitum acceſſerint, neque concludat cauſæ
'ſuæ æquitati merito illos diffidere quam coram ad-
'verſariis tueri refugiunt? Quis non ſibi perſua-
'deat arcano illos metu percelli, ne in ipſa Congre-
'gationis luce patefaciant quantum abhorrent a
'S. Auguſtini ſententia, cum eorum congreſſum
'reformident qui non domeſtico ſolum ſtudio &
'privata ſolertia, ſed longa etiam multorum anno-
'rum experientia captioſas omnes Neotericorum
'fallacias didicerunt, parati eas extemporanea con-
'futatione retegere? Hoc ipſum eſt tamen quod
'Jeſuitæ ac Jeſuitarum fautores Pariſiis jactitant,
'atque in eo ſunt toti ut ore rotundo pronuncient,
'nullam ſe Romæ admiſſuros eſſe vel diſputatio-
'nem publicam vel ſcriptorum communicationem.
'Quod quidem ſolo contemptu judicaremus dig-
'num, niſi res eſſet cum iis hominibus qui nullum
'non movent lapidem, nullas non agitant machi-
'nas, ut votis potiantur. Hinc eſt (Viri Clariſſimi)
'quod nos Lutetiæ forte agentes hanc Epiſtolam
'quaſi novum fidei veſtræ ac virtutis incitamentum
'conſcripſimus, a pluribus Eccleſiæ Gallicanæ An-
'tiſtitibus conſignandam ſi res moram pateretur,
'ſineretque Fratres noſtros per varias Regni Pro-
'vincias diſperſos admoneri. Facite illud ipſum er-
'go quod facitis, eam quam Vobis præſcripſimus
'viam inſiſtite, opprimendis ſcilicet fraudibus pa-
'cique comparandæ opportunam. Eam Congrega-
'tionem inſtantiſſimis precibus efflagitate, quæ
'voce & ſcripto peragatur; non ſeorſim ſed mutua
'inter ſe collatione. Sic vos mandatorum noſtro-
'rum memores ac ſponſæ ſuæ cauſam agentes indu-
'at Dominus virtute ex alto.

Pariſiis 28. Nov. 1652.

I do not here place the Subſcriptions of the Biſhops who writ this Letter to us, though the Original which hath them remains in my hands, becauſe they are the ſame who writ the following Letter to the Pope, and for that I think it not expedient to expoſe them without neceſſity to the cenſures of ſuch as may poſſibly be unſatisfi'd therewith.

A Letter of my LL. the Biſhops of *France* to the Pope, which was not deliver'd to him, but the tranſlation of it is to be ſeen, *Part. 6. Chap.* 11.

It was thus inſcribed; *Beatiſsimo Patri Innocentio Papæ X. Romam.* The Contents follow.

Beatiſſime Pater,

AD Epiſcopos & de tuenda veritate ſolicitos & Eccleſiaſtica pacis amantiſſimos, nullus poterat jucundior nuncius pervenire, quam qui paternum Sanctitatis Veſtræ ſtudium, & Apoſtolicam in ordinanda quam toties optaveramus Congregatione providentiam certiſſimis auctoribus eſtate ſuperiori referebat. Atque ubi primum id reſcivimus ex Doctoribus Theologis qui noſtro nomine tam grave negotium Romæ procurant, gaviſi ſumus ita feliciter impenſam ab illis operam, ut reſtituenda publica tranquillitatis viam propemodum unicam Summa Sedes probare ſeſe amplectique demonſtraret. Hinc ſpes nobis affulgere cœpit non minima poſt diſcuſſas calumniarum nebulas, poſt diſſipatam humanarum artium caliginem, fore ut oppreſſa veritas & atrociſſimis adverſariorum convitiis impetita, tot patronos tandem aliquando nanciſceretur quot judices: atque ubi conſtitutum eſſet de graviſſimis quæſtionibus Eccleſiaſticum judicium, & quale de rebus ad fidem ac doctrinam pertinentibus haberi jam olim conſuevit, in tranquilla hujus Congregationis expectatione nobis acquieſcen-

dum eſſe duximus. Cùm enim famoſas illas quinque propoſitiones, ſtructurâ ancipites, ſenſu æquivocas & ſubdolas, per homines ſibi addictos ideò tantùm ad libitum ſuum procudiſſent Jeſuitæ, ut S. Auguſtini *auctoritas funditùs convelleretur, neoterica Ludovici Molinæ opinio de Romanæ Congregationis ſententiis, de tot retro ſeculorum conſenſu, de Orthodoxa veterum Theologiæ Familiarum doctrina triumpharet, Sancti Divinæ gratiæ Doctoris exiſtimatio in tuto jam eſſe videbatur; poſtquam ad illud Tribunal devoluta erat, ex cujus glorioſa commendatione publicam obtinet toto orbe celebritatem. Verùm (Beatiſſime Pater) quanta fuerat hactenus ad hujus Congregationis rumorem exultatio noſtra, tanta nos repentinæ mutationis admiratio percellit, ex quo illi ipſi Doctores Theologi quibus ad Sanctitatem Veſtram Deputatis utimur, poſtremis literis ſignificarunt aliâ longè viâ tantum negotium procedere cœpiſſe, non haberi promiſſam Congregationem, in qua partes oppoſitæ mutuo congrederentur, vivâ voce coram inter ſe contenderent, & ſcriptis ultro citroque communicatis omnem fraudis ſuſpicionem amolirentur; ſed aliud jam penitus inſtitui, quam quòd annuente Sanctitate Veſtrâ ſeſe conſequutos reſcripſerant. Quod quidem ut à ſperatæ pacis ratione alienum videtur, ſic à nobis ſine intimo mœroris ſenſu diſci non potuit, cùm attendimus quanta inde publicis S.* Auguſtini *adverſariis accederet audacia, quæ malorum ſeges excreſceret, quàm opportuna inquietis hominibus præberetur occaſio novos longè lateque tumultus excitandi, quanta denique Romanæ Sedi adeoque ipſi Eccleſiæ labes aſpergeretur, ſi quod Molinæ fautores tot callidis molitionibus ambiunt, de propoſitionibus quo ſenſu præcipuè controvertuntur, aperta & expreſſa ſententia non ferretur, ac de iis ſine ſenſuum diſtinctione ad capitalem controverſiam accommodata judicium fieret, quo deinde S.* Auguſtini *hoſtes non modo in illum ejuſque diſcipulos, ſed in ipſius etiam Apoſtolicæ Cathedræ auctoritatem ac famam audacius abuti poſſent impoſterum.*

Patiatur Sanctitas Veſtra (Beatiſſime Pater) non noc pietatis minùs ac reverentiæ quàm doloris ac gemituum plenam expoſtulationem. Exiguæ ſcintillæ latum jam undique ſparſerunt incendium; mali vis improba non uno loco graſſatur, litigant filii, gemit Mater, in Patris providentia totius remedii ſumma poſita eſt. Magno æſtu res geritur, ſed quem Pontificia reſtinguat auctoritas, ſi de ſenſibus in quibus omnis contentio poſita eſt, judicium diſertis & perſpicuis verbis expreſſum proferatur, ut eorum qui contrarias hactenus ſententias tanto ardore propugnarunt, diſſenſiones finiat ac comprimat. Quod quidem ut fiat neque ulli ſuperſit exceptionis aut tergiverſationis locus, quædam imprimis quo in ſtatu res poſitas agnoſcimus, neceſſaria videntur. Primùm ut noſtris ad Sanctitatem Veſtram Delegatis facultas fiat liberè coram adverſariis qui præſentes ſunt, aperiendi quod ſentiunt, & omnes illorum technas retegendi. Deindè ut quæ ultrò citroque ad ſententiæ defenſionem prolata erunt, manu nemini ſuſpectâ in publicos commentarios referantur, rerum in commentarios relatarum apographa concedantur diſceptantibus, ipſique inter ſeſe mutuò ac bonâ fide communicent, quæ vel ad ſuam ſtabiliendam ſententiam vel ad impugnandam oppoſitam exhibuerint. Præterea ut Jeſuitæ, quibus tanquam Molinianæ novitatis aſſertoribus & apertis Auguſtinianæ doctrinæ hoſtibus præcipua contentionis ineundæ moles incumbit, in judicium tanquam primariæ partes accedant, præſertim cùm ſcripta jam Congregationi oblata fuerint, quæ Franciſcus Annatus ex hac Societate ſuo nomine Pariſiis palam edere auſus eſt. Demum ut D. Albizius à Congregatione abſtineat ob eas recuſationis cauſas quarum æquitas ipſa per ſeſe ſatis ſuperque elucеſcit. Denique ut Frater Modeſtus qui Franciſci Annati Librum à prælo recentem approbare veritus non eſt, ab eodem judicio ſemoveatur, nec inter Conſultores ferendæ ſententiæ jus obtineat, qui tam evidenti præjudicio mentem Molinæ patronis & in Sancti etiam Auguſtini auctoritatem declaravit.

Hæc ſunt (Beatiſſime Pater) non declinandi judicii conſilia, ſed ſubſidia ſtabiliendæ pacis. Speramus Sanctitati Veſtræ acceptas fore preces iſtas in hoc rerum cardine neceſſarias, juſtitiâ commendabiles, pietatis ac venerationis pleniſſimas, neque aliud ſpirantes quàm creditarum nobis animarum ſalutem & Cathedræ Veſtræ judiciique auctoritatem. Novimus Epiſcopalis Sarcinæ partem eſſe non minimam providere diligentiſſime, ut ſubditorum conſcientiæ Chriſtianâ pace ac tranquillitate ſine offendiculo perfruantur, neque impune nobis futurum, ſi dum ſuperſeminantur zizania, ſegniter dormiamus. Igitur ad Sanctitatem Veſtram iterum iterumque ſupplices accedimus, & poſt humillima pedum oſcula poſtulamus, ut non impar malo remedium adhibeat, eoque judicio lis tanta dirimatur, quod præcipuum controverſiæ caput definiat, errorem radicitus extirpet, pacemque certam & firmam ſtabiliat: Atque illud profectò futurum eſt, ſi qualem Congregationem Clemens VIII. & Paulus V. inſtituerant, talem Sanctitas Veſtra nobis annuat, diſceptaturis apertam & liberam, omni carentem invidiâ, celebritate ſolennem. Ita Sanctitatem Veſtram gratiæ auctor Chriſtus publico Chriſtiani orbis bono florentem ſemper & incolumem præſtet.

Beatiſſime Pater,

Sanctitatis Veſtræ

Humillimi & obſequentiſſimi filii

N. & N.

Datum Par. 6. Kal. Martii, 1653.

I have ſtill the Original of this Letter ſigned with the proper hands of two Prelates, who were then at *Paris*, and who added theſe words after their Subſcriptions; *De abſentia Fratrum noſtrorum.*

The

The Letter of M. de la Palafox *Biſhop of* Angelopolis *to Pope* Innocent *X. whereof mention is made,* Part. 3. Chap. 13.

An Advertiſement touching the Printing of the ſaid Letter in this Collection.

THis Letter was ſufficiently ſecret when I finiſh'd my *Journal*, and aſſign'd it to this Collection; but it hath ſince become very publick, being tranſlated into French, and publiſht in the year 1658. which Tranſlation the Curees of *Paris* very ſolidly defended in their IX. Writing againſt the vain and pittiful cavils of F. *Annat*. However, I conceive the inſertion of the Original Latin, not formerly printed, will not be unacceptable; beſides, that it may be preſerv'd in this Collection to ſerve for a teſtimony to Poſterity of the patience and zeal of a holy Biſhop of our time, as *M. de Palafox* was by the conſent of all *Spain*. I have already related in *Part.* 3. *Chap.* 13. how it fell into my hands, and how the following title came to be indors'd upon it.

Natalibus, doctrina, virtute verè Chriſtiana clariſſimi & illuſtriſſimi Viri Domini Ioannis de Palafox *& Mendoza Hiſpani & in America Epiſcopi Angelorum Populi, ac Conſilii Indiarum Decani, Epiſtola Sanctiſſima, Graviſſima.*

Ad Summum Pontificem Innocentium X. *de Feſuitarum Societate extinguenda, vel ſtricte reformanda ob venerabilis Eccleſiæ bonum.*

Beatiſſime Pater,

I. SAcris Tuæ Sanctitatis pedibus provolutus, Pater Beatiſſime, infinitas Deo & Apoſtolicæ Sedi gratias ago, quod tanta benignitate & humanitate Doctorem Silverium de Pineda Procuratorem meum foveris, ut quam breviſſimo tempore ad te miſſu, ad me remiſſum utroque mari Oceano & Mediterraneo, Italia, Hiſpania, Americaque peragratis conſpexerim, & ab eo literas Apoſtolicas ſuper dubia Oraculo ſapientiæ Tuæ propoſita, noſtros intellectus illuminantes, errores corrigentes, diſcordias ſedantes non ſine lachrymis præ hilaritate gratiarumque actione acceperim.

'II. Cui enim non erit lætitiæ ſtuporique videnti viginti & ſex quæſtiones controverſiaſque Eccleſiaſticas, auditis etiam prolixe partibus utriſque, & viſis actis per ſacram Congregationem a Te particulariter aſſignatam etiam ab occupatiſſimis Cardinalibus ſapientia & virtutibus eminentiſſimis & Romanæ Curiæ Prælatis, intra quatuor menſes diſſipatas, collatas, concluſas, deciſas & tandem expeditas fuiſſe? Ut jam deinde jure optimo, non ſine magna animi infirmitate ſi aliter fecerimus, ſacras illas voces debeamus non tantum attendere & audire, ſed obedire Prælatis quibus Apoſtolica Sedes inclamat, invitat, & ſuadet patribus animarum dicens, Venite filii, audite me, timorem Domini docebo vos: Et iterum, Omnes ſitientes venite ad me & ego reficiam vos, Ego enim ſum via, veritas & vita. Cujus cauſa, Pater Beatiſſime, exteris hujus Americæ nunciavi Paſtoribus cum muliere quæ convocavit amicas in Evangelio exclamans, Congratulamini mihi quia inveni drachmam quam perdideram: Ut omnibus pateat quanta brevitate, benignitate & humanitate Apoſtolica Sedes & Tua Paſtoralis vigilantia, & ſumma ſolicitudo & ſapientia dubitantibus reſpondeat, errantes dirigat, & mœrentes conſoletur.

'III. Sed heu! Pater Beatiſſime, nunquam in hac mortali conditione & miſeria hilaritas ſine mœſtitia, nunquam ſine novo diſcrimine tranquillitas, docente Divino Spiritu, Extrema gaudii luctum occupare. Ea eſt enim humanæ mentis & naturæ fragilitas, ut ſemper magis ac magis medicina indigeat, & nondum vulneribus primis oleo charitatis ſapientiæque Tuæ ſubſanatis, jam ſecunda ſuccedunt.

'IV. Sacerdotes, Beatiſſime Pater, ad Te miſſi, & ad ſacra Apoſtolorum limina viſitanda, me ab aſſertis Conſervatoribus, Regularibus & Religioſis Jeſuitis prætextu ſuorum privilegiorum aſſignatis (non aliam ob cauſam quam quod in animarum ſalutem & propugnationem Eccleſiaſticæ Juriſdictionis, & decretorum ſacri Concilii Tridentini incumberem, ut Congregationi ſacræ ſuper hoc negotio a Tua Sanctitate aſſignatæ patuit) de facto excommunicatum & aliis innumeris injuriis impetitum fuiſſe, — retulerunt, & ad alia ſcandala deveniſſe nunciarunt.

'V. Verum poſt eorum diſceſſum Religioſi Jeſuitæ majores turbas contra me & dignitatem meam excitarunt, acriores ſeditiones commoverunt, & injuriis atrocioribus dehoneſtarunt, & Clerum meum ac gregem creduliſſime vexantes, (liceat mihi ita enarrare cum ita eis feciſſe libuerit) in majores anguſtias redegerunt.

'VI. Cæco enim quodam quaſi furore perciti, Pater Beatiſſime, Religioſi iſti quos in Domino ſemper amavi ut amicos, & nunc ardentius ut inimicos diligo, videntes meos ſubditos Conſervatorum ſuorum invalidis excommunicationibus non aſſentiri, ſed ſuo amabili Paſtori, vocem ejus in ſuis edictis agnoſcentes, inhærere, ſe exiſtimantes contemptos in maximam iracundiam exarſerunt, & niſi eorum libidini & arbitrio meam dignitatem & baculum Paſtoralem ſubmitterem, de incarcerando Epiſcopo cogitarunt.

'VII. Cum autem hoc non ea qua deſiderabant facilitate conſequi poſſe viderent, quia horror ipſe facinoris ad defenſionem ſui proprii Paſtoris populos excitabat, non tantum alios Regulares tanquam pro communi eorum cauſa contra me convocarunt, ſed quod gravius eſt, prophanum & ſecularem gladium (Comitis ſcilicet de Salvatierra Viceregis qui mihi totius Regni viſitatori generali in protectionem miſerabilium Indorum incumbenti, quos ſui miniſtri maxime exagitabant, infenſiſſimus erat) etiam ingenti pecunia emptum,

'temeritate maxima exemptum, digladiantes, dig-
'nitatem meam, persona, gregem armis, incar-
'cerationibus Ecclesiasticorum & Secularium, &
'aliis quamplurimis injuriis vexarunt; etiam ho-
'minibus flagitiosissimis armatis, dieque destinato
'(is autem fuit festum Corporis Christi, eodem e-
'nim die conveniens erat ut traderetur Episcopus
'quo captus fuerat Episcoporum Episcopus) ut
'meam personam caperent, dignitate expoliarent,
'gregem diriperent. Interim jurisdictione Inqui-
'sitorum ad id per ipsos conducta prætextu quod
'excommunicationes nullas Conservatorum mei
'subditi parvifacerent, incarcerante Clericos &
'Laicos, & atrociora, nisi Conservatoribus obedi-
'rent, minitante.

VIII. Dum hæc omnia a Religiosis Iesuitis, &
'Conservatoribus, & Tribunalibus ad id convoca-
'tis geruntur, ego quantum adjuvante Domino
'potui pro grege, pro fide, pro Iurisdictione, pro
'Concilio, pro Apostolicis constitutionibus & re-
'gulis, quamvis solus laborare non destiti, non
'tantum Regulares censuris severissimis terrendo,
'& Seculares eisdem fulminibus, & edictis, & epi-
'stolis, & voce, & sermone intra ordinem & obe-
'dientiam continendo, sed etiam, cum parum hoc
'proficeret, contemnebant enim Iesuitæ censuras
'Ecclesiasticas, & vinculis earum innodati, su-
'spensi & irregulares publice celebrabant, sacra-
'menta ministrabant, invito Episcopo etiam in non
'suis Ecclesiis prædicabant populo, Secularium
'confessiones audiebant, Viceregem & auditores
'Regios exhortatus sum, ut aliqua congruenti mo-
'deratione & remedio, missis ad id aliquibus de meo
'Capitulo Commissariis, differentiæ istæ & discor-
'diæ sedarentur, salva tamen tuæ Sanctitatis irre-
'fragabili decisione; & interim Respublica quieta,
'fidelium Ecclesia pacifica, & omnium suspensi animi
'sententiam Apostolicam expectarent.

'IX. Sed Religiosi Iesuitæ, Pater Sanctissime,
'gladio seculari armati & Archiepiscopo Mexicano
'Joanne de Munnozca non tantum fautore sed au-
'ctore duceque freti, & omnibus pene Regni
'tribunalibus variis artibus in suam potestatem re-
'dactis, nullam compositionem aut concordiam
'admittere volentes, Commissariis Ecclesiasticis
'ignominiose dimissis, imo expulsis, non pacem,
'non inducias, sed bellum cruentissimum indicen-
'tes; nisi me meamque jurisdictionem & baculum
'Pastoralem, arbitrio ipsorum & suorum Conser-
'vatorum, quos ego tanquam auctores hujus mi-
'serabilis schismatis paulo ante anathemate percus-
'seram, submissem, cædes, carceres, exilia, pro-
'scriptiones, si aliter facerem, comminantur.

X. Ruptis ab eis honestæ concordiæ articulis, a
'me ut tanta scandala vitarentur propositis, acrius
'Religiosi Jesuitæ bellum contra meam dignitatem
'gregemque repetunt & instaurant, plures Cleri-
'cos scilicet incarcerando, & hos honestiores, ele-
'ctum Episcopum de Honduras Vicarium meum
'Generalem, Virum doctissimum & honestissi-
'mum, manu seculari dirisime recludendo, &
'tandem meum gregem crudelissime omnibus mo-
'dis vexando, & iterum ardentiori affectu meam
'incarcerationem, aut extra Provinciam relegatio-
'nem, diversis machinationibus disponendo.

XI. Ad hos sacrilegos conatus, Pater Sanctissi-
'me, iterum excitati populi, Episcopum prope ante
'Vicegerem & Gubernatorem amantissimum, jam
'tot petitum insidiis injuriisque exagitatum intu-
'endo ad sui Pastoris & Ministrii Regii propugnati-
'onem convolant, & mortem subire parati, & sua
'etiam vita Pastoris vitam defendere contendunt.
'Et ita divisio Regno & in partes distracto, brachio
'seculari, & Jesuitis, & Conservatoribus contra
'Episcopum & Ecclesiasticam Iurisdictionem, popu-
'lis autem et Clero pro Jurisdictione & Episco-
'po contendentibus, in summum periculum re-
'dacta Respublica est.

XII. Has inter angustias fluctuabat mens mea,
'æstuabat animus & concilium hærebat, exposcens
'a Deo etiam profusis lachrymis, ut viam mihi dig-
'naretur aperire, qua salva fieret pax publica, Iuris-
'dictio oppugnata et vita petita. Defereré enim Ec-
'clesiam, Jurisdictionem, & baculum Pastoralem Re-
'ligiosis Iesuitis ignaviter tradere, vilissimum: armis
'autem & sanguine filiorum spiritualium causam de-
'fendere, durissimum & dirissimum: nihil autem a-
'gere, sed Conservatorum iræ me meaq; committe-
're, nocentissimum &, imprudentissimum esse vi-
'debatur.

XIII. Quis enim, Pater Sanctissime, baculum
'Pastoralem, id est gladium Dei sine crimine tur-
'pissime tradet? Aut quis suas oves ardentisime
'diligens, & pro quibus seipsum impenderet, &
'mortem etiam subiret, præ dolore conspicere
'posset sociali bello inter se digladiantes & se ad
'invicem occidentes? Pugnam cruentissimam &
'tristissimam intuens pater utrorumque amantissi-
'mus, in qua vinci infelicitas, vincere credulitas
'erit! aut quis tandem vel propugnatione pacem,
'vel ignavia vitam disperderet?

XIV. Ideo utrinque angustias, utrinque peri-
'cula contuens, tanquam si in auribus personа-
'rent voces illæ Salvatoris suos Apostolos & Di-
'scipulos in simili casu docentis, fuga Ecclesiastica
'victoriam, non bello mortem, aut populorum
'jacturam prætendendam esse: dicebat enim,
'Cum persecuti vos fuerint in una civitate, fugite in
'aliam: statui honestissima fuga, non autem gladio
'crudeli & filiorum sanguine defœdato vitam & dig-
'nitatem meam propugnare.

XV. Videbam enim adversariorum mentes in id
'maxime tendere, ut meam caperent personam,
'aut in ipsa expugnatione perimerent, qua capta
'aut perempta, & de mitra captiva triumphum, &
'de grege spolia, et de causa victoriam reporta-
'rent; percusso enim Pastore quam facillime di-
'sperguntur et oves; posteaque falsis probati-
'onibus et calumniis et criminationibus adver-
'sariorum, veritas Pastoris indefensa et fa-
'ma acquisita cum ipso corpore occiso consepultæ
'jacerent.

XVI. Considerabam itidem, Regulares Jesui-
'tas ardenti furore agitatos in hos actus adeo ir-
'regulares prosilire, & in præceps dari non rati-
'one sed affectu, & quo major impetus, eo bre-
'vior, conatus enim iræ cito cadunt, & si primi
'illudant, secundi corruunt; nam etsi iracundia ab
'insania non nisi tempore distet, brevisque sit fu-
'ror; tamen quamvis mala, quia furor, tolerabi-
'lis tamen quia brevis, ideoque furorem istum per-
'secutionis quam citissime transitum existimavi
'more quidem fulminis quod uno eodemque mo-
'mento venit, percussit, abscessit.

XVII. Fuga ergo Rempublicam salvam fa-
'cere statuens, & meis pœnis adversariorum cul-
'pas,

'pas, imo & iras aut eludere aut delinire conſti-
'tuens, ne populus innocens noſtris omnium er-
'roribus plecteretur, commendato prius grege æ-
'terno Paſtori, relictis etiam tribus Vicariis Ge-
'neralibus, ut ſi forte abſentes, vel legitime impe-
'diti fuiſſent, unus pro alio Eccleſiaſticam Juriſ-
'dictionem defenderet; ſcripta etiam epiſtola Ca-
'pitulo in qua cauſas meæ ad tempus diſceſſionis
'narravi, & ad defenſionem Eccleſiaſticæ Juriſ-
'dictionis excitavi, duobus famulis tantum, Se-
'cretario ſcilicet, & eo qui mihi erat a confeſſio-
'nibus, comitantibus; exteros familiares per di-
'verſas vias mittens, ut confuſione ipſa inimici
'mei diſtracti, ubi ego delitescerem ignorarent;
'in montibus quæſivi refugium, & inter ſerpen-
'tes, ſcorpioneſque & animalia peſtifera, quorum
'hæc regio feraciſſima eſt, ſecuritatem & ſocieta-
'tem quam in hac Religioſorum implacabili ſo-
'cietate invenire non potui.

XVIII. Ubi poſtquam per viginti dies non
'ſine magno vitæ periculo & alimentorum penu-
'ria (aliquando enim ſolo pane tribulationis &
'aqua lachrymarum paſcebamur) tandem in quo-
'dam parvo tuguriolo per quatuor menſes deli-
'tui, exquiſitiſſimis interim modis a Religioſis
'Jeſuitis quæſitus, & pecunia maxima expenſa, ut
'inventus aut baculum Paſtoralem traderem, aut
'me vita exuerent & occiderent.

XIX. Hoc modo hiſque periculis & anguſti-
'is ſalva Reſpublica fuit, & ſi non pax ſpiritua-
'lis, ſaltem temporalis & publica reddita eſt Reg-
'no. Nam ſpiritualis tranquillitas, Pater Bea-
'tiſſime, ubi cum Jeſuitis res agitur, ſolum a
'Jeſu Chriſto, & a Tua Sanctitate ejus Vicario
'reddi ſtabilirique poteſt: adeo enim terribilis eſt
'ſi non reformetur eorum in Eccleſia univerſali
'potentia, adeo ampliſſimæ facultates, honores,
'divitiæ, ut omnibus dignitatibus, legibus, Con-
'ciliis & Apoſtolicis conſtitutionibus potentiores
'exiſtant; ita ut neceſſe Epiſcopis ſit (ſaltem in
'his partibus) aut in concertatione mori, & pro
'cauſa cadere & ſuccumbere, aut ſuis nutibus ob-
'ſecundare, aut ad minus ſummo diſcrimine, pe-
'riculis, expenſis, incommoditatibus, falſiſque
'eorum criminationibus illaqueatis dubium exi-
'tum de ſanctiſſima & juſtiſſima cauſa expectare.

XX. Cum ergo viri Jeſuitæ fruſtra Epiſco-
'pum carceri quæſiviſſent, gregem ipſius vexare
'& miſerabiliter perſequi & affligere ſtatuerunt,
'ad hoſque ſequentes actus non ſine maximo po-
'pulorum ſcandalo proceſſere.

XXI. Primo enim ſuos aſſertos Conſervato-
'res Religioſos Dominicanos e Mexico in civita-
'tem Angelorum, ubi mea Cathedralis ſedes præ-
'eminet, maxima Fratrum ſuorum & Jeſuita-
'rum comitante manu, incredibili pompa, pluri-
'mis curribus ad eorum adventum congregatis
'adducunt, ignorantem etiam plebem Religioſis
'Jeſuitis monentibus, & per compita & plateas
'equitando clamantibus, ut genua flecterent duo-
'bus illis Fratribus Dominicanis aſſertis Conſer-
'vatoribus (a me paulo ante excommunicationis
'fulmine & anathemate ut prædixi perculſis) ip-
'ſos aſſerentibus eſſe Papas & Pontifices Summos,
'& ut plus hæc ſuaderent, poſtquam ipſos cum
'cruce proceſſionaliter extra claustra Fratres ſui
'Ordinis ſuſcipiunt, non tam ſuadent quam ju-
'bent Jeſuitæ, qui eos conduxerant, erigere tri-
'bunal, creare Fiſcales, & apparitores ac Notarios
'nominare.

XXII. Deinde per platens galeris ſericis &
'violaceo colore exornatis incredibili faſtu cir-
'cumducunt, & etiam prope Epiſcopale palatium,
'ut majori contemptu de dignitate Epiſcopali tri-
'umpharent, maxima comitante Regularium ca-
'terva, cum ſuis apparitoribus & miniſtris, cur-
'ribus pluribus vecti circumambulant, et tandem
'omnia quæ ſanctum Concilium Tridentinum e-
'tiam legitimis Conſervatoribus prohibet, Conſer-
'ſervatores iſti intruſi patraverunt.

XXIII. Deinde tribunali erecto, et his om-
'nibus ſumma jactantia geſtis, omnes Eccleſiaſti-
'cos et miſeros ſeculares variis modis et moleſti-
'is vexant, alios excommunicationibus, alios bo-
'norum ſuorum diſtractionibus, alios ſcculari ma-
'nu, exilio, vinculis, et injuriis, alios aliis artibus
'diriſſime perſequuntur.

XXIV. Doctorem enim D. Manuelem Bravo
'de Sobremonte Cathedralis Eccleſiæ Theſaura-
'rium, Doctorem D. Ludovicum de Vongora
'antiquiorem Canonicum, Doctorem D. Nico-
'laum de Aſperilla Portionarium, Sacerdotes ho-
'neſtos et doctos per manum prophanam ab Ec-
'cleſia et Diœceſi relegant, Archidiaconum Ec-
'cleſiæ Cathedralis, Doctorem D. Ildefonſum de
'Cuevas et Avalos, Licentiatum D. Petrum de
'Angulo, Doctorem D. Andream de Luci, Bac-
'calaureum Franciſcum de Requeſia, Capitulares
'et Sacerdotes, itidem viros eruditos et corda-
'tos, fuga ſalutem petere cogunt; alios etiam Sa-
'cerdotes et ſeculares partim incarcerant, partim
'relegant, partim in angulis latere compellunt,
'et populum omnem ſuis deferre fidem invali-
'dis cenſuris et edictis, minis ſuppliciiſque in-
'tentant.

XXV. His actis ad cauſæ ſententiam illi Fra-
'tres Conſervatores in hac cauſa procedunt, de-
'clarantes et publico edicto pronunciantes, Epiſ-
'copum, et ſuum Proviſorem Vicarium Genera-
'lem injuriis affeciſſe Religioſos Jeſuitas in ex-
'poſcendo ab eis licentias prædicandi et audiendi
'ſecularium confeſſiones, et in prohibendo ut
'uſquequo eas exhiberent, a confeſſionibus abſti-
'nerent. Quamvis mihi certiſime conſtaret eos
'neque meas, neque meorum Anteceſſorum habe-
're licentias.

XXVI. Sententia ita lata, et in publicis Ec-
'cleſiarum ſuggeſtis publicata, ad alia atrociora
'procedunt, minis, præmiis et aliis artibus ſua-
'dendo Capitularibus, imo et aliquos compellen-
'do, ut Sedem vacantem publicarent, brachio
'ſeculari ad id implorato, et hoc præſentibus imo
'et intra Diœceſim exiſtentibus Epiſcopo proprio,
'Proviſore, Vicario Generali non tantum uno
'ſed tribus, et his non obſtantibus declarat Capi-
'tulum populo Sedem vacantem eſſe.

XXVII. Jam hoc conſecuti Jeſuitæ qui hæc
'omnia machinati fuerant, Juriſdictionem Eccle-
'ſiaſticam invadunt, uſurpant, dilacerant, adulte-
'rium ſpirituale committunt, nefarium altare con-
'tra legitimum altare erigunt, alios Eccleſiaſticos
'Officiales, Proviſorem, Vicarium Generalem,
'etiam Vicarium Monialium nominant, et ab E-
'piſcopo nominatos amovent; Et huic Capitulo
'Sede-vacante-Jeſuitico prædicti Jeſuitæ licentias
'quaſdam confitendi et prædicandi ab alienis E-
'piſcopis

'piscopis obtentas (ex quibus quatuor tantum 'erant meorum Antecessorum) et certa privile-'gia quæ ad terras infidelium (quales hæ non sunt) 'et hæc temporalia et suspensa et finita dicto Capi-'tulo exhibent. Et tandem documenta hæc talia 'qualia, quæ noluerunt legitimo Episcopo et suo 'Vicario Generali exhibere, Capitulo per eos 'compacto et coadunato nulliter imo et sacrilige, 'Diœcesim vivente Episcopo gubernante, exhibu-'erunt.

XXVIII. Hisce privilegiis, et aliarum Diœcesi-'um Episcoporum licentiis visis a Capitulo Pseudo-'sede-vacante, edictum ab eo conficitur, secreto ta-'men ab ipsis Iesuitis compositum, et per omnia 'Ecclesiarum suggesta divulgatum, in quo omni-'bus fidelibus intimatur, Iesuitas Religiosos non 'egere licentiis Episcoporum propriæ Diocœsis ad 'confessiones secularium audiendas, propter sua 'privilegia, et si egerent, eas habere, & Capitulo 'exhibitas esse, et si non haberent, et sufficientes 'non essent, eas Capitulum generaliter etiam sine 'examine concedere libentissime, declarando adeo 'esse doctos Religiosos Iesuitas, ut nunquam fu-'isset credendum, eos sine legitimo titulo confes-'siones secularium audivisse. Alia etiam in hoc 'edicto subinferendo, Iurisdictioni Episcopali, & 'auctoritati Ecclesiæ & Tridentini Concilii & ani-'marum saluti nocentissima.

XXIX. Deinde censuras Ecclesiasticas a Vicario 'Generali Episcopi contra Conservatores & Iesui-'tas qui confessiones secularium sine licentia pro-'prii Pastoris audiebant, latas delent, auferunt, 'publice dilacerant; eas autem quæ contra Episco-'pum proprium ejusque Vicarium Generalem 'nulliter & indebite, ut a Tua Sanctitate declaratum 'est, latæ fuerant ab intrusis Conservatoribus, pa-'rietibus fixas relinquunt, videntibus et gementi-'bus non tantum omnibus Ecclesiasticæ disciplinæ 'amatoribus, sed populis etiam clamantibus & re-'clamantibus qui tot injurias Episcopo suo amantis-'simo inferri conspiciebant.

XXX. Deinde Capitulum hoc Pseudo-sede-va-'cante, contra Episcopum erectum, & a Iesuitis 'tanquam si essent ipsi de corpore Capituli dire-'ctum, omnia edicta quæ circa mores & Ecclesia-'sticorum & secularium reformationem fuerant sta-'bilita, in Episcopi odium abrogant.

XXXI. In Ecclesiis a quibus ego prophanos cibos '& commessationes prohibueram, iterum ipsi edere 'et sic eas polluere permittunt, Clericos, Regula-'resque quos ego ab audiendis secularium confes-'sionibus arcueram, ipsi approbant; honestos Sa-'cerdotes, modestos, spirituales, quos ego præmio 'afficeram, ipsi supplicio afficiunt; Seminaristas, 'Collegiorumque meorum cultores, quos ego 'tanquam Dei Ecclesiæ maxime necessarios pa-'terno educabam & instruebam affectu, ipsi 'molestant, et etiam de ipsis extinguendis confe-'runt.

XXXII. Claustralibus Virginibus quæ meis mo-'nitis, edictis et exhortationibus intra suæ profess-'onis septa libentissime continebantur, non tantum 'permissione, quod nefarium est, sed publicis ex-'hortationibus, quod nefandissimum, ut ad suspe-'ctas collucutiones Secularium & Regularium et 'Clericorum iterum redeant, suadent. Et tandem 'licentias innumerabiles Religiosis adolescenti-'bus ad audiendas mulierum confessiones con-'cedunt, et ut de alieno thesauro, de mea Eccles-'stica Iurisdictione profusissime prodigunt et im-'pendunt.

XXXIII. Hæc omnia me P. B. non late-'bant, imo ex tuguriolo meo in quo prostratus 'coram Christo crucifixo Domino jacebam, et pro 'populo gregeque miserabiliter afflicto profusis la-'chrymis efflagitabam, tanquam a specula oves 'crudelissime diripi, sponsam meam amantissi-'mam Ecclesiam dilacerari et impiissime vexari con-'spiciens, fractum Pastoralem baculum, mitram 'conculcatam oculis dolentissimis intuens, suspiria, 'gemitus, lamentationes mearum ovium irrepara-'biliter non minoribus gemitibus et suspiriis exau-'diens, etiam sine armis, etiam sine viribus, etiam 'prostratus, etiam solus, Divino tantum auxilio 'fretus, meum gregem curare non destiti.

XXXIV. Illic enim tanquam ex carcere, si non 'eodem spiritu, saltem primitivorum præsulum ex-'emplo, literis, nunciis, manuscriptis Pastoralibus 'Episcopis jurare, suadere, consulere, consolari 'studui, ut in fide et charitate permanentes, forti-'tudine ærumnas, constantia tribulationes, pati-'entia persecutiones superarent, et a confessioni-'bus et prædicationibus eorum, qui Diœcesani Præ-'lati licentias non habebant, abstinerent et fugerent, 'quod pietate divina, non meæ humilitatis et fra-'gilitatis viribus maxima ex parte obtinui, ita ut 'pauciissimi fuerint in hisce innumerabilis multitudi-'nis populis, qui etiam tot incarcerationibus et re-'legationibus comminati, Religiosis Iesuitis et 'assertis Conservatoribus fidem detulerint, et ad-'hæserint.

XXXV. Sed Religiosi isti, alias admodum docti 'et perfecti, potentia potentiam defendentes et ex 'abysso ad abyssum præcipiti cursu prolapsi, tanto 'plus ira excandescentes, quanto populos a suo 'pastore divellere non posse, imo ipsis Iesuitis 'offensissimos esse conspiciebant, Iudices Secula-'res expensa maxima pecuniarum quantitate con-'ducunt, qui sub prætextu seditionis (antiquum 'enim est, P. B. Ecclesiarum Prælatos qui in anima-'rum salutem incumbunt, et Ecclesiasticam Iuris-'dictionem propugnant, seditiosos vocare, et com-'movisse turbas eis imputare, incipientes a Galilæa 'usque ad Hierusalem, et aliis ejusdem farinæ ca-'lumniis exemplo Salvatoris impetere) criminalis-'simum processum contra me scribunt, testes vio-'lentissime cogunt, alios pecunia corrumpunt, ali-'os aliis artibus compellunt, alios attrahunt et 'alliciunt, ut deponant et etiam jure jurando affir-'ment, me contra Reip. salutem, quæ mihi charior 'semper vita extitit, machinatum esse, et uno eo-'demque tempore a septem Iudicibus (tanta est, 'P. B. Iesuitarum potentia) in mea ipsa Diœcesi, 'imo et Episcopali civitate simul cum grege aman-'tissimo syndicatus fui, a tribus scilicet seculari-'bus a Vicerege missis, a duobus Regularibus, vi-'delicet Conservatoribus, et ab aliis duobus Eccle-'siasticis Sacerdotibus, et ab ipsa Societate expulsis, 'Inquisitionis Commissariis, et his septem judicibus, 'S.P. talibus moribus defædatis, quos modestia tacet, 'et zelus dolet.

XXXVI. Sed Deo infinitas gratias ago qui ut 'superbis restitit, humiles et propter suam causam 'persecutionem patientes protegit et defendit; tot 'enim judicibus, tot testibus inter se convenienti-'bus & conspirantibus, imo et ipsas depositiones et

acta

'acta propalantibus inter se & ad eundem finem dirigentibus, dignitate aliquid mea indignum Episcopali; etiam nulliter & violenter probare minime potuerunt; sed declarationes vagas vilium hominum coacevarunt, in quibus generaliter asserebatur, me maximam seditionem excitasse & terribilibus injuriis Jesuitas affeciisse, quod videlicet confessiones audire sine licentia Episcopi prohibuissem, & ad ordinem Concilii Tridentini & Gregorii XV. constitutionis decreta ipsos per legitimos tramites redegissem.

XXXVII. Elusa ergo processalis formæ persecutione, P. B. quia Iesuitæ nihil probabant neque his facinoribus obtinebant, imo populi magis ac magis ab eis aversi, ipsisque infensi pro Pastore suo certabant, & ejus consiliis & exhortationibus inhærebant, jam ruptis verecundiæ & religiosæ modestiæ vinculis, ad aliam atrociorem formam, me meamque famam, dignitatem, personam persequendi processere.

XXXVIII. Convocatis enim Scholasticis suis (quos alia certe doctrina imbuere debuissent) prætextu solemnitatis S. P. Ignatii sui Fundatoris (cujus animam sanctissimam maxime hæc omnia abhorrere & abominari compertissimum est) choreas scelestissimas (*mascaras* Hispani vocant) constituerunt, in quibus in contemptum meæ personæ, dignitatisque & omnium Sacerdotum qui inter cæteros vita arctiori & honestiori fulgebant, & inter hos Procuratorem meum Sylverium de Pineda, qui tunc Romæ aderat; & Tua sanctissima præsentia fruebatur, horribilibus larvis ac gesticulationibus & nefariis aliis modis, Episcopum, Sacerdotes, sanctas & venerabiles Moniales, dignitatem Episcopalem, imo & Catholicam Religionem infamarunt, irriserunt, illuserunt.

XXXIX. Larvati enim & has personas sacras infami habitu tanquam in statuis per civitatem totam medio diei tempore circumgestantes, orationem sanctissimam & devotissimam Dominicam simulque Angelicam aliis profanis verbis immixtis turpissime decantantes, has infandas choreas per civitatem prædictam Iesuitici scholares circumducentes, & a suis propriis domibus educentes, in solo Christiano et Catholicissimo, gentilicia & hæretica theatralia facinora contra Dei Ecclesiam, suosque Episcopos & Sacerdotes audacissime perpetrarunt.

XL. Aliqui enim eorum, P. B. infames cantilenas supradictæ orationi Dominicæ immiscentes, pro Libera nos a malo, quod in fine dicitur, decantabant, Sed libera nos a Palafox, nempe quia ego a malo (quod est intra limites suæ professionis non contineri) Iesuitas liberare, et in ordinem redigere conatus fuerim. Eodem pene modo salutationem Angelicam corrumpentes, maledictis in eundem finem tendentibus deturpabant.

XLI. Quidam de ipsis, impuris bovis armis signando seipsum (quod Ethnicos contra Christianos feciisse non traditur) cunctis videntibus clamando pronunciabat: Hæc sunt arma perfecti et veri Christiani, cornua tauri pro cruce sanctissima demonstrando.

XLII. Alius autem in altera manu dulcissimi pueri Iesu imaginem, in alia impudicissimum instrumentum portabat, piissimi nominis et infantiæ Iesu devotioni illudendo.

XLIII. Alius equi cauda pendentem baculum Pastoralem portabat & in ipsis stapedis depicta mitra Episcopali equitabat, ut conculcatam pedibus exprobraret.

XLIV. Deinde insolentissima carmina, & incredibiliter sacrilega et satyrica contra Clerum et Episcopum in populo spargebant, gloriantes seipsos Iesuitas Episcopum vicisse et de eo triumphasse, ipsi quidem victi, superati et triumphati a sua ipsamet impotentissima potentia; Plurima etiam epigrammata Hispano sermone spectatoribus tradiderunt famæ Pastoris et Cleri existimationi detrahentia, et inter alia sequens, quod quia maxime explicat quanto errore teneantur Religiosi Iesuitæ; qui repagula suarum constitutionum rumpentes intrá sua septa contineri non valent, hic inseri, P. B. non impertinens judicavi.

Oy con gallardo denuedo
Se opone la Compannia
A la formal heregia.

XLV. Hucusque, P. B. potuit spiritualis ista obcæcatio mentis procedere; cum enim ego defenderim S. Concilium Tridentinum, Constitutiones Apostolicas, decreta Pontificia, salutem animarum, hæc omnia, quia eos ligant et arctant, hæretica esse populis Iesuitæ suadent et suggerunt. Expugnare autem Constitutiones Apostolicas, decreta Oecumenici Concilii Tridentini contemnere, Pontificias decisiones evertere, Diœcesim invadere, Episcopum a sua Sede manu seculari detrudere, non solum injuriis sed etiam armis impetere, irridendoque et illudendo non tantum Episcopum sed etiam Clerum et Religionem Christianam maledictis infamare, hoc Catholicum, sanctum, juridicum docent.

XLVI. Conservatores interim non aliis artibus, aut decentiori forma Pontificiam dignitatem, qua se jactabant exornatos, deturpabant: cum enim honestis moribus, cordatis verbis, incessu in omnibus religioso eam aliquo modo repræsentare deberent, comœdiis et publicis commessationibus, alearum ludis, mulierum impudicarum choreis, et musicis interessendo et aliis luxuriæ inhonestis oblectamentis, qui se in edictis Apostolicam personam repræsentare et Apostolica dignitate fulgere jactabant, non sanctissimorum Pontificum virtutes, vitæque candorem imitantes, sed perditorum hominum vitiis personatam et fictam Pontificis Summi dignitatem et imaginem defœdarunt, hanc etiam non contemnendam notam et injuriam Sedi Apostolicæ subinferentes, ita ut de ea talia possint existimari; dignitas enim sacra et Apostolica non solum vere sed etiam ficte aut invalide aut nulliter repræsentata, cum decore et auctoritate, et virtutibus, oculis fidelium, præcipue Neophytorum, in his partibus remotissimis proponenda est.

XLVII. Transactis jam fere quatuor mensibus, quibus hæc omnia Iesuitæ Religiosi non admodum religiose supra dorsum meum fabricavere: ecce in portu Classis Regia ab Hispania adventaverat, et in ea mandata, quibus continebatur ut Comes de Salvatierra Prorex (qui Religiosos Iesuitas cæco nutu fovebat, ab eisque Regni Gubernator etiam in propria Iesuitarum causa gubernabatur)

in

'in Americam Meridionalem transiret, Episcopo 'Lucatanensi a Rege Catholico assignato successo- 're, & hoc interim dum mittitur Iudex, qui de 'primis ad Tuam Sanctitatem delatis facinoribus 'contra meam dignitatem cognosceret: hæc e- 'nim posteriora nondum Regi & suo Regali In- 'diarum Consilio propter temporis angustias inno- 'tuerant.

XLVIII. Hoc nuncio allato, aliquo modo persecu- 'tionis hujus rabies temperata est, & cum jam intra 'Regnum Episcopus Lucatanensis existeret: quam- 'vis certis de caulis ei a Comite Prorege Regni gu- 'bernacula minime traderentur, mihi tamen jam 'tempus adesse in meam amantissimam Ecclesiam 'iterum redeundi, & quos filios absens Epistolis 'secretis consolabar, præsens exhilarandos existi- 'mavi.

XLIX. Quod cum statuissem, scribens prius Pro- 'regi & Auditoribus Regiis, qui duabus diætis a 'mea Diocœsi distant, & populum in me ingenti 'lætitia affectum spectare cognoscens, & non ig- 'norans ad versariorum meorum dilationes & artes, 'quibus etiam sancta et pertecta sinistre admodum 'interpretantur, ne lætitiam istam & hilaritatem 'populi honestissimam, tanquam seditionem incu- 'sarent & in scandalum publicum verterent, in me- 'dio noctis silentio Episcopale meum palatium in- 'travi. Quod sentientes populi, qui suum con- 'spicere Pastorem tot lachrymis quæsitum et expe- 'ctatum ardentissime desiderabant, ad me summo 'mane convolant; fractis etiam portarum repagu- 'lis, Episcopum suum amplexantur, lachrymis 'profusis proclamant, salutant, plaudunt, exoscu- 'lantur, & per quatuor dies continuos copiam mei 'faciens, plusquam sex millia hominum, mulierum, 'infantium, qui ad me palatiumque meum concur- 'rere, consolatus sum.

L. Patres vero Iesuitæ, qui tam præcipiti cursu 'ad me adventare populum maximo animi dolore 'conspiciunt, videntes nihil proficere, quia totus 'mundus vadit post eum, iterum atque iterum aliis 'et atrocioribus criminationibus in me meamque 'dignitatem insurgunt.

LI. Iterum enim Viceregem Comitem adeunt, 'suadent, clamant, incendunt, affirmantes hunc 'concursum populorum seditionem esse, Regnum 'omne mihi pacis publicæ inimico adhærere, meo 'advenru exultare, & quid supereſt nisi solum 'Regnum? Ideoque Cathedralem meam Sedem, 'Iurisdictionemque Ecclesiasticam, qua me præ- 'sumpti Conservatores expoliaverunt, mihi tra- 'dere & restituere, Regi Regnoque nocentissi- 'mum esse futurum.

LII. Hisce artibus & calumniis Epistolas a Co- 'mite Viceregе obtinent, quibus intimatur Capi- 'tulo pseudo-sede-vacante a Iesuitis machinato, ut 'proprio Pastori Iurisdictionem usurpatam minime 'concederent, nec restituerent. Quo non ob- 'stante major & sanior Capitularium pars, quæ 'jam ab exilio redierat, obedientiam mihi debitam 'præbuit; alia minori, quæ Iesuitis inhærebat, pro- 'prio Episcopo resistente.

LIII. Iterum ergo, P. B. angustiæ, iterum schis- 'ma, iterum aquæ tribulationum intraverunt usque 'ad animam meam; populus enim pro Episcopo, 'Prorex Comes pro Iesuitis stabat. Cum ergo viri 'isti religiosi semper instarent ne me Diœcesim me- 'am gubernare Prorex permitteret, nisi porrecta 'manu de nihil innovando in causa Iesuitarum; 'considerans ego et mecum perpendens, imo viros 'doctos & cordatos consulens, aliquando neces- 'rium esse membrum putridum pro toto corpore 'offerre, & aliqua etiam alias non tolerabilia per- 'mitti, & tolerari debere ut non scandalizemus, 'sicut Dominus Petro, cum tributum ab eo posce- 'retur, dixit, disciplinam etiam Ecclesiasticam dissi- 'patam intuens, Monialium conventus quos ego 'reformatos reliqueram, relaxatos, Clerum quem 'ego tranquillissimum & virtutibus admodum præ- 'ditum, jam censura & jurisdictione Ecclesiastica 'laxata, non eo quo decebat ordine et honore 'florere, & tandem tali schismate gubernatam 'Diœcesim, ut neque legitime Sacramenta mini- 'strarentur, neque sententiæ Ecclesiasticæ rite fer- 'rentur, neque quidquam per suos tramites dire- 'ctum esse videretur, tandem pro publica pace (cer- 'tis factis prius juridice protestationibus super 'præmissa & a Conservatoribus perpetrata) 'quousque a Tua Sanctitate materia hæc dirimen re- 'tur, de non innovando promisi.

LIV. Quo facto intra paucos menses iterum alia 'navis ab Hispania pervenit, in qua literæ regiæ 'sunt delatæ super hac causa, quibus expresse 'Comiti Viceregi jubebatur, ut officium deponeret '& provincia excederet, Episcopus Lucatanensis 'gubernaret, gravissima etiam increpatione super- 'addita Proregi, quod Iesuitis contra ipsas etiam 'leges Regias adeo impotenter & sine delectu & 'judicio in causa injustissima pro eorum arbitrio au- 'xiliatus fuisset, mihique Ministro Regio, Consilii 'Indiarum Decano & Episcopo, & paulo ante Pro- 'regi in salutem animarum incumbenti tot & tanta 'incommoda tribulationesque intulisset. Eodem 'modo & majori severitate Rex Catholicissimus & 'clementissimus meus Conservatores præsumptos '& Provinciales Dominicanorum & Iesuitarum, 'qui hæc omnia fuerant machinati, increpavit, & 'nullitatem omnium quæ a Comite Prorege in 'favorem Iesuitarum facta sunt, declaravit, & 'hoc nondum ei patentibus posterioribus eorum 'facinoribus.

LV. Sed Iesuitæ, qui non pro fide aut veritate, 'sed pro sua in populis existimatione decertabant, 'neque his decretis Regiis schedulisque assenserunt, 'imo neque eas accepisse fateri voluerunt, sed 'contrarium divulgantes toto eo tempore, quo 'Prorex Comes Regni gubernacula retinebat, hæc 'omnia occultarunt, populis suadentes, fictis 'etiam Epistolis evulgatis, se vicisse, superasse, tri- 'amphasse, & ita quos ipsi deceperunt, in suis 'erroribus conservabant.

LVI. Verum postquam Episcopus Lucatanensis 'Regni gubernationem susceptt, jam aliquo modo 'clarior veritas (etsi aliquantulum a Iesuitis sup- 'pressa,) fulgentior justitia, efficaciora mandata 'Regis omnibus extitere, & ego mea jurisdictio- 'ne Ecclesiastica jam in aliqualem libertatem vindi- 'cata, fragmenta laceratæ tunicæ Petri, jurisdicti- 'onem disciplinamque relaxatam, fractum Pastora- 'lem baculum, mitram conculcatam, sponsalem 'annulum a digito evulsum, non sine lacrymis & 'ingenti dolore talia videns conspicienque, re- 'cuperavi, recollegi, consolidavi, erexi, & vul- 'neratæ dignitatis plagas quomodo licuit, cu- 'ravi.

LVII. Plurimos enim subditos meos tam Eccleſi- 'asticos

'aſticos quam Seculares, qui conſtanter paſſi ſunt, 'laudavi, imo & aliquos præmio affeci; qui autem 'animi potius fragilitate quam malignitate deliqueſ 'rant, in ipſis quidem mihi omnibus fragiliori par-'cendo, eos abſolvi, alios vero qui cupiditate ve-'hementi, aut ambitione inordinata, aut Paſtoris 'odio, aut in ſecularem poteſtatem adulatione & 'propenſione agitati contra mitram conſpiraverant, 'correctos, ſed non ſine Eccleſiaſtica moderatione, 'emendatos dimiſi.

LVIII. Quoſdam vero, qui pecunia Ieſuitica 'corrupti contumaciſſime ſuos errores defendebant, '& noceniiſſima hujus Eccleſiaſticæ ſeditionis & 'ſchiſmatis capita, etiam ſe de hoc ſcelere glori-'ando, extitere, & neque ipſum vocati, imo ro-'gati a proprio Paſtore ut in viam veritatis redirent, 'recognoſcere voluerunt, ſed ex domibus Ieſuita-'rum, quo refugerant, plurima maledicta in 'in me & in meam dignitatem jaciebant (facto 'prius juridice per abſentiam proceſſu & legitime 'concluſo) canonicis conſtitutionibus & ſacris A-'poſtolicis decretis, & eorum deciſione ſubnixus, 'per meum Proviſorem Epiſcopum electum de 'Honduras eos pœnis cenſuriiſque ſubjeci.

LIX. Deinde voce, epiſtolis, edictis, concioni-'bus, quantum mea fragilitas valuit, priſtinos ſtatus 'animabus reſtituti procuravi, & hoc quantum at-'tinet ad ſubditos meos tam Eccleſiaſticos quam ſe-'culares.

LX. Verum quoad Regulares exemptos, Con-'ſervatores ſcilicet & Ieſuitas, & qui eis adhæſe-'rant nihil profui, imo & poſt Tuæ Sanctitatis 'Breve 16. Maii anno iſto 1648. expeditum, mihi 'per Doctorem Silverium de Pineda delatum, ipſis 'intimatum, poſt ipſas etiam Regales declarationes, 'quæ in claſſi Regia per menſem Septembris in por-'tum appulere, notitificatas, ſemper, ut inſerius 'dicam, in ſuo errore Ieſuitæ verſantur, & vinculis 'excommunicationis innodati, irregulares, & ſuſ-'penſi publice celebrant.

LXI. His enim Pontificiis Regalibuſque decretis 'reſpondent Religioſi Ieſuitæ, Breve videlicet 'Sanctitatis Tuæ hac ſuper cauſa expeditum Romæ '16 die Maii, anno 1648. viribus eſſe evacua-'tum. Primo quod ab Indiarum Conſilio minime 'approbatum ſit, & hæc allegant quamvis decretis 'ſcheduliſque Regiis contrarium ſtatutum eſt. Bre-'via enim quæ cum citatione partium, & in con-'tradictorio judicio in Romana Curia obtinentur, 'patefieri Indiarum Conſilio minime jubentur, 'ſed tantum ea quæ ad Patronatum pertinent, ut ſi 'quid ſubreptitie contra conceſſa a Tua Pontificum-'que Anteceſſorum Tuorum benignitate, benefi-'centiſſime Catholicæ Hiſpaniæ Coronæ fuerit im-'petratum, Catholiciſſimi & piiſſimi Regis & Ec-'cleſiæ Romanæ primogeniti precibus exauditis a 'Tua benevolentia reformetur.

LXII. Ideoque a Religioſis Ieſuitis præſens inter-'rogavi & interpellavi utrum verba illa, Paſce oves 'meas, a Domino in Tiberiadis littore Petro pro-'nunciata, a Senatu Regio fuerint approbata? 'an oratio Dominica? an Angelica ſalutatio? 'an fidei articuli? an Apoſtolorum ſymbolum? 'an ipſa fides Catholica & Romana talibus decretis 'in quocunque articulo indigeat?

LXIII. Ego enim qui per viginti annos *Catholi*-'ciſſimo Domino meo in ſuis Regiis *Conſiliis* inſer-'vivi, ejus mentem religioſiſſimam caſſens, & mi-'ram in Sedem Apoſtolicam obſervantiam, imo 'uſque ad ſanguinis effuſionem contra Infideles, 'Hæreticos & Schiſmaticos pro Petri *Cathedra* 'defendenda conſtantiam expertus, omnia ea quæ 'ad fidem pertinent, & quæ Religionem Catholi-'cam augent, atquæ animos ad æterna dirigunt, & 'quæ Sacramenta ſtatuunt, & quæ optimum admi-'niſtrandi ordinem introducunt; ac tuentur, & 'denique quæ mala vitant, aut bona juvant, a Re-'ge piiſſimo & religioſiſſimo, & ab Indiarum Sena-'toribus doctiſſimis & integerrimis non tantum ap-'probari, ſed etiam voce, legibus, pecuniis, viri-'buſque omnibus juvari & commendari compertiſ-'ſimum habeo.

LXIV. Secundo contra idem Breve Tuæ San-'ctitatis affirmant Ieſuitæ ſua privilegia conceſſa eſſe 'a Sede Apoſtolica propter merita, & in contra-'ctus tranſiſſe, & ideo pacta vocari potius quam 'privilegia, cujus cauſa a Tua Beatitudine revocari 'non poſſe.

LXV. Tertio quod huic proximum eſt, quia 'clauſulam habent ut quamvis de verbo ad ver-'bum de ogentur, non poſſint revocari, & ideo 'neque a Tua Sanctitate, ut Paulus *V.* in ſuo privi-'legio ſtatuit, quod incipit, Quantum Religio.

LXVI. Quarto tandem, quia Tuæ Sanctitatis 'Apoſtolicæ literæ ſuper hac cauſa expeditæ & San-'ctiſſimorum Pontificum Gregorii XV. & Urbani 'VIII. conſtitutiones, de quibus in eis mentio fit, 'non ſunt ab Eccleſia admiſſæ neque conſuetudini 'traditæ, & leges quæ non admittuntur, pro legi-'bus non computari. Et hæc Ieſuitæ contra Tuas 'literas, S. P. proferunt, & totis viribus defendere 'nituntur.

LXVII. Verum iſte quidem conſtitutionum A-'poſtolicarum & privilegiorum interpretandi Ieſui-'tarum modus non tantum negotio ipſo ingratus '& moleſtus eſt, ſed etiam doctrinæ fidei & Apo-'ſtolicæ Sedis auctoritati & dignitati moleſtiſſimus '& noceniiſſimus. Nam hac interpretatione au-'ctoritas & poteſtas Pontificum infringitur, Eccle-'ſiæ gubernatio turbatur, & omne ſacræ juriſdicti-'onis robur & dignitas debilitatur, & quod nefa-'rium eſt, omnes pene a Sede Apoſtolica conſtituti-'ones quæ quotidie magno Reipublicæ Chriſtianæ 'commodo ſtatuuntur & divulgantur, ad inanem & 'quandam vanam & umbratilem legum formam 'reducuntur.

LXVIII. Pontificia ſiquidem poteſtas non tan-'tum coarctatur, ſed minuitur, ſi Urbano VIII. 'minor ſit auctoritas ad revocandum quod ipſi vi-'debitur univerſalis Eccleſiæ commodo & Religio-'nis augmento utile revocari, ea poteſtate quæ 'Paulo V. fuit ad ſtatuendum.

LXIX. Nam ſi Pontificibus poſterioribus non 'licet reformare, quæ ab Anteceſſoribus ſanctiſſime 'conſtituta tractu temporis propter varias humana-'rum rerum viciſſitudines et cauſas reformatione vel 'mutatione indigeant, & quæ ipſi ſi viverent refor-'marent, poſterior quidem Pontifex erit minor 'dignitate, auctoritate et poteſtate anteriori, et 'orbata videbitur Eccleſia circa ea quæ remediis 'indigent, capite univerſali, et judice controver-'ſiarum ſupremo: et non tam Pontifices ſummi, fi-'dei directores et judices quam Anteceſſorum le-'gum conſtitutionumque vocabuntur executores: 'quod aſſerere nefandiſſimum eſt.

LXX. Leges enim condere, revocare, edere,

'temperare, et ad ſuam obſervantiam populos et
'Eccleſiaſticos Ordines compellere, cuicunque Vi-
'cario Chriſti Domini Romano Pontifici æqualiter
'competit ſine limitatione aliqua (ſalva ſolum na-
'turali lege et Divina) quod nemo Catholicus
'hucuſque negavit. Et præcipue hoc eſſe certiſſi-
'mum inconveniens conſtat, cum omnium fere ſive
'Cleri, ſive Cathedralium, ſive piorum locorum, ſive
'Regularium privilegia clauſulis eiſdem Ieſuitarum
'privilegiorum fulciantur, & propter propria meri-
'ta concedantur, et ita in nullo eorum Pontifices
'quid immutare poſſe dicendum eſſet.

LXXI. Quod quidem abſurdiſſimum eſt; nam
'ſemper in omnibus Apoſtolicis mandatis, conſti-
'tutionibus et privilegis clauſula hæc tacita, ſecreta
'et nunquam moritura viget, quæ omnibus aliis for-
'tius influere neminem etiam modice eruditum, la-
'et, videlicet, Salva ſemper in omnibus ſuprema A-
'poſtolicæ Sedis auctoritate, et majori Eccleſiæ uni-
'verſalis utilitate, quæ in ſtatuendis, erigendis, de-
'rogandis privilegiis et conſtitutionibus præeminet.

LXXII. In ultimo autem Ieſuitarum fundamento
'aſſerere acceptatas non eſſe ab Eccleſia, id eſt ab
'eis, (ita ego intelligo) has Apoſtolicas conſti-
'tutiones, nempe quia ipſorum adverſantur pri-
'vilegiis (ſi enim non adverſarentur, abſque dubio
'acceptarentur ab eis) audaciorem eſſe iſtam inpre-
'candi methodum quam a Tua Apoſtolica auctorita-
'te tolerari poſſit, Innocenti Sanctiſſime, exiſtimo.

LXXIII. Quamvis enim verum ſit leges univer-
'ſales aliquorum populorum aſſenſu ut obligent
'indigere, præcipue quando ſuperiorum præcepta
'non urgent, *neque eorum ſecundis juſſionibus re-*
'*pugnant*, vel deſidia corrigitur ſubditorum, tamen
'hac juris regula omnes & ſingulas, & eas quæ in
'contradictorio judicio latæ ſunt, Apoſtolicas con-
'ſtitutiones, vel quæ circa Sacramenta vel fidem a
'Pontificibus Romanis ſtatuuntur, vel quæ circa ad-
'miniſtrationem Sacramentorum afferunt juriſdicti-
'onem vel auferunt, interpretari, & a ſubditorum
'voluntate, aut ab eorum arbitrio Eccleſiaſticarum
'legum firmitatem pendere, & ſi nolint eas accep-
'tare, minime obligare, aſſerere, Eccleſiæ univer-
'ſali perniciosiſſimum eſſe quis non videt?

LXXIV. Si enim a voluntate pendet ſubdito-
'rum, conſtitutionum robur & validitas, vana
'eſt & nulla ſuperiorum quidem poteſtas. Et
'ſi Ieſuitæ nobis neceſſarii ſunt, ut ſua privi-
'legia ab Apoſtolica Sede conceſſa vel decla-
'rentur, vel moderentur, vel revocentur, &
'ſine eis Apoſtolica auctoritas non tenet, certe
'nunquam, Beatiſſime Pater, quietem habebimus,
'ſed in his diſſenſionum fluctibus jactabimur.

LXXV. Ideo hæc Ieſuitarum opinio, P. B.
'iſtaque inſpiratio vel illuminatio, & interpre-
'tandi Apoſtolicas conſtitutiones methodus, quia
'Apoſtolica quidem non eſt, Apoſtolica indiget
'virga cenſoria; nihil enim Apoſtolicæ Sedis ob-
'ſervantiæ, obedientiæ & reverentiæ ſapit, &
'hoc cum pluries dixerint mihi Ieſuitæ in confe-
'rentiis ſuper hac cauſa mecum habitis, pluries
'etiam, ut debui, facie ad faciem reſtiti; ipſi ta-
'men in eadem ſententia opinionibuſque ver-
'ſantur, & quamvis ſcriptis & typis edere non
'audent, tamen eis Ieſuitæ opinionibus vivunt,
'& ſua privilegia jam emortua, etiam in ipſis fu-
'neribus rediviva eſſe contendunt, & iis jam finitis
'& revocatis, cum maxima animarum pernicie, in
'foro interiori utuntur.

LXXVI. Ergo Patres Ieſuitæ jam rejectis San-
'ctitatis Tuæ decretis, non reverentius Regias
'declarationes ſuſceperunt; nam cum in eis re-
'ligioſiſſimus Rex, ſuuſque ampliſſimus Senatus
'idem quod Tua Sanctitas nobis Epiſcopis, &
'Regularibus, audientiæ Mexicanæ declaraſſet,
'ſcilicet Conſervatores in hoc caſu creari non de-
'bere, neque prætextu injuriarum Epiſcopum
'ejuſque Proviſorem, Cleros & Populos mole-
'ſtari potuiſſe, neque audientia Regali recuſata
'a Ieſuitis Religioſis Proregi adeo impotenter et
'cæco nutu eis auxiliari licuiſſe, intimatis ſchedulis
'reſponderunt Ieſuitæ, nihil hoc Regale decretum
'cauſæ ſuæ obeſſe; laici enim cum ſint tam Senatus
'quam Catholicus Rex, de cauſis ſpiritualibus
'cognoſcere non potuiſſe.

LXXVII. Itaque quando Prorex Comes de Sal-
'vatierra pro ipſis declaravit in ſpiritualibus Con-
'ſervatores Ieſuiticos legitime procedere et valide
'Eccleſiaſticam Juriſdictionem invadere & oppri-
'mere, & Ieſuitas ad exhibendas licentias confiten-
'di et prædicandi non teneri, & injuriis a Proviſore
'affectos, quia ab audiendis confeſſionibus abſtinere
'eis juſſerat: Tunc licet laico Judici Proregi tan-
'quam ſi eſſet Pontifex, vel tanquam Legatus
'Apoſtolicæ Sedis, de Spiritualibus judicare, & E-
'piſcopos incarcerare, & Sacerdotes relegare, &
'alia quæ ſupra dicta ſunt perpetrare. Quan-
'do autem Rex Senatuſque ejus ab ipſis Re-
'ligioſis invocatus, contrarium declarat, & perpe-
'ram feciſſe Miniſtros Seculares in auxiliando
'Conſervatoribus pronunciat, Laicus eſt Senatus,
'Laicus eſt Rex, Controverſia eſt Spiritualis.

LXXVIII. Cum certiſſimum ſit, Pater Beatiſ-
'ſime, quod quamvis de ſpiritualibus non liceat
'Laicis etiam ſupremis Conſiliis ſecularibus judi-
'care, imo ſi ipſi ſibi deferrat jus poteſtatemque de-
'clarandi Eccleſiaſticas & ſpirituales controverſias
'tanquam judices earum legitimi & ſupremi, ne-
'fandiſſimum ſit; tamen declarare & interpretari
'Apoſtolicas conſtitutiones, id eſt, jubere & im-
'perare ſuis Miniſtris & Audientiis Regalibus
'ut conſtitutiones Apoſtolicas protegant & defen-
'dant, auxilientur & coadjuvent, & ſecundum
'ipſas judicent, & contra Eccleſiaſtica decreta
'Regulares agere non permittant, & Epiſcopos
'adjuvent, non tantum Eccleſiæ non nocens, imo
'Eccleſiæ utiliſſimum & neceſſarium eſſe, nemo eſt
'qui ignoret. Quis enim negabit brachio ſiniſtro
'ſeculari ſpirituale dexterum adjuvandum eſſe, &
'utroque connexo et in unum tendente, Dei or-
'dinationem, id eſt, Eccleſiaſticam Juriſdictionem
'Pontificiam & Epiſcopalem protegendam eſſe?

LXXIX. Soluti ergo jam in ſuo ipſo judicio a
'Pontificia Juriſdictione & Regia poteſtate Ieſuitæ,
'& omni ſive ſpirituali ſive temporali juriſdictio-
'ne ſuperiores, neſcio quo fine libellum mihi por-
'rigunt, in quo proteſtantur, ſe neque per Pon-
'tificia decreta, neque per Regia mandata, ſed
'pro mea tantum ordinaria Juriſdictione licentias
'confitendi, per duos pene annos a me expoſtula-
'tas, ab ipſis denegatas exhibere velle, et ſi iſtæ
'non eſſent ſufficientes, a me expoſtulaturos
'confitendi facultatem, ſemper tamen inſiſten-
'tes, etiam intimato Brevi Tuæ Sanctitatis, quo
'contrarium cavetur, licere ſibi confeſſiones ſe-
'cularium audire ſine licentia proprii Epiſcopi

ut

'in vim ſuorum privilegiorum.

LXXX. Libellum porrectum accepi non ſine 'magna admiratione, Ieſuitas Iuriſdictioni majo-'ri, id eſt; Pontificiæ meam Iuriſdictionem, quæ 'illius rivulus quidam eſt, anteferre: & poſt tot 'pericula, controverſias, difficultates, ſcandala, ad 'Tuam Sanctitatem recurſus nunc tandem facere, 'quod prima die ab ipſis faciendum fuerat: & ad-'huc intimato Brevi Sanctitatis Tuæ, non Tuæ ſu-'premæ Iuriſdictioni ſed meæ ſubmitti velle.

LXXXI. Verum cum mihi pateret, eos ſine li-'centia prædicare & confeſſiones ſecularium au-'dire, enixe conſiderans, ut aliquo modo hoc Ec-'cleſiaſticum ſchiſma tolleretur, licentias accepi, 'et quas a meis Anteceſſoribus conceſſas inveni, 'quæ pauciſſimæ erant, approbavi, & religioſis 'ſenioribus & doctioribus facultatem audiendi con-'feſſiones ſecularium ſine examine præbui, ju-'venes autem & mihi non cognitos, ut a Synodali-'bus examinarentur, remiſi.

LXXXII. Hoc facto, P. S. iterum aliam litem 'Religioſi Ieſuitæ inſtaurant, affirmantes grav.ſ-'ſimum & duriſſimum eſſe, Religioſos ſuos qui-'cunque ſint, ſive juvenes, ſive ſenes hi fuerint, 'ſive a me cogniti ſive non cogniti, ſive docti ſive 'indocti, examini Synodalium exponi, ideoque 'nolle ipſorum cenſuræ ſubjici, et in hoc hodie 'hæremus, imo et in iſto inquieto diſcordiarum 'pelago fluctuamus.

LXXXIII. Ita ergo jam prolixa admodum nar-'ratione Tuæ Sanctitati patebit, Pater Beatiſſime, 'impunita eſſe maxima Chriſtianæ Reipublicæ 'ſcandala, tot facinora contra Tuam Sanctitatem, 'Apoſtolicam dignitatem, et Eccleſiaſticam Iuriſ-'dictionem, et contra ſacras cenſuras, leges, de-'creta, et alia ab his Regularibus perpetrata, con-'fitendo et prædicando per annum integrum non 'ſolum invito ſed contradicente Epiſcopo, ſuſpenſi 'et irregulares ſacrum celebrando, Epiſcopos duos, 'Diœceſanum ſcilicet et ejus Vicarium, nulliter et 'indebite excommunicando, Sacerdotes, et Capi-'tulares et Epiſcopum electum de Honduras carce-'ri mandando, Angelopolitanum a propria Sede 'prædictis ſceleribus detrudendo, et omnem po-'teſtatem, etiam Pontificiam, in hoc caſu negando, 'cæteraque quæ ſupra ſcripta ſunt ſuaviori quidem 'et leniori ſtylo quam ipſamet.

LXXXIV. Sed quo mea hæc oratio tendit, In-'nocenti Sanctiſſime, Jeſu Chriſti Filii Dei Vicari 'univerſalis, Paſtor ſupreme, controverſiarum 'Eccleſiæ Iudex integerrime, communis omnium 'dulciſſime Pater, num juſtitiam contra Jeſuitas 'expoſcam? Abſit, ut quod Ananiæ & Saphiræ, qui 'Pontificali ſpiritu Petri & verbis tanquam gla-'dio ancipiti percuſſi cecidere, Jeſuitis expoſ-'cam: fratres ſunt, Religioſi ſunt, viri de Eccle-'ſia bene meriti ſunt; ſi plurimi eorum peccave-'runt, non pauci eorum peccata plorabant, alio-'rumque geſta abhorrebant.

LXXXV. Num expoſcam mihi aut de tri-'bulatione laudem, aut de offenſis ſatisfactionem, 'aut de criminationibus calumniiſque vindictam? 'abſit, P. B. ut temporalibus ſpiritualia com-'penſari deſiderem, & de eo quod pro Domino 'Salvatore noſtro Jeſu Chriſto ejuſque amore & 'pro animabus quas redemit, & pro Iuriſdictione 'Eccleſiaſtica quam proprio ſanguine ſtabilivit, '& pro meis etiam ſceleribus libentiſſime paſſus 'ſum, aliquid humani commodi, aut honoris, aut 'laudis aucuparì velim.

LXXXVI. Utinam, P. B, pro tali cauſa E-'piſcopali rocchetto proprio ſanguine purpurato 'contigiſſet occumbere, & non ſudore ſed cruore 'cauſam juſtiſſimam ejus defendiſſem, qui meam 'totiuſque generis humani defendit proprio cru-'ore! Quis enim vulnera illata non libentiſſime 'pro eo ſuſcipiet, qui illius ſanctiſſima vulnera 'videt qui pro nobis in cruce pependit? Et ſi 'vita neceſſario amittenda eſt, pro qua glorio-'ſiori cauſa impendenda quam pro ſalute com-'mendatarum ſibi animarum? quam pro conſti-'tutionibus Apoſtolicis, pro Eccleſiæ oſſibus, Sa-'cramentis defendendis, eorum legitima admini-'ſtratione?

LXXXVII. Num ergo aliquorum qui mihi 'infenſiſſimi fuerunt, & tot opprobria, delationes, 'injurias, publicos libellos ſparſerunt & divulga-'runt, imo etiam vitam, honorem, famam mea-'am pedibus conculcarunt, peto ſupplicium? mi-'nime, S. P. imo illis libentiſſime parco; ma-'jora meis culpis debentur; ſi flagellum fuit meis 'ſceleribus illatum, a Divina juſtitia clementiſ-'ſime illatum fuiſſe cognoſco; ſi probatio aut 'tentatio fidei, aut Epiſcopalis conſtantiæ & in-'tegritatis, in cruce Domini mei glorior, hanc 'amplector, hanc in ipſis meis tribulationibus 'adoro; ipſa quæ mihi crux, ipſa mihi præmi-'um eſt.

LXXXVIII. Solum ergo, B. P. digni-'tati, baculo, mitræque condignam ſatisfactio-'nem, quæ Tibi videbitur æqua & ipſis Religio-'ſis Jeſuitis, eorum ſanctiſſimæ Societati ſanctiſ-'ſimam, certe qua indigent, reformationem ab 'integritate ſapientiaque tua, Innocenti Beatiſ-'ſime, expoſco.

LXXXIX. Utinam plura eſſem paſſus, dum-'modo eorum occaſione & baculo Paſtorali inte-'gritas & auctoritas, & ſanctiſſimæ huic Religioni 'primitivus caritatis ardor reſtitueretur. Ideo 'hæc atrociſſima in viris profeſſione ſpiritualibus 'permiſiſſe Dominum pie credere debemus: ne-'que enim, ut ait Auguſtinus, omnipotens & mi-'ſericors Deus, cum ſumme bonus ſit, ullo modo 'ſineret mali eſſe aliquid in operibus ſuis, niſi 'uſque adeo eſſet bonus, ut bene faceret etiam de 'malo.

XC. Oportet ut ſcandala veniant, P. B. dixit 'Dominus Jeſus, ut ſcandalis ad optimas leges Ec-'cleſiaſticas evulgandas, & optime jam editas pro-'movendas, fulciendas, defendendas, animus tu-'us zelo divino agitatus, Innocenti Sanctiſsime, 'exeitetur, & Eccleſia clarioribus Tuæ doctrinæ 'radiis illuſtrata reſplendeat: aliquando etiam ex 'horrido ore leonis favus elicitur dulciſsimus re-'formationis, & excommunicationes & pontifi-'calia flagella a Sede Apoſtolica jaculata & inflicta, 'quando alios feriunt, alios illuminant, ſicut 'calor ſolis illuminando urit & urendo ſplendet.

XCI. Quis enim, P. B. ea integritate qua 'decet & perfecta honeſtaque diſciplina proprias 'oves & Diœceſim moderari audebit, ſi etiam ju-'ſtiſſima & ſanctiſſima a Jeſuitis in dubium revo-'centur, & ſi cum eis lis fuerit exorta, aut vita 'fundenda, aut baculus Epiſcopalis dimittendus 'eſt?

XCII. Quis, P. B. dignitate mitraque con-

'culcata virtutes erigere promovereque poteſt? 'quis baculo fracto vitia compeſcere, lupos ar-'cere, oves defendere, paſcere, ſervare, ad æter-'na dirigere? illuditur enim præceptum juben-'tis, ſi evacuata ſit viribus jurisdictio dominan-'tis, & ab ovibus ſpernitur Paſtor; ſi baculus 'Paſtoralis coram ipſis ovibus audacter confrin-'gitur, neque qualis debeatur Paſtori paſtorum 'honor & obedientia conſtabit, ſi paſtores ipſos ir-'riſos, illuſos, ſpretos grex ipſe conſpexerit. I-'mo contemptis membris & caput deſpicitur, & 'tota corporis myſtici militantis Eccleſiæ diſcipli-'na diſſolvitur.

XCIII. Ideo neceſſe eſt, B. P. ut alter duo-'rum Fratrum Conſervatorum (alter enim ſine 'Sacramentis, ſine abſolutione, ſine luce, ſine duce, 'ſine cruce, ut accidit Schiſmaticis, ſine vita in lecto 'ipſo excommunicatus & irregularis fuit intra an-'num miſere inventus) & alii aliqui Religioſi 'qui dignitatem Eccleſiaſticam & Eccleſiæ cenſu-'ras admodum contempſere, publice a proprio 'Epiſcopo ubicunque is fuerit abſolvantur, idque 'omnibus pateat.

XCIV. Et de cætero, S. P. a Tua ſumma 'prudentia & ſapientia ſtatuatur, ut minime li-'ceat Regularibus ſeipſos contra Epiſcopum Con-'ſervatores eligere, & in propria aut communi 'cauſa ſibi ipſis judicium agere & ſententiam pro-'ferre, præſertim cum in iſtis Indiis Occidentali-'bus tot ſint dignitates Eccleſiaſticæ ſeculares, quæ 'ubi non ſunt Synodales Iudices, hoc munus pote-'runt exercere.

XCV. Neque liceat Conſervatoribus, qui-'cunque hi fuerint, etiam legitime aſſignatis E-'piſcopos excommunicare neque incarcerare, & 'plebes populoſque Chriſtianos orphanos acepha-'loſque relinquere: Nunquam enim in tot ſe-'culorum curriculis qui ab Apoſtolorum tempo-'ribus proceſſere, Epiſcopi incarcerati ſunt, niſi 'vel a Tua Sanctiſſima dignitate, quam venera-'mur ſuperiorem Iudicem & matrem, vel a manu 'hæretica, vel gentilicia, vel ſchiſmatica Eccleſi-'am ipſam in ipſis Eccleſiæ ducibus & Epiſcopis 'tanquam membris ſuis perſequente. Si enim 'Epiſcopi a Religioſis Conſervatoribus excom-'municari & incarcerari poſſunt, de tota Eccle-'ſiaſtica diſciplina, P. S. actum eſſe non dubito.

XCVI. Acriora aut duriora, P. S. contra ip-'ſos minime expoſco, imo pro eis pedibus Tuæ 'Sanctitatis provolutus quam humillime & inſtan-'tiſſime deprecor.

XCVII. Quoad ſecundam autem poſtulatio-'nem, S. P. quam neceſſitate propriæque ſtimu-'lo conſcientiæ compulſus Tuæ Beatitudini propo-'no, videlicet ut aliqua moderatione non levi So-'cietas Jeſu mihi amantiſſima Religio intra termi-'nos contineatur.

XCVIII. Teſtor & proteſtor Sanctiſſimæ & 'individuæ Trinitati, Patri, & Filio, et Spiritui 'Sancto, tribus in ſingularitate perſonis, uni in ſub-'ſtantia Deo, et Deiparæ ſemper Virgini Mariæ, '& Beatiſſimo Petro Apoſtolorum Principi et Coa-'poſtolo ejus Paulo, et omnibus Eccleſiæ trium-'phantis beatiſſimis Spiritibus, et Angelorum Or-'dinibus, et Tibi veræ Jeſu Chriſti Domini noſtri 'imagini, ſupremo Chriſti Vicario, Petri Succeſ-'ſori, optime et Sanctiſſime Innocenti, quicquid 'in hac epiſtola vel ſupplici libello hinc inde uſ-'que ad finem ipſius a mea humilitate dictum fue-'rit et prolatum, non alio fine vel intentione pro-'ferre velle, niſi propter majus Chriſtianæ Reli-'gionis augmentum, puriorem fidei propagatio-'nem, Infidelium ſecuriorem et efficaciorem con-'verſionem, Religioſorum Jeſuitarum majorem 'profectum et utilitatem, et ut quam plurima ma-'la quæ hodie in Eccleſia pullulant et deinde im-'minent, a Tua Sanctitate et prudentia vitentur, 'aut præcaveantur. Et itidem proteſtor, quod 'totis meis viſceribus Dominum meum Jeſum 'Chriſtum deprecatus ſum et iterum deprecor, ut 'ſi hæc epiſtola in his omnibus quæ ſupra dicta 'ſunt et infra dicentur, ad gloriam Dei non tendat 'neque dirigatur, ad Tuas Beatiſſimas manus non 'perveniat, et ſi pervenerit, parvifacias. Verum 'ſi hæc omnia quæ in his literis continentur, Tuæ 'ſapientiæ remedio indigere et maximum Reipub-'licæ Chriſtianæ non moderata nocumentum in-'ferre poſſe fuerit viſum, Spiritus Sanctus, cujus 'organum es, Innocenti Beatiſſime, illuminet, di-'rigat, & ſuggerat Tibi quod Eccleſiaſticæ unitati, 'Religionis propagationi, Chriſtianæ Reipublicæ 'utilitati, & Jeſuiticæ Societatis ſpirituali incre-'mento, ſibi cordium ſcrutatori, mentium illu-'minatori, fidei propagatori videbitur efficaci-'us.

XCIX. Iſta, B. P. proteſtatione Chriſtiana 'præmiſſa, ea ingenuitate & ſinceritate qua decet '& licet filio qui Patrem, viro Chriſtiano qui Chri-'ſti Vicarium univerſalem alloquitur, profiteor 'Religionem iſtam alias ſanctiſſimam, ſi intra 'cancellos juſtæ & honeſtæ reformationis a Tua 'integritate & ſapientia non arceatur, jam non 'tam utilem quam animarum regimini, quod no-'bis Epiſcopis competit, nunc certe jam ex-'tare & magis tractu temporis noxiam eſſe fu-'turam.

C. Jeſuitas Religioſos, P. B., per triginta an-'nos ſatis intime tractavi, clariſſimis & doctiſſi-'mis eorum amicitia conjunctiſſimus fui, & modo 'equidem ſum *Antonio Velaſquez* qui de optimo 'Principe & ad Philipenſes: Paulo Sherloquio 'qui de Kanticis Cant. Joanni Euſebio Nierem-'berg. qui plurima ſpiritualia ſcripſit: Franciſco 'Pimentel Viro clariſſimo & honeſtiſſimo, & Au-'guſtino de Caſtro, Regiis Prædicatoribus & ali-'is. Qualem ipſi de me exiſtimationem habue-'rint, dicant eorum mihi dicati libri, & quos e-'go in lucem edidi, ab eis approbati & laudati: 'nunquam enim ipſis Ieſuitis malus fui, niſi 'quando Eccleſiæ meæ bonus ab omnibus exiſti-'mabar.

CI. Humanæ conditionis eſt, P. B. ubi ad 'maximum devenitur, declinare; Religio iſta ſua 'potentia laborat; ſua magnitudine jactatur; ſua 'exiſtimatione maxima ne minima omnibus aliis 'ſit, a Tua admirabili ſapientia & dexteritate qua 'polles in gubernaculis Eccleſiæ moderandis & 'dirigendis cavendum erit.

CII. Ego quidem fateor libentiſſime Societa-'tem Jeſu meritis & ſcriptis, voce & exemplo Dei 'Eccleſiam illuſtraſſe & plurimum profuiſſe, ſed 'aliis etiam incommodis, ne dicam imperfectio-'nibus graviſſimis Eccleſiæ Dei nunc obeſſe & 'poſtea plus verendum obfuturam, affirmare co-'actus ſum, quæ utrum illis iſta majora ſint vel 'minora, Tua ineffabili trutina & Apoſtolico

'calculo

'calculo penſandum & judicandum erit.

CIII. Nam ſicut Præbenda vel beneficium 'quod plus penſionis & oneris quam lucri & com-'modi poſſeſſori fructificat, ingrata cuicunque 'exiſtimabitur, ita etiam ſi Religio aliqua aut Or-'do Regularis plus Reipùblicæ Chriſtianæ incom-'modi quam utilitatis pariat, ingrata potius quam 'neceſſaria videbitur, præcipue cum plurimi ſint 'Eccleſiaſtici Ordines & Religiones quæ ſine tanta 'Reipub. Chriſtianæ jactura non minorem Ec-'cleſiæ afferant utilitatem.

CIV. Quid enim intereſt, P. S. ſupponamus quod pro Eccleſia Societas Jeſuitica laboret, '& ejus onere, pondere, & præſumpta auctoritate 'magnitudineque Eccleſiæ Dei univerſalis labo-'rat & gemit; quid intereſt, quod Epiſcopos 'in miniſterio adjuvet, ſi Epiſcopos non ſuis 'nutibus obſecundantes deprimit & exagitat? 'quid intereſt quod populos doceat, ſi po-'pulos commovet & perturbat? quid intereſt 'quod filios erudite patribus inſtruat, ſi filiis dul-'ciſſimis patres orbat, & receptos iterum & no-'tatos a Societate pro leviſſimis projicit & ex-'pellit?

CV. Quid intereſt quod Miniſtris aliquando 'Regis Dynaſtiſque & Principum aulis cum utilita-'te ſe inſerat, ſi plures non neceſſaria imo Repub-'licæ noxia introductione & præſumptione, quæ 'ſpiritualis miniſterii exiſtimationi detrahit plurimum, & offenſam ſecularibus reddit, manu di-'rectioneque interiori de ſpiritualibus ad politica, 'de politicis ad prophana, de prophanis ad noxen-'tiſſima ſubintrando, & magno ſecularium ſcan-'dalo & incommodo interiora domorum ſeculari-'um dirigendo & gubernando?

CVI. Quid intereſt quod inter Religiones flo-'reat, ſi Religiones ipſas calamo, potentia, livore, 'doctrina, apologiis etiam editis opibuſque de-'primit & obſcurat? quid intereſt quod tot ſcrip-'tis Eccleſiam illuſtret, ſi tot opinionibus Eccleſi-'am vexat, ſapientiam divexat & ſcindit, verita-'tem tandem reddit ambiguam? Nonne & ſcien-'tia quis laborabit ſi plus ſapiat quam oportet ſa-'pere? nam ad ſobrietatem ſapere docendum & e-'diſcendum eſt.

CVII. Quæ alia Religio, Innocenti Sanctiſſime, 'Eccleſiæ univerſali tanto fuit impedimento, & 'diſcordiis adeo totum orbem Chriſtianum imple-'vit? Nec mirum certe, B. P. liceat hæc proferre; Religio enim iſta ſingularitate ſua laborat 'potius quam lucet; neque enim Clerum in to-'tum ſapit, neque regularitatem omnimodo amplectitur, ſed utrorumque privilegiis gaudens, 'imo excellere & excedere prærogativis ab Apoſtolica Sede irrevocabiliter conceſſis exiſtimans, 'utroſque contemnit, ſeſeque ſupra omnes Eccleſiaſticos Ordines extollit.

CVIII. Quæ alia Religio occultas proprias 'conſtitutiones habet, privilegia recluſa, inſtitutiones velatas, & omnia quæ ad eorum pertinent 'directionem tanquam myſterio aliquo obvoluta 'abſcondit? Fateor quidem quicquid incognitum 'eſt pro magnifico haberi, verum etiam pro ſuſpecto, præcipue in Eccleſiaſticis Ordinibus, certiſſimum & evidentiſſimum exiſtimo.

CIX. Omnibus omnia cæterorum Ordinum 'inſtituta patent, etiam Pontificum, Cardinalium, 'Epiſcoporum, & totius Eccleſiaſtici Cleri documenta & conciliares regulæ; non odit lucem 'Eccleſia, imo tenebras odit, tanquam ab eo pe-'renni lucis fonte illuminata qui dixit, Ego ſum 'lux mundi. Etiam cæterarum Religionum privilegia, inſtructiones, directiones, ſtatuta conſpiciuntur, & in publicis populorum Bibliothecis communiter diſpenduntur; uno intuitu Novitius Franciſcanus videt quod, Generalis ſi ipſe eſſet futurus, faciendum eſſet ſibi.

CX. In Jeſuitica autem Societate plures ſunt 'etiam profeſſi qui ignorant conſtitutiones pro-'prias, privilegia, & inſtitutiones, quibus nomen 'adſcribunt, quam quibus conſtat, ut Tuæ Beatitudini poterit conſtare. Neque manifeſtis Chriſtianæ Eccleſiæ regulis, ſed certa quadam ipſis 'Superioribus ſolum patenti, interiori directione '& aliquibus delationibus arcanis admodum periculoſis, & quæ plurimos imo etiam innumeros 'expulſos pariunt aut abortant, & tandem magis 'moribus quam legibus gubernant, quod humanæ 'naturæ incongruum et contrarium eſſe quis non 'videt?

CXI. Quæ alia Religio tantas aliis Religioni-'bus, Clero, Epiſcopis & ſecularibus poteſtatibus, '& his Chriſtianis & Catholicis turbas commovit, 'æmulationes peperit, querelas concitavit, con-'troverſiis litibuſque implicavit? Aliqua aliquas, 'tantas nulla; de pœnitentia & mortificatione 'cum Diſcalceatis & Obſervantibus: de choro 'cum Monachalibus & Mendicantibus: de clauſura 'cum Cœnobitis: de doctrina cum Dominicanis: 'de juriſdictione cum Epiſcopis: de decimis cum 'Cathedralibus & Parochis: de Regnorum ſtatu '& tranquillitate cum Principibus & Rebus publi-'cis: de opibus & contractibus, & commerciis, 'etiam non admodum juſtis, cum ſecularibus: 'tandem cum tota univerſali Eccleſia contendit; 'etiam Tuam Apoſtolicam Sedem ſupra petram 'quæ Chriſtus eſt, fundatam, ſi non verbis, factis 'tamen negant, ut in præſenti negotio clariſſime 'comprobatur.

CXII. Quæ alia Religio doctrinam Sanctorum 'tanta libertate impugnavit? & illis veræ fidei an-'teſignanis, Eccleſiæ columnis, Theologiæ micantiſſimis & digniſſimis præceptoribus minus detulit 'reverentiæ? fallitur D. Thom, Bonavent. deci-'pitur; non tantum dicit & ſcribit, ſed etiam typis mandat quicunque Ieſuitarum modernus præ-'ceptor.

CXIII. In ſuggeſtis ſacris jam reticet Auguſti-'nus, Ambroſius; obmuteſcunt Gregor. Hieron. 'Chryſoſt. Cyrillus et cæteri Eccleſiæ non quomodocunque lumina, ſed luminaria fulgentiſſima; 'quidam enim tantummodo neoterici Ieſuitæ a ſuis 'diſcipulis laudati exaudiuntur, et eorum auctoritate, dictis, ſcriptiſque doctrinam Chriſtianam 'fulcire nituntur. Quod non ſolum dignitati verbi Dei maxime indecens, ſed neque animarum 'ſaluti ſecurum exiſtimo. Si enim cuicunque Doctori eadem quæ Sanctis conceditur auctoritas, 'maxime vexare poteſt Eccleſiam opinionum diverſitas, et labefactari fidei puritas, et morum integritas, quæ ex auctoritate Patrum et Sanctorum 'veneratione dependet.

CXIV. Quæ Religio etiam in ſuis incunabulis et 'primitivo fervore, et non a ſua fundatione 50. 'annis tranſactis a Pontifice aliquo Romano fuit 'graviſſime monita, et ut humilius procederet,

'circa

'circa tria ſuperbiæ capita animadverſa, ſicut Re-
'ligio ſancta Ieſuitarum a Clem. *VIII.* Pont.
'ſummo in ſua Congreg. anni 1592. proprio o-
'ris oraculo, ſapientiſſima oratione, & ſevera
'monitione correpta? nondum pene natam, jam
'relaxatam prudentiſſ. & perſpicaciſſ. Clem. *VIII.*
'oculis conſpicientibus. Aliamne Relig. hac cen-
'ſura in primitivo inſtitutionis fervore ab Apoſt.
'Sede notatam aut tali ſigillo vidimus obſigna-
'tam?

CXV. Quæ alia Religio adeo integros & an-
'tiquos mores Eccleſiæ laxavit poſtquam a primi-
'tivo ſuo fervore diſceſſit (ſcriptis intelligo et
'exemplo aliquorum ſui Ordinis profeſſorum)
'circa uſuras, circa præcepta Eccleſiaſtica & De-
'calogi, circa omnem Chriſtianum vivendi teno-
'rem, præcipue quantum attinet ad doctrinam?
'ita ut arbitraria pene videatur et probabilis om-
'nis in Eccleſia moralis Theologia. Cognovi quoſ-
'dam Ieſuitas præceptores in hac mea Diœceſi
'Angelopolitana ſatis adoleſcentes, ſiquidem æta-
'tatis 30 annorum metam nondum attigerant, ſa-
'nos, fortes, robuſtos, qui etiam in vigiliis Dei-
'paræ et Sanctorum, et in quadrageſima ſacra (ut
'mihi nunciatum eſt) neque lacticiniis, neque
'ovis abſtinebant neque jejunabant.

CXVI. Quia nimirum in puerorum inſtru-
'ctione et verbi Dei prædicatione, in quibus non
'minus Clerus et cæteræ jejunantes laborant Re-
'ligiones, plurimum Ieſuitæ et intolerabiliter in-
'ſudant. Quibus legibus, aut opinionibus, do-
'ctrina aut exemplo inſtructi diſcipuli juvenes,
'non ſolum inermes et effeminati, et ſpiritum
'fugientes, et carnis illecebris et voluptatibus pro-
'cliviores et indulgentiores educantur, ſed quæ-
'cunque in Eccleſia aſpera et quæ ad pœnitenti-
'am inducunt, et quæ crucis mortificationem
'promovent, verendum eſt ne metuant, reſpu-
'aut, perhorreſcant: et cum Regnum cælorum
'vim patiatur, et violenti rapiant illud, mirum
'non eris ſi rapere ipſi non adeo faciliter que-
'ant.

CXVII. Hoc autem cæteros Ordines Reli-
'gioneſq; ſanctiſſimas, jejuniis, flagellis, noctur-
'nis excubationibus, choro, et clauſuræ arctiori
'aſſuetos, neque ſcriptis, neque voce, neque
'exemplo docere hucuſque vidimus? imo pœ-
'nitentiam prædicant quia agunt, paupertatem ſua-
'dent quia colunt, cruem Domini defendunt quia
'portant.

CXVIII. Et cum leniori et ſuaviori vita
'Religioſi Ieſuitæ, quamvis honeſta et ſancta non
'nego & profeſſione inter cæteras fulgeat. Reli-
'giones, præ omnibus aliis perfectiorem eſſe ſu-
'am Societatem, Apologiis editis contendunt, ar-
'ctamque viam quæ ducit ad vitam, id eſt, æter-
'nam, ut ait Dominus, ampliori viæ & corporis
'illecebris ſuaviori poſtponunt: Non recta cer-
'te, meo quidem fragili judicio, imo et peri-
'culoſa et plurimum nocente Chriſtianæ reip.
'doctrina; vivant enim ut velint, doceant ut
'debent.

CXIX. Durum enim eſt, imo & duriſſimum,
'lene rigido, ſuave aſpero, dulce amaro in ſpi-
'rituali & religioſa vita præponere, & ſuam vi-
'vendi methodum & tranquillum & communem
'profeſſionis tenorem cæteris preferre, etiam
'quibus durior lectus, quibus frequentior chorus,
'quibus perpetua oratio, quibus æterna clauſura,
'quibus amica pœnitentia, quibus efficacior & non
'rarior, ſaltem in his partibus, verbi Dei prædi-
'catio, & quibus cum activa vita ferventior con-
'templativa,, quibus majora erga Eccleſiam Dei
'merita, ſecuriores greſſus, et antiquiores et fe-
'liciores progreſſus.

CXX. Quæ alia Religio, P. B. a primis Mo-
'nachalium ſeu Mendicantium, ſive quarumcunq;
'Religionum initiis in Eccleſia Dei telonium ex-
'ercuit, pecuniis fœneravit, et in ſuis propriis
'domibus macèlla et alias impuriſſimas officinas in
'propatulo habuit? quæ alia Religio foro boniſ-
'que ceſſit? et prophanis commerciis et contra-
'ctibus maris terræque totum fere orbem maximo
'ſecularium ſcandalo et admiratione complevit?
'Certe hæc omnia, et iſta ad ſecularia commer-
'cia propenſio non ab eo videtur inſpirata qui
'dixit, Nemo poteſt Deo ſervire et Mam-
'monæ.

CXXI. Luget, S. P. Hiſpalenſis populoſiſ-
'ſima civitas, complorant viduæ Bæticæ, pupilli,
'orphani, deſertæ virgines, honeſti Sacerdotes &
'ſeculares a Religioſis Ieſuitis deceptos eſſe incla-
'mando, qui plus quam quatuor centum millibus
'ducatorum miſerabilium iſtarum perſonarum
'dilapidatis et expenſis in proprios uſus bonis fo-
'roque ceſſere. Et totius Hiſpaniæ graviſſimo
'ſcandalo de hac fraude Religioſis Ieſuitis con-
'ventis & convictis (quod in quocunque non
'Religioſo eſſet capitale) ipſis exemptione Eccle-
'ſiaſticos gaudere Eccleſiæ contendentibus, et
'Conſervatores aſſignantibus, tandem cum ad
'Regium Caſtellæ Senatum cauſa fuiſſet delata,
'deciſum fuit, in ea Ieſuitas tanquam laicos coram
'Iudicibus laicis eſſe conveniendos, quia videlicet
'laicalia exercent commercia & negotiationes. Et
'hodie grex ille pauperum ſuas pecunias, alimenta,
'dotes, peculia, per ſecularia tribunalia contra
'Ieſuitas expoſcentes eoſdem fraude dolentiſſime
'incuſant & infamant.

CXXII. Quid dicent Batavi Hæretici, P. B.
'in illa Provincia & littoribus Gaditanis ubi hoc
'accidit frequentiſſime? Quid Britanni & Ger-
'mani novatores qui bonam fidem in contracti-
'bus ſervare, & integra & candida fronte mutuo
'inter ſe contrahere præſumunt? Profecto Ca-
'tholicam & Romanam fidem, Eccleſiaſticam di-
'ſciplinam, Sacerdotalem Ordinem, Regulares,
'ſanctiſſimas profeſſiones mordebunt, irridebunt,
'& contumaciores & duriores in ſuis erroribus
'permanebunt.

CXXIII. Et nonne pudet, P. B. viros pro-
'feſſione perfectos, ſanctos, Sacerdotes, Predi-
'catores, communes, ut ipſi aiunt, Eccleſiæ ma-
'giſtros de talibus exceſſibus coram laicis incu-
'ſari? & Eccleſiaſticam immunitatem & inſtitutum
'ſuum etiam contractibus ſecularibus maculare
'diſperdere, & prophanare; & tandem exemp-
'tione, jure Divino Sacerdotibus conceſſi, ſicut
'bonis etiam foro cedere? Hæc omnia laicalia
'& illicita quæ alia Religio egit? quis Ordo Ec-
'cleſiaſticus exercuit? quæ in Eccleſia Dei Sacer-
'dotum ſocietas (præter hanc ſanctiſſimam Ie-
'ſuiticam Societatem) Deo & temporalium re-
'rum contemptui dicata, patravit?

CXXIV. Et hæc adeo omnibus patent, ut
'allegationes, accuſationes, declamationes hujus
'cauſa

'causæ per omnium manus non tantum in Hispania 'sed et in aliis orbis Christiani partibus et provin-'ciis, ubi fama sive potius infamia, scandali hujus 'pervenit, circumferantur, ut per Illustrissimum 'Hispaniarum Nuncium Apostolicum poterit suæ 'Sanctitati evidentissime constare.

CXXV. Quæ alia Religio proprios filios tali 'facilitate expulsos et notatos a seipsa projicit et 'etiam pro levissimis? quos cæteræ Religiones 'uti matres tolerant, fovent, et conniventia Chri-'stiana et sancta patientia ad vitæ spiritualis con-'stantiam et perseverantiam suadent, erigunt et 'incendunt. Hæc sancta Religio materno quo-'dammodo affectu deserta & oblita, statim expel-'lit, & sine titulo, sine Capellaneis, sine beneficio, 'sine congrua, sine alimentis, jam Sacerdotes, Di-'acanos, & Subdiaconos innumeris periculis, 'ærumnis & miseriis exponit, Clerum non neces-'sarius & pauperrimis Sacerdotibus gravat, sæcu-'lum notatis & ignominiose expulsis Clericis re-'plet, Regularem professionem, quæ tot imper-'fectos creare existimatur, aliquo modo offendit, '& tandem tot expulsis filiis per Diœceses Episco-'porum vagantibus seipsam Societas Iesuitica no-'tat. Nam si boni existimantur, ingrata; si ma-'li, suspecta videtur. Quomodo enim tot ma-'los genuit doctrina perfecta & educatio sancta?

CXXVI. Vidimus hodie jam conjungatum, 'quem heri vidimus, nostro judicio, observantissi-'mum Iesuitam, hodie expulsum & notatum, quem 'heri Iesuitam omnibus virtutibus condecoratum 'venerabamur, imo & ab ipsis Iesuitas commenda-'datum. Et cum ipsa subita mutatione crescat exi-'stimatio in omnibus majoris facinoris & atrocioris 'culpæ, a videntibus supplicium & ignoran-'tibus delictum non tantum ipsis expulsis, sed 'etiam expellentibus non minimum detrahitur.

CXXVII. Cognovi Provincialem in his par-'tibus qui infra triennium triginta & octo a sua 'Religione Sacerdotes & Religiosos expulit, cum 'tota Provincia etiam latissima paulò plus quam 'trecentis Religiosis constet. Alius fuit etiam 'Alphonsus de Castro qui plures expulit in eadem 'Provincia, scilicet octoginta: quod quidem cum 'in aliis Religionibus rarissimum sit, in hac adeo 'faciliter fieri, aut tantis delictis abundare, ut 'fieri necesse sit suspectissimum quidem videtur, ita 'ut dici aliquo modo possit, P. B. neque de his 'quos dimittit Societas diffidendum, neque de his 'quos retinet confidendum ut plurimum esse: nam 'dimissos & expulsos communiter approbat in suis 'literis dimissoriis, & retentos & approbatos 'quam frequenter expellit. Quod certe inter 'cæteros Ecclesiasticos Ordines admodum singu-'lare est.

CXXVIII. Tot igitur singularia, P. B. in 'uno & singulari Ecclesiæ Ordine & membro (& 'singularia quidem, quæ non tam a cæteris sacris 'Ordinibus differunt aut distant, quam eis ad-'versantur aut contrariantur) nonne suspectissi-'ma sunt? sunt certe. Suspecto ergo tenore vi-'vendi, præcipue inter ipsos Religiosos Ordines, 'ad quid indiget Ecclesia? quæ crystallo ipsa & 'solari radio puriori doctrina moribusque fulget.

CXXIX. Vidi librum Compluti typis manda-'tum anno Domini 1605. qui inter Jesuitas se-'cretissime circumfertur, qui communiter vo-'catur *El Porque*, id est, Quare, Iesuitæ choro 'non exerceantur? quare pœnitentia tantum vo-'luntaria teneantur? quare aliquando etiam post 'triginta annos professionem non emittant? qua-'re expelli post eorum curricula possint? Vidi & 'perlegi, inquam, librum istum satis eruditum, 'R. Petro Ribadeneira Iesuita viro docto & spiri-'tuali auctore, qui in hoc tractatu suæ Societatis 'singularitates, & cum aliis Religionibus antino-'mias totis viribus & eruditione Hispano sermone 'defendit.

CXXX. Et ex ipsamet causa defensa (hoc profero 'secundum meam fragilitatem pusillumque ingenii 'acumen) & ex ipsismet singularitatibus confessis '& professis quicunque modice eruditus & Christi-'anæ simplicitatis amator fuerit, contra ipsam cau-'sam concludet.

CXXXI. Et maxime observandum est, P. B. 'quod vir ille doctus S. Ignatii socius fuit insepara-'bilis, & suæ Religionis singularitates defende-'bat, quando Primitivi fervoris florebat virtutibus, 'quod si modo defenderet, disciplina Iesuitica col-'labente, & pullulantibus tot in ea imperfectioni-'bus, de quibus totus pene orbis conqueritur, 'multo minus quidem obtineret, & fortasse 'non defenderet neque propugnaret vir iste per-'fectus.

CXXXII. Ac tandem, B. P. quid interest quod 'Iesuitæ Ethnicas nationes radiis fidei illustrare vi-'deantur, si Ethnicorum quamplurimos non recta 'sacræ legis indictione catechizant? neque recte 'ab aliis Religionibus catechizari sinunt? imo a 'Provinciis Gentilium religant & expellunt ope-'rarios sanctissimos & doctissimos, manu etiam 'Gentilica & Ethnica arcent, recludunt, incar-'cerant, flagellant. Quis Ordo Ecclesiasticus cum 'alio Ordine Ecclesiastico hoc egit? A seculo non 'est auditum, tali æmulatione et imperfectissima 'zelotypia Christianos propagatores, magistros e-'tiam Christianos cum animarum pernicie et jactu-'ra a vinea Domini inculta operarios relegare, ac 'ignominiose projicere et expellere.

CXXXIII. Tota Ecclesia Chinica congemiscit, 'P. S. et se non tam edoctam quam deceptam ab 'ipsis Iesuitis in fidei purissimæ documentis et rudi-'mentis inclamat, et toto jure Ecclesiastico orbata, 'crucem Domini reclusam, Gentilicos ritus permis-'sos, et vere Christianos non tam introductos quam 'fœdatos dolet, Christianizantes Idololatras, 'Idololatrizantes Christianos in una eademque 'mensa, templo, aris, sacrificiis, Deum et Beli-'lial; et sub larva Christiana Idola venerata, vel 'potius sub Gentilica larva fidem sanctissimam de-'fœdatam dolentissime conspicit.

CXXXIV. Nobis B. P. Episcopis qui ab illis mi-'nus distamus provinciis, et ab earum Evangelicis 'ministris literas accepimus, et qui etiam Apolo-'geticarum eorum controversiarum certiores su-'mus, et eas in nostris Bibliothecis habemus, et qui 'cum simus Episcopi vocati regere Ecclesiam Dei, 'cavendum est nobis ne in tremendo Dei judicio 'canes muti fuisse videamur, et labiis nefario si-'lentio pollutis de omissione graviissime ju-'dicemur. Nobis, inquam, Pastoribus anima-'marum competit latrare, et clamare, et hæc 'Tibi Pastorum maximo propalare et profer-'re, et quanta scandala ab ista Iesuitarum do-'ctrina in propaganda fide suboriri possint, denun-'ciare.

CXXXV. Natu

'CXXXV. Nam si Episcopi publicam causam Ecclesiæ non defendimus, cæteri tacent, timent, & 'Iesuitarum potentiam perhorrescunt, & secretis tantummodo suspiriis & lachrymis quæ ad Tuæ 'Sanctitatis aures & oculos pervenire nequeunt, poterunt adjuvare.

'CXXXVI. Volumen habeo integrum, P. S. Apologiis Iesuitarum refertum, in quibus pene omnia 'a Religiosis Dominicanis & Franciscanis Apostolicæ Sedi delata de erroribus quibus Neophyti 'Chinarum magistrorum Iesuitarum incuria vel injuria tenentur; non tantum fatentur ingenue 'Iesuitæ, tenoremque illum pernitiosum catechizandi Neophytos ab ipsis introductum esse fatentur; sed pene omnia quæ a Tua Beatitudine in 'Congregatione de propaganda fide postea per decem & septem decreta sanctissime declarata '& condemnata sunt anno Domini 1645. die 12. Sept. Didacus de Morales Societ. Iesu Rector 'Collegii sub invocatione S. Joseph in civitate 'Manilæ quæ Metropolis est Philippinarum, per trecenta folia tenacissime impugnat et validissimis 'argumentis, imo cavillationibus sanctissimam doctrinam nititur expugnare, cujus tractatus copiam 'dedi ego Reverendo magistro Ioanni Baptistæ de 'Morales Dominicano viro docto et sollicito Chinicæ fidei propagationis, et qui etiam pro ea 'dirissime vapulavit, & primitivorum Martyrum 'exemplo plurima est passus, ut circa factum 'præcipue veridice responderet: quod fecit satis 'succincte et erudite, et utrumque apud me habeo.

'CXXXVII. Quæ Religio iterum dico, P.B. quis 'Ordo Ecclesiasticus a veris Catholicæ fidei rudimentis tantum aberravit, ut nationem numerosissimam, & satis callentem & politicam, ideoque plus fidei radiis illuminari & fœcundari exposita, non ad fidei regulas magistri Neophytos, 'sed Neophyti ad Idololatriæ partes & nefarios ritus & cultum magistros alliciant, attrahant & deducant, ita ut non a piscatore piscis sed 'a pisce piscator capi videatur, Revolvantur, 'Beatissime Pater, Ecclesiastici annales, conspiciantur prima Christianæ fidei monumenta, ptopagationis tenor, Religionis Catholicæ progressus, '& quibus auctionibus & incrementis in omnem 'terram sonus Apostolorum fuerit exauditus, examinetur.

'CXXXVIII. Episcopi-ne et Clerus qui per totum orbem proprio etiam sanguine in primitiva Ecclesia catechizarunt, forma ista Jesuitica Neophytos instruxerunt? Benedictini & 'suæ ipsis subjectæ Congregationes, Dominicani, 'Franciscani, Carmelitani, Augustiniani, cæteræque Angelorum Ecclesiæ militantis cohortes, 'Religiones sanctissimæ Gentiles-ne ista catechesi docuerunt?

'CXXXIX. Christumne crucifixum ne una quidem die, hora, momentove temporis prudentia 'humana subnixi occultarunt? Absit. Quinque-ne 'Ecclesiæ præceptis, mortificatione, jejunio, pœnitentia, & per singulos annos Eucharistia sacra 'recipienda, & Sacramenti pœnitentiæ, & auricularis confessionis præcepto Neophytos aut privarunt aut absolverunt? Minime.

'CXL. Sacrificiis Idolorum nefariis templisque 'adesse, & in ipsis non solum Neophytos convenire, sed pollui & consacrificare permiserunt? 'Nequaquam. Nonne hoc est claudicare in duas 'partes? nonne est Deo inservire & Belial? nonne 'videtur Deo inservire & Mammonæ? & neque calidum neque frigidum esse, sicut sacra pagina testatur.

'CXLI. Nonne hoc est persecutionis metu, humanæ prudentiæ ductu, quæ Divinæ adversatur, hæc 'omnia nefandissima tolerare; Ecclesiamque illam 'decipere, & animas innumerabiles in æternum 'barathrum deducere?

'CXLII. Maline Christiani, an vere Idololatræ condemnentur Chinæ quid interest, Pa'ter Beatissime? fidem autem nostram, quæ tota 'pulchra est & formosa, falsis doctrinis non pollui, 'neque maculari, plurimum Ecclesiæ universalis interest.

'CXLIII. Ideo ego quidem, Innocenti sanctissi'me, cum de *C*hinicæ *C*hristianitatis statu tan'quam aliis Europæ Americæque vicinior Episco'pus pluries mecum perpenderem tranquillitatem 'illam Ecclesiæ primitivæ politicumque illum pro'rogandi tenorem, et illam interiorem pacem in'ter Gentiles et Christianos ipsis jucundissi'mam, mihi tristissima et suspectissima semper 'apparuit.

'CXLIV. Et ut post sexaginta annorum curricula Dominicanos et Franciscanos fidei optimos 'propagatores ab ipsis *C*hinis flagellatos, incarce'ratos, et relegatos, literis etiam ab eis ad me mis'sis audivi et perlegi, maxime lætatus sum, et 'bonum illi Ecclesiæ auspicatus. Quæ enim 'pax Religionis veræ cum falsa? *C*hristi Domini 'cum Belial? spiritus cum carne? Religionis *C*hri'stianæ cum *I*dololatria? crucis Domini cum vo'luptate? Quæ Ecclesia in toto terrarum orbe sine 'sanguine fœcundata? sine tormentis angularium 'lapidum, id est, Martyrum ædificata, aut sine cru'ce Domini culta fuit?

'CXLV. Romana quidem civitas caput urbium 'et orbis, pro omnibus exemplo sufficiat, quæ non 'solum destinatione Divina sed sanguine Princi'pum Apostolorum et innumerabilium Martyrum 'necibus et cruciatibus, tanquam sacris monilibus 'decorata, et triginta pene ac trium primorum 'summorum Pontificum sacro cruore irrigata, fœcundata, laureata, totius Religionis et Catholicæ 'fidei matrem Ecclesiam et Spiritus Sancti *C*athedram et Apostolicam Sedem et dignitatem Pontificiam præ omnibus meruit possidere.

'CXLVI. Eodem sanguine, id est, fidei propa'gatoribus gaudet Hispania martyrum præliis 'sacrata victoriisq; illustrata, Italia, Gallia, Germa'nia, tota denique Africa, Asia, ac Iaponia, et 'tandem ubicunque gladius temporalis propagato'res fidei non protexit et ab Idololatrarum furore 'non defendit (ut accedit in America, dextera Ca'tholicorum nostrorum *R*egum nostros defendente 'fidei seminatores) nunquam sine sanguine *R*eli'gio Christiana fructificavit.

'CXLVII. Verum ubi sunt Chinici Martyres? 'præcipue in primitivis fidei gressibus et progressi'bus, in quibus semper gladius persecutionis 'atrocius acuitur et ferocius sævit? ubi mor'tes? ubi verbera? ubi persecutiones? ubi 'incarcerationes? ubi exilia? pauca aut nulla, ne'que vidimus, neque audivimus, neque legimus, 'sed tantum communes vitæ labores et ærumnas, 'quarum et pax est frequentissima et humana vita 'fœcunda.

'CXLVIII. Hoc,

'CXLVIII. Hoc, P. S. funestissimum & inauspicatissimum illi Ecclesiæ (quamvis non infallibile) 'signum existimo. Vereor enim ne quia ignoratur aut 'non divulgatur satis crux Redemptoris, ideo ignoretur crux persecutionis; & ea de causa Ecclesia illa 'Chinica martyres non peperit, quia de verò verbi 'Dei semine Redemptorisque nostri sanguine non'dum fuerit gravidata; & diabolus tolerat, quia non'dum Dominus superat; & Belial reticet, quia suos 'filios videt potius deceptos quam captos, illusos 'quam illustratos, & magis perversos quam conversos. Silet diabolus, quia nondum Dominus loqui'tur; & gladio persecutionis suos non defendit, 'quia gladius propagationis eos nondum offendit; & 'adversarium se Satan non manifestat, quia adver'sarios fidei propagatores non sentit.

'CXLIX. Imo & ipse Satan lætabitur, nisi fallor, 'cum in suis templis, aris, sacrificiis non tantum an'tiquos discipulos, sed etiam baptizatos, Neophytos, '& aliquando fidei propagatores sacrificia offerre, 'genuflexiones, protestationes, perfumationes, quæ 'Idololatræ agunt, agere, & cum eis, saltem exter'nis actibus, convenire conspexerit, & Arcam fœ'deris, id est, crucem Domini cum Dagon in uno 'eodemque templo cohabitare lætabundus respexe'rit. Quod nunquam ab Apostolicis temporibus to'leratum in Ecclesia Catholica fuit, neque actus 'interiores dirigendo cruci secretæ, publico Idolo '& cacodæmoni offerre exteriores.

'CL. Ubi enim fuerit interius, ibi erit exterius; 'ubi fuerit anima, ibi & corpus; neque anima cœ'lo fruitur, cujus corpus in inferno cruciabitur; & 'sicut corpus & animam, & utrasque substantias 'Christo Filio debemus ut Redemptori, Patri ut 'Creatori, Spiritui Sancto ut fidei nostræ Propaga'tori, ita etiam non tantum actus interni ab Idolo'rum cultu, templis, aris, sacrificiis, prostratio'nibus, genuflexionibus, tanquam ab ipso infernali 'barathro arcendi & cavendi sunt inter veræ fidei 'Christianos.

'CLI. Et si gladius persecutionis ideo sæviat, fi'dei propagatio fœcundabitur; si propagatores per'sequitur Idololatria, persecutores vincet Religio 'Christiana; Et quot Martyres cœlo mittet sævi'tia, tot & plures Christianos Ecclesiæ concedet Di'vina clementia; Et sicut in cruce Dominus mor'te sacratissima sua vitam Ecclesiæ præbuit, ita ejus'dem meritis in propagatione suæ Ecclesiæ, quam 'morte redemit & creavit, tot vitas creat & fœ'cundat occisorum Martyrum sanguis Religioni 'Catholicæ (etiam Gentilium & persecutorum) 'quot guttis sacrat terram sanguis propagato'rum, sicut ex grano emortuo in terram projecto 'procedit spica granorum referta.

'CLII. Nam si vexillum crucis, P. S. non ante'cedit, quomodo Christiana Religio vincet, & A'postolica doctrina triumphabit? aut quomodo vi'ctoria contra Idololatras auspicabitur, si labarum 'crucis abscondirur? & si vulnera Christi reticent, 'quomodo Christianorum & Neophytorum vulnera 'curabunt? Et si passionis Domini thesaurus reclu'ditur, quomodo animarum egestas saturabitur? & 'si fontes Redemptoris & vulnera claudimus Salva'toris, quomodo sitientes bibemus peccatores? & 'si Neophyti & parvuli non de hoc lacte nutriuntur, 'quomodo jam facti majores incrementa Religionis 'suscipient?

'CLIII. Imo si modo eos Ecclesia vellet iterum 'docere & veris fidei regulis instruere, se deceptos 'esse clamabunt Chinæ, & repugnabunt; & non 'jejunantem Religionem, aut fidem pœnitentem, 'plorantem, naturæ horridam, carni inimicam, cru'ci, morti, periculis destinatam, non Salvatorem 'crucifixum ipsis exposuisse magistros Jesuitas (quod Gentibus stulti ia, Judæis scandalum esse vi'detur) non hominem Deum flagellatum, conspu'tum, contemptum, vulneribus sactis confossum, '& in cruce pendentem, & mortuum eos amplexos 'esse protestabuntur, sed Salvatorem solummodo 'pulchrum, gloriosum, formosum (sicut ipsum Je'suitæ Chinico habitu depingunt) & legem viam'que suavem, lætam, lenem, placidum, tranquillam, 'hisque erroribus ignorantiisque, spetis mysteriis 'Passionis, crucis & tribulationis, lumen & victoria 'contemnitur Resurrectionis, & in dubium vertitur 'triumphus Ascensionis, & tandem contempta 'cruce mortificationis, vita recta contemnitur Re'demptionis & Salvationis.

'CLIV. Hoc modo, P. B. his erroribus Neo'phytos neque Episcopi, neque Clerus, neque Re'ligiones, neque aliquis Ordo Ecclesiasticus vel 'secularis vel regularis instruxit: sed proprio cruore 'Christi Domini cruorem, propria cruce & tribu'latione tribulationes & crucem Domini in cor'dibus Infidelium cum ipsa Christiana Religione 'inserere & infixere fidei nostræ primitivi propaga'tores.

'CLV. Et a fundamento crucis & Passionis om'nis Ecclesiasticæ fidei unitas & compago in altitudi'nem tantam excrevit, & unde Dominus vitam 'finivit, inde vitam sponsa sua dulcissima accepit: 'Ut de latere Christi Domini vulnerato Ecclesia 'tanquam a thalamo sponsi sanguine purpurata pro'cederet, & de ejus spiritu in vulnere biberet '& sugeret, quem paulo ante æternus Filius æ'terno Patri pro illius redemptione tradiderat & 'emiserat.

'CLVI. Ergo, B. P. hæc & alia quæ Tuæ San'ctitati constabunt, & mea humilitas, muneris & o'neris Pastoralis obligatione compulsa, Tuo sanctis'simo zelo retulit moderanda, vel omnino refor'manda, omissis etiam plurimis de his sanctis Reli'giosis Iesuitis, quæ ad Tuas aures minime fortasse 'pervenerunt: nam ipsi enixe admodum curant '(& ita cum meis istic Procuratoribus, quamvis fru'stra, actum est) ut ea Tuæ Beatitudini occultentur, '& remedium exposcunt, censura indigent, refor'mationem expetunt, Tuoque prudentissimo judi'cio relinquendum erit, quibus mediis remediisque 'hæc omnia si non sanari, saltem moderari vale'ant, quod facillimum Tuæ supremæ potestati erit, 'præcipue omnibus fere Ecclesiæ Ordinibus in idip'sum conspirantibus.

'CLVII. Vel arctioribus legibus & institutis, 'choro, clausura, & communi unius anni professio'ne vel duorum ad terminos certos præfixa: Vel a'liquibus institutis quæ ad mortificationem & pœ'nitentiam tendant, sine quibus quam facillime dis'ciplina Regularis communiter laxatur & solvitur: 'Vel ad *Clerum* secularem Religionem *Clericalem* 'reducendo & cum eo incorporando, quod ipsis 'Jesuitis jucundius, (perpaucis sui Ordinis decreto'ribus exceptis) *Clero* utilius, & negotio ipsi facili'us esse fortasse videbitur.

'CLVIII. Nam si *Clero* seculari accresceret 'hæc sancta Religio, permanente ea semper in præci-

'puis suarum institutionum exercitiis, quæ Cleri se-
'cularis professioni minime contrariantur, imo max-
'ime juvant, secularia ista Collegia ab Episcopis
'tanquam ab Apostolicæ Sedis Delegatis, legibus a
'Tua Sanctitate assignatis, sine tanto Reip. Christi-
'anæ incommodo gubernarentur. Quam primam
'quidem eorum vocationem sui S. Fundatoris fu-
'isse tradunt aliqui.

'CLIX. Et hoc medio ipsis Iesuitis medicinam,
'Clero & Episcopis operarios sine livore, & mini-
'stros spirituales sine æmulatione, exterisque Reli-
'gionibus tranquillitatem, sapientia Tua, Innocen-
'ti sanctissime, Spiritus Sancti radiis illustrata, præ-
'beret, & Ecclesia tota universalis tot tantisque
'quæstionibus, controversiis, discordiis, difficultati-
'bus, & scandalis, & aliis eorum negotiis tanquam
'procellis implicata & agitata, conquiesceret.

'CLX. Omnia hæc, Pontifex Beatissime, Tuæ
'infallibili censuræ submitto, & si quid non con-
'gruum, vel indecens, vel quod aliquo modo reve-
'rentiæ, quæ Tibi ab ovicula ista debetur, & quod
'offendiculum præstare possit, scripserim, parcas
'clementer quæso, & non meæ propriæ existimati-
'oni aut elationi, sed zelo quo ardet animus meus,
'Pastoralis baculi auctoritatis, sacrarum constituti-
'onum observantiæ, fideique puræ, & rectæ pro-
'pagationis, & universalis Ecclesiæ felicitatis at-
'que incolumitatis a Tua benignitate imputandum
'esse confido.

'Deus Opt. Max. gratia & benedictionibus, qui-
'bus tuas oves imples, Sanctissime Pastor, Te re-
'pleat, Tuamque Sanctitatem protegat & gubernet.
'Angelopoli, 8 Jan. Anno 1649.

Episcopus Angelorum Populi.

The Decree of the Inquisition mention'd Part. 3. Chap. 6. *importing the suppression of all books written on either side, upon occasion of the Contest between M. the Bishop of* Chalcedon, *and the Jesuites of* England; *Also some other Pieces touching the same matter:*

Decretum Sacræ Congregationis Eminentissimorum & Reverendissimorum Dominorum S. R. E. Cardinalium à SS. D. N. Urbano Papa VIII. sanctaque Sede Apostolica ad Indicem librorum, eorundemque permissionem, prohibitionem, expurgationem, & impressionem in universa Rep. Christiana specialiter deputatorum, ubique publicandum.

CUm inter Chalcedonensem & Regulares Angliæ proximis hisce annis nonnullæ controversiæ ortæ sint, & harum occasione varii libri evulgati, in quibus qui utriusque partis opinionem sequuntur, plures contineri propositiones contendunt Catholicæ doctrinæ repugnantes, non sine perturbatione publicæ quietis, & scissura fraternæ charitatis: Propterea S. Congregatio Indicis ad evellenda radicitus semina discordiarum, & Christianam pacem inter fideles stabiliendam, literarum Apostolicarum tam quæ a felicis recordationis Clemente Papa VIII. sub 9 Octob. 1592. quam quæ a S. D. N. Urbano *Papa* VIII. sub 5 Maii 1631. ad hujusmodi contentiones in Anglia incitatas, supprimendas, & libros prohibendos emanarunt, & ad alias nationes nondum pervenerunt, auctoritatem sequuta, decrevit, omnes ac singulos libros, tractatus, & alia quæcunque quovis idiomate & ubicunque impressa, sive manu duntaxat exarata, quæ ad prædictas controversias spectare, aut quocunque ratione directe vel indirecte trahi possunt, sive præfatas contentiones principaliter & immediate, sive occasionaliter & mediate quomodolibet attingunt, *supprimenda*, prout præsenti Decreto omnino *supprimit*: Mandans omnibus & singulis toto orbe fidelibus cujuscunque status, conditionis, præeminentiæ & dignitatis sub pœna excommunicationis ipso facto absque alia declaratione incurrenda, a qua non nisi a S. Sede Apostolica, præterquam in mortis articulo absolvi possint, ne ullus in posterum imprimere, manu scribere, aut quovis modo de iis rebus tractare aut disputare, aut quæstiones movere audeat. Ne quis autem ex hoc Decreto alios criminandi vel exprobrandi occasionem aliquam arripiat: Eadem S. Congregatio expresse declarat, se in præsentia non intendere aliquid de meritis causæ statuere, vel ulli auctoti aut operi ignominiam aliquam, aut notam malæ doctrinæ inferre, sed judicium horum omnium Apostolicæ Sedi in opportunum tempus reservans, nunc præcipit ne quis adversæ partis libros, tractatus, eorumve auctores hæresis, vel *malæ doctrinæ notâ*, *vel alia quacunque* ante Sedis Apostolicæ definitionem verbo vel scripto deinceps afficiat. In quorum omnium & singulorum fidem manu & sigillo Eminentissimi & Reverendissimi D. Cardinalis Pii, S. Congregationis Præfecti, præsens Decretum signatum & munitum fuit. Romæ die 19 Martii, 1633.

C. Ep. Portuensis. C. *Pius.* Locus † sigilli.

F. *Joannes Baptista Morinus* Ord. Prædicatorum S. C. Secretarius.

Romæ ex Typographia Rev. Cam. Apost. 1633.

The publication of this Decree, *Anno* 1633. caus'd great amazement in *France*; for this General Suppression decreed by the Roman Inquisition, seem'd to put the books of the English Iesuites against the Bishop of *Chalcedon*, though full of Errors and Heresie against the Hierarchy and the Sacrament of Confirmation, in the same rank with the Censures of the Bishops and the *Sorbonne*, who had condemn'd the said wicked books, and with all that had been written to justifie those Censures against the infamious and scandalous Libels of the said English Iesuites. This gave occasion at that time for the framing and publishing of a Latin Disquisition upon that Decree, which because it is very scarce to be had, shall be here inserted.

Disquisitio

Disquisitio Decreti S. Congregationis Eminentissim. & Reverendissim. S. R. E. Cardinalium, à SS. D. N. Urbano Papa VIII. sanctaque Sede Apostolica ad Indicem librorum, eorundemque permissionem, prohibitionem, expurgationem & impressionem in universa Republ. Christiana spectaliter deputatorum, die 19 Martii 1633.

Ad Eminentissimos & Reverendissimos Cardinales ipsi sacræ Congregationi Præfectos, ac Deputatos.

Cùm primum nobis allatum est Decretum die 19 mensis Martii, Eminentiss. Cardinales, cœperunt de illo varii spargi rumores, aliis subditicium esse contendentibus, aliis ob vestri nominis & auctoritatis Apostolicæ reverentiam, assensum cohibentibus. In hac opinionum diversitate, cum hi indignarentur, illi tacerent; in eo tamen conveniebant, inquirendum prius, a quibus & unde in Galliam relatum esset, quam de illo quisquam ita ut affectus erat pronunciaret. Nam si constaret ab ea auctoritate quam vobis Summus Pontifex summam transdidit, esse profectum, rem esse arcani consilii: Sin autem, quod plerique subsenserunt; eo venissent audaciæ nonnulli, ut objecto splendore vestri nominis bonis ac simplicibus illuderent, tam insolens facinus dissimulari non oportere. Quæ cum ultro citroque jactari & his graviora paulatim addi viderem, nihil me temere sed pro magnitudine rei sapienter & consulto facturum putavi, si vos in rei Christianæ eminentissima specula collocatos commonefacerem, non quid de illo decreto sentiam, cum ei judicium meum nec interponere velim, nec debeam; sed quid de illo Episcopi, quid Theologi nostrates, eruditi denique omnes vulgo jactitent. Qui acute conjiciunt, Decretum istud aiunt vestrum non esse: aut si vestrum est, Episcopi Chalcedonensis adversarios a vobis illud, quibus solent modis, abstulisse. Quod enim vox Chalcedonensis initio sola ponitur, suppresso nomine Episcopi, cum est per se indignum, tum certissimum indicium est, decretum illud ex eorum sentina manare, unde tot probra & contumeliæ in Episcopos Galliæ & Facultatem Theologorum Parisiensium nuperrime proruperunt. Cui enim jus ac potestatem ordinariam negant, huic Episcopi quoque nomen adimunt. Quid porrò causæ est, inquiunt, quod cum a die 19 Martii factum sit, nondum tamen in campo Floræ fuerit promulgatum? Cur Apostolicæ Cameræ typis impressum, & in exteras orbis regiones transmissum, antequam Romæ, in illo Christianarum legum domicilio, visum sit vel auditum? Quæ ista rei tanta novitas? aut quid tam arcanum latet, ut vos, qui ordine, momento & judicio cuncta disponitis & agitis, ordinem & consuetudinem vestram hac in re neglexeritis? Nisi forte experiendi causa factum dicitur, quam non iniquo animo illud accepturi essent homines, Galli præsertim, apud quos decretoriis Episcoporum censuris tota illa causa jugulata est. Nam si æqui boni scitum illud vestrum facerent, tum Decreti tabulas in campo Floræ figendas: sin repudiarent, pro nihilo habendas. Iam si edictum ipsum totum ad rationem vestri Senatus & Ecclesiæ disciplinam perpendatur, insolitum reperietur, & in omni memoria inauditum. Quid enim exemplo supprimitis, supprimendaque decernitis, quæ Episcopi Galliæ, quæ Parisiensis Archiepiscopus, quæ Theologi Parisienses de Anglicanis libris pie & religiose sanxerunt, censuerunt? Addunt, qui non dissimulanter loquuntur, qua auctoritate? qui obscurius, quo consilio? Nam retractari quandoque fidei causas a Summo Pontifice etsi nemo inficiabitur: supprimi tamen sine cognitione & judicio quis feret? A Congregatione vero, quæ nihil de meritis causæ, nihil de doctrina, mala sit an bona, statuere se profiteatur, gravissimum & sanctissimum Episcoporum judicium in maxima Ecclesiæ causa supprimi, res est, inquiunt, inauditi exempli, auctoritatis infinitæ, consilii periculosi. Nam de privatorum libris qui de controversiis Anglicanis editi sunt, verba tantum fieri, nemo sibi persuasurus est, qui legerit *supprimi* non tantum *libros* illos, *& tractatus, sed & alia quæcunque quovis idiomate, & ubicunque impressa, sive manu duntaxat exarata, quæ ad prædictas controversias spectare, aut quacunque ratione directè vel indirectè trahi possunt, sive occasionaliter & mediatè quomodolibet attingunt.* Supprimendum est igitur quod nostri nos Episcopi & Doctores docuerunt: 1 *Privilegia Regularium à Summo Pontifice posse revocari.* Et 2 *Superiores Regularium non esse digniores Episcopis.* Aut si quis hanc esse veram & constantem Ecclesiæ disciplinam scripto posthac defenderit, anathematis ei periculum continuo metuendum sit? Si vero iisdem auctoribus ac ducibus asserimus, 3 *Necessarium esse in Ecclesia particulari Episcoparum:* 4 *Catholicos chrismate unctos in Baptismo, licet ab Episcopo non confirmatos, non esse plenè Christianos in sensu Patrum: adeoque Anglos Catholicos qui baptizantur ritu Catholico, vel qui recipiunt cæremonias baptismi, confirmati autem non fuerint ab Episcopo, non fuisse nec esse perfectè Christianos omni modo*, nunc diris Pontificiis digni statim habebimur? Censuerunt iidem, *Chrismationem baptismalem institutam non fuisse ab Ecclesia ad supplendam significationem Episcopalis chrismatis & ejus effectum: & posteaquam instituta est, nihilominus chrismationem quæ fit ab Episcopo in Sacramento Confirmationis, tam esse necessariam quàm fuit antea:* Declararunt hanc propositionem, *Patet quod confidentia in Confirmationis virtute importare possit magnum periculum animabus, absolutè prolatam, falsam esse, piarum aurium offensivam, blasphemam, Sacramento & providentiæ Christi maximè contumeliosam:* Hæc si loquimur, si defendimus, nos eodem loco ac numero quo qui contraria scripserunt, habebimur? Dirum fulmen quod tam sacris quam profanis intenditur! Sed, *væ mihi si non Evangelizavero*, inquit Apostolus. Itaque non tam nobis Ecclesiæ doctrinam scribentibus ac prædicantibus, quam eam tacentibus ac supprimentibus pœna metuenda. Hæc & alia privatim ac publice, domi ac foris, de edicto illo jactantur.

[1] *Censur. propositionum quarundam ex Hibernia d. latarum per sacram Theolog. Facultatem Parisiens. pag. 12. propos. xi.*
[2] *Ibid. pag 11. propos. viii.*
[3] *Censura propositionum collectarum ex libro Danielis à Jesu, p. 40.*
[4] *Ibid. pag. 42, 43, & 44.*

Quibus ut prospiciatis etsi nullius egetis admonitu, Cardinales Eminentissimi, animum tamen laudabitis, opinor, ejus qui saltem periculum de quo inaudiit, vobis ante denunciat. Nam si *adversæ partis libros, tractatus, eorumve auctores, hæresis vel malæ doctrinæ notâ, fenalia quâcunque afficere* non licet, ejusque decreti sequenda est auctoritas, ut de nobis triumphaturi sunt Hæretici, cum audient Episcoporum & Theologorum nostrorum nomen contaminatissimis libellis infamatum, non modo non vindicari ab illo dedecore, quæ sunt partes Summi Pontificis; sed a S. R. E. Cardinalibus cautum esse, nequis interim eorum libellorum auctores paulo durius appellet, aut illorum doctrinam malam esse pronunciet? Cum in 1 Querimonia Ecclesiæ Anglicanæ Illustriss. Galliæ Episcopos *Pilato* impie comparari, quod ii Anglicani libri, ut *Pilato* Christus Dominus, oblati fuerint, aliaque istiusmodi legent adversus illos immanis petulantiæ pleniſſima: Cum in Spongia Loemelii Theologos nostros audient. 2 *Lupos dici ac Lupercos*, 3 *Cerbero similes qui gutture trifauci inanes territat umbras*, 4 *stupidos*, 5 *ejusdemque cum Calvino palati*, 6 *monstra*, 7 *censores qui errores, scandala, hæreses crepant*: in Vindiciis Smithæi, 8 *Sycophantas*, 9 *discordiarum in Ecclesia Dei architectos*, 10 *impie & ex malitia errantes*, 11 *in quorum sinu foveantur schismata, & apud quos solos etiamnum vigeat cathedra pestilentiæ*, 12 *profanos & carnales homines*, 13 *versipelles sophistas*, 14 *spermologos*, 15 *homines ad miraculum malevolos*, 16 *nugatores*, & 17 *falsarios more suo*, 18 *veteratores*, 19 *sensum planè hæreticum habentes*: 20 *tricatores*, 21 *qui pro libito suo Conciliis quidlibet imponendi arroganter usurpant potestatem*: Cum, inquam, totam hanc male dicto rum spurcissimam fæcem audient, quam tamen per Cardinalitium edictum, donec ea de re Summus Pontifex pronunciarit, improbare non liceat: quid de nobis existimaturi sunt homines alioquin Ecclesiæ Romanæ jamdudum infensi atque inimici? Quod si in eorum manus pestifera & execrabilis illa censura pervenerit, qua Symbolum Apostolorum, sanctissima regula nostræ fidei, in profanos & impios sensus detortum est, qua Episcopi Galliæ & Sorbonici Theologi *perversi veritatis & avitæ pietatis hostes* appellantur: constiteritque Romæ decretum esse ne quis ante Summi Pontificis definitionem inquinatissimum illud Scriptum malæ doctrinæ nota afficere audeat: an non repente gestient, ac tam præclaram sibi datam esse criminandi nostri occasionem gaudebunt? Multa his acerbiora sibi decreto isto parari sentiunt Ecclesiæ nostræ Antistites, quæ vos pro vestra sapientia, ut speramus, amoliemini. Non enim patietur Summus Pontifex hanc tantam Ecclesiæ & Episcopatui labem inferri, aut Christi populum incerta opinione confundi, falsitatem notabit edicti, subjectoris fraudem aperiet, suamque veritati lucem restituet. Sin aliud comperietur, efficiet sane, ut summam illam in moderanda re Christiana prudentiam magis magisque miremur, & nos ejus potentissimo nutu a maledicorum hominum petulantia tutos esse gratulemur.

[1] Page 41.

[2] *Spong.* 2. *edit.* p. 3. & p. 6.
[3] p. 67.
[4] p. 69.
[5] p. 74.
[6] p. 99.
[7] p. 185.
[8] *Vindic. Smithæi in Epistola Dedicatoria* p. 3.
[9] *In præfat. ad lect.* p. 2.
[10] *Ibid.* p. 17
[11] *Ibid.* p. 22
[12] *In refutatione Censuræ* p. 45.
[13] p. 53.
[14] p. 56.
[15] p. 62.
[16] p. 75.
[17] p. 164.
[18] p. 282.
[19] p. 267.
[20] p. 268.
[21] p. 278.

This writing having been publisht at *Paris*, in the year 1633. the same Jesuite *John Floid*, who under the name of a Canon of S. *Omer* call'd *Hermannus Loëmelius*, had compos'd two horrible books against the Bishops of *France*, and the *Sorbonne*, one intitl'd, *Querimonia Ecclesiæ Anglicanæ*, and the other *Spongia*, and a third against M. the Archbishop of *Paris*, entitl'd, *Appendix ad Illustrissimum Dominum Episcopum Parisiensem*; he added a fourth in defence of this Decree of the Inquisition, entitl'd *Defensio Decreti*. But this last book was censur'd at *Paris* with the three other, on *Novemb.* 29. 1643. by a numerous Assembly of Bishops, who renew'd their first Censure against the books of *England*, adding thereunto the true names of the Jesuites who compos'd them, for that F. *Alegambe* had acknowledg'd in his *Bibliotheca* of the Writers of the Society that F. *Edward Knot*, the English Iesuite, whose true name was *Matthias Wilson*, was the Author of that which went under the name of *Nicholas Smith*; and that F. *John Floid*, another English Iesuite, was the Author of that which bore the name of *Daniel à Jesu*, as well as of the four other which had been put forth under the name of *Loëmelius*, in opposition to the Censures pass'd upon them, and which *Alegambe* by strange impudence dares to affirm, were written *Contra Novatores*. Behold the expreſs words of what was then decreed thereupon by the said Assembly of Prelates, and printed at *Paris* by M. *Vitre* in the year 1644.

A Process Verbal of the Assembly of my LL. the Cardinals, Archbishops and Bishops, held at Paris *on Sunday the 29th of* Novemb. 1643. *at two a clock in the afternoon, in the house of my L. Cardinal* Mazarin, *who was President of the said Assembly, in which were my LL. the Archbishops of* Ambrun, Sens, Bourdeaux, Tours, Rheims, *my LL. the Bishops of* Amiens, Senlis, Valence, Chalon, Aire, Maillezais, Riez, Dol, Usez, Meaux, Nismes, Bazas, Utique *Coadjutor of* Montauban, Grasse, Lavaur, Toulon, Rennes, S. Brieu, du Puy, Chartres, *the nominated Coadjutor of* Sens, *the nominated Bishop of* Boulogne.

'IN the year 1632. notice was taken of two books 'brought out of *England* in the English Lan'guage against my L. the Bishop of *Chalcedon*, sent 'by his Holiness into *England*, with power to per'form there all the Functions of Ordinaries: The 'said books being come to the knowledge of our 'Lords the Prelates, who were then at the Court 'about the important affairs of their Dioceses, they 'gave order for the same to be translated into La'tin and French, and afterwards took the pains to 'examine the same themselves, and caused them to 'be examin'd by many persons of great intelligence 'and capacity. And after a very exact and faithful 'examination, the said books were censur'd; one 'under the name of *Discussio modesta Nicolai Smi-*
'*thai*;

'*thai*; and the other, *Apologia Danielis à Jesu.* 'My L. the Archbishop of *Paris* could not then as-'semble his Provincial Council, for that the Bishop 'of *Meaux* was not able to repair thither by reason 'of his old age, and the Bishop of *Orleans* was yet 'but nominated to that Bishoprick; and therefore 'he summon'd the Bishop of *Chartres* to his house, 'and *Messieurs le Blanc*, and *Guyard*, his Grand 'Vicars, *Charton* his Penitentiary, *Du Val*, *Isambert*, and *Lescot*, the Kings Professors of Divinity, '*Habert* his Theologal, *Messier* Commissary for 'the examination of the Priests of his Dioceses, all 'Doctors in Divinity of the Faculty of *Paris*, and 'censur'd the said books. The Faculty of *Paris* al-'so gave their Doctrinal Sentence upon all the Ar-'ticles in particular, which were to be condemned 'in the said books, with qualification of every Pro-'position: The said Censures were sent abroad by 'order of the said LL. Prelates, together with a cir-'cular Letter. This gave occasion to the said En-'glish to compose four other books in confirmation 'of the Doctrine of the former; namely, 1. *Her-'manni Loemelii Spongia.* 2. *Querimonia Ecclesiæ 'Anglicanæ.* 3. *Appendix ad Illustrissimum Domi-'num Archiepiscopum Parisiensem.* 4. *Defensio De-'creti.* All four under the name of *Hermannus Loe-'melius*, whose true name is *Floid*. There is no 'injury or contumely which he do.h not vomit a-'gainst my LL. the Prelates, the Faculty, and the 'said Censures. Hereupon our said LL. Prelates as-'sembled again, to continue their condemnation 'against the said four books, which they appre-'hended as well as the two first, to be composed by 'Iesuites; whereof when the said Iesuites were ad-'vertis'd, they delivered a Disavowry, wherein they 'declare the said books not to be compos'd by any 'of their Society, being displeas'd that such que-'stions had ever been propounded. The said Disa-'vowry was made at *Paris* the 23 of *March*, 1633. 'signed by *De la Salle*, Superiour of the Profess'd 'House, *Stephen Binet*, Rector of the Colledge of 'Clermont, *Julian Haineufve*, Rector of the No-'vitiate, and *Claudius Maillan*, the Kings Con-'fessor. Now though this Disavowry did not fully 'satisfie the said Lords, yet for that they were lo-'vers of peace, they were contented with it for 'that time: But they were much astonish'd when 'they saw in a book entitl'd *Bibliotheca Scrip-'torum Societatis Jesu*, *Auctore* Philippo Alegambe 'ex eadem Societate Jesu, printed at *Antwerp apud 'Joannem Meursium*, *Anno* 1643. The Authors of 'the said Tracts nam'd by their right names, and ac-'knowledg'd to be Iesuites; and that in the said '*Bibliotheca* they are nam'd with Elogiums, and that 'they speak contemptuously of our LL. the Pre-'lates, and the rest who censur'd the said two first 'books, and which is worse, that in the Index of 'the Contents, they place under the head of books 'written against Hereticks two of *Floid*'s books, 'namely, *Querimonia* and *Spongia*, though they are 'compos'd against our LL. the Prelates, *Messieurs* 'of the Faculty of *Paris*, and against their Censures. 'This gave occasion to our said LL. to assemble a-'gain, and after several Conferences, they have 'thought meet to send again into the Provinces the 'said Censures, under the names of their right Au-'thors, who are *Edward Knot* (whose true name is '*Matthias Wilson*, who was formerly Censur'd un-'der the name of *Nicholas Smith*) and *John Floid*, 'who was likewise Censur'd under the name of *Da-'niel à Jesu*, both Iesuites, if the said *Alegambe* in 'his Catalogue be not mistaken in this particular, as 'tis said he is in other things; the Iesuites of *France* 'still persisting at the present in the Disavowry 'which they heretofore deliver'd, that the said 'Authors are not of their Society, and that they 'cannot answer for the fact of the said *Alegambe*, 'who is the King of *Spain*'s Subject; and also to 'declare the said four books contumelious, injuri-'ous against the Honour and Dignity of my LL. the 'Prelates in general, and of the Archbishop of *Pa-'ris* in particular, and of the Doctors of the Faculty 'of *Paris*; besides that, they contain the same 'Doctrine formerly Censured in the two other, '&c.

It is good to observe touching the above-mention'd Disavowry of the Iesuites, that some more intelligent persons found that they had made use of an Equivocation, according to their custome: For having set down this Title, *The Disavowry of the Fathers of the* Society *of Jesus in* France; they said in the sequel, that the said books were not made by any of their Society, meaning [in *France*] with reference to the Title, because they were made by English Iesuites. Moreover, the Bishops had so little regard to the said Disavowry, that in the same printed piece wherein they speak of it, they renew their ancient Censure against the books of *England*, with this Title:

Epistola Archiepiscoporum & Episcoporum Parisiis nunc agentium, ad Archiepiscopos & Episcopos Regni Galliæ super animadversione duorum libellorum quorum tituli sunt; Prioris quidem, Modesta & brevis discussio aliquarum assertionum Doctoris Kellisoni in tractatu de Ecclesiastica Hierarchia. Auctore *Eduardo Knotto* Jesuitarum Anglorum Viceprovinciali, sub ementito nomine Nicolai Smithæi. *Posterioris verò*, Apologia pro modo procedendi S. Sedis Apostolicæ in regendis Angliæ Catholicis tempore persecutionis. Auctore *Joanne Floido* Jesuita Anglo sub falso nomine *Danielis à Jesu*, *Jussu Cleri denuò in lucem edita.*

Universis per Galliam constitutis Reverendiss. Patribus Archiepiscopis & Episcopis Dominis & Fratribus nostris Religiosissimis, Archiepiscopi & Episcopi Parisiis variis de causis agentes, salutem in D.

LImites habet Jurisdictio Episcoporum, non habet charitas: omnes illud Apostoli usurpare & possumus & debemus: *Instantia mea quotidiana solicitudo omnium Ecclesiarum, quis infirmatur & ego non infirmor? quis scandalizatur & ego non uror?* Itaque veteri atque Apostolico instituto, si qua in nostris Parœciis schismata oriuntur aut hæreses, auctoritate compescimus, si alibi, medemur amore, qui tum demum Christo dignus est animatum nostrarum Episcopo, cum omnes complectitur, sicut pro omnibus ille mortuus est. Huc accedit quod ubi de

de errore agitur, qui spectat Ecclesiam, sibi prospicit qui aliena curat: serpit enim ut cancer error istiusmodi, & merito cum unum inficit, omnes terret. His de causis factum est, Fratres Reverendissimi, ut nostra fuerimus arbitrati quæ essent Anglorum, nec minus miserandæ illius Ecclesiæ vulnera senserimus, quam si nobis ipsis essent inflicta. Cum enim accepissemus allatos ex ea Insula libellos duos quos linguæ periti dicerent pestilentis doctrinæ esse plenissimos, concurrimus velut ad sedandum domesticum incendium, quotquot in hoc orbis theatro versabamur Episcopi, & donatos Latinitate excussimus diligentissime ac recensuimus, iisque tandem inussimus stigmatis, quibus facile a scriptis probæ ac sanæ doctrinæ discernerentur. Atque hoc judicium nostrum ad vos mittere visum est, Fratres Reverendiss. ut quorum una est causa, unus spiritus, una charitas, unus quoque sermo sit ac sententia. Neque enim ullo modo dubitamus, quin ea quæ damnanda censuimus, sitis damnaturi, & eandem fidem eadem doctrina totis animis professuri.

Primum autem in iis libellis finis ipse ac scopus summopere displicuit. Id enim agunt potissimum, eoque collimant, ut quam Dominus auctoritatem Episcopis attribuit, elevent quam maxime ac deprimant. Tum vero per Episcoporum latus, non Divinum tantummodo confirmationis Sacramentum, sed & Ecclesiæ Hierarchiam, qua nihil sub cœlo est augustius, & ipsum Petri Successorem Apostolorum Coryphæi supremumque Christi in terris Vicarium non obscure petunt. Innumeris denique propositionibus scatent quæ infelici isti scopo aptissime nimiumque respondeant. Nam in priore quidem libro falsæ, præsumptuosæ, temerariæ, antiquissimo Parochorum instituto contrariæ, Christianæ plebis ac simpliciorum hominum saluti pernicioſæ leguntur innumeræ. Non paucæ autem erroneæ, in sacrum Episcoporum ordinem contumelioſæ, & quæ in hoc videantur scriptæ, ut institutam a Christo Ecclesiæ Hierarchiam aut evertant funditus, aut certe perturbent. Quædam etiam deprehenduntur quæ sacrosancto Dei verbo, & Oecumenicorum Conciliorum auctoritati sunt contrariæ, imo quæ hæresim si non aperte exponant legentium oculis, certe innuant.

Posterior vero libellus crassiora habet omnia, & blasphemiæ simplicius. Nam præterquam quod eadem penitus in eo peccantur quæ in superiore reprehendimus, propositiones præterea ejus longe plurimas periculosas, seditiosas, impias, & quæ in anarchiam atque ordinis confusionem maxime propendeant, vel fautor sectoris atque amicus dixerit, si modo honoris Christi ac Catholicæ veritatis fuerit studiosus. Ad hæc non paucæ leguntur schismaticæ, blasphemiæ, in Sacramentum confirmationis contumelioſissimæ, ac summi ipsius Pontificis supremi secundum Christum fidelium Patris auctoritatem convellentes. Nonnullas etiam est animadvertere quæ verbo Dei abutantur, idque ad impios sensus detorqueant, imo quæ aperte (quod non sine gemitu referimus) sint hæreticæ.

Atque hæc hactenus, Fratres Reverendissimi, a nobis fuerint animadversa id cogitantibus quo facti nostri rationem ipse Dei Spiritus videtur reddere, *Super muros tuos Jerusalem constitui custodes, totâ die & totâ nocte in perpetuum non tacebunt.* Ab iis enim quidem certe custodibus absunt quam longissime *canes muti non valentes latrare*, atque hoste in Dei domum irrumpente dormientes. Jam vero si (quod optandum quidem sit) erronei isti libelli ad vos non pervenerint, quæ potissimum damnanda judicavimus in iis, cum videbitur, legetis, quæ nobis jubentibus Ecclesiasticarum nostrarum rerum Agentes huic junxerunt Epistolæ. Incolumes felicesque vos Dei misericordia tueatur, Fratres Religiosissimi, meritoque honorandi ac suspiciendi Domini. Datum Lutetiæ decimo Februarii, anno Incarnationis Domini millesimo sexcentesimo trigesimo primo. *Ainsi signé*, Andreas Antiq. Arch. Bituricensis. Claudius Arch. Narbonensis. Octavius Arch. Senonensis. Dominicus Arch. Auxitanensis. Joannes Episc. Vasatensis, & nom. Arch. Arelatensis. Philippus Episc. Nannetensis. Alphonsus Episc. Albiensis. Iacobus Episc. Sagiensis. Sebastianus Episc. Lingonensis. Guillelmus Episc. Lexoviensis. Ioachimus Episc. Claromontanus. Ægidius Episc. Altissiodorensis. Augustinus Ep. & Comes Bellovacensis. Raphael Episc. Dignensis. Henricus Episc. Tarsensis, Coadj. Abrincensis. Franciscus Episc. Ambianensis. Leonorius Ep. Carnotensis. Renatus Episc. Leonensis. Stephanus Episc. Dardanensis. Emericus Episc. Lucionensis. Simon Episc. Suessionensis. Henricus Episc. Noviomensis. Ægidius Episc. Adurensis. Franciscus Episcopus Lemovicensis. Silvester Episc. Mimatensis. Martinus Episc. Madaurensis, Suffr. Metensis. F. Ludovicus Episc. Regiensis. Ioannes Episc. Gracensis. Leonorius nom. Episc. Constantiensis. Nicolaus nom. Episc. Aurelianensis. Nicolaus nom. Episc. Vasatensis. Gaspardus nom. Episc. Agennensis. Dominicus Episc. Bononiensis. Iacobus nom. Episc. Xanctonensis.

De mandato Illustriss. & Reverendiss. DD. Antistitum.

De Bettet Juris utriusque Doctor, Protonot. S. Apost. Sedis, Prior Mosteriensis & S. Saturnini. — *De Sariac Abbas de Paimpon & de Lescal-Dieu.*

Agentes in rebus universis Cleri Gallicani.

In the same Collection printed by M. *Vitrè*, by order of the Clergy, is seen the Extract out of F. *Alegambe*, which clearly shews, that those wicked books of *England*, and the others published in defence of them, were made by Iesuites. It is subjoyn'd here, as it was taken out of the said Collection. *Page* 65.

An Extract out of a Book entitl'd *Bibliotheca Scriptorum Societatis Jesu*, *Auctore* Philippo Alegambe, *ex eadem Societate*, in folio, *Antuerpiæ apud Joannem Meursium*, 1643. Approved by the General, and other Divines of the Society.

Page 99.

EDvardus Knottus, vero nomine *Matthias Wilsonus*, natione Anglus, patria Northumber, vir eximiæ doctrinæ & aptissimæ ad gubernandum mansuetudinis, diu Romæ in Anglorum Collegio juventutem educavit, deinde Anglicanæ Provinciæ nostræ extra Angliam egit Viceprovincialem, nunc Anglicanæ Provinciæ præpositus est. Scripsit *doctissimum libellum* qui sub nomine *Nicolai Smithei* est editus hac epigraphe;

Modestæ

Modeſta & brevis diſcuſſio aliquarum aſſertionum D. Doctoris Kelliſoni quas in ſuo de Eccleſiaſtica Hierarchia tractatu probare conatur. Ex Anglico in Latinum a Georgio Wrigtho converſa; & plurimis Doctorum atque adeo Catholicarum Univerſitatum ſuffragiis approbata. *Impreſſa* Antuerpiæ in Officina *Plantiniana* Balthazaris Moreti 1631. in 12.

Ejuſdem ſunt etiam

Qualificatio charitativa Inquiſitionis brevis in Diſquiſitionem prædictam.

Defenſio Nicolai Smithæi adverſus Replicam contra eandem diſcuſſionem.

Charitas propugnata contra Doctorem Potterum. *Audomari* 1634. in 4.

Chriſtianitas propugnata adverſus Replicam Chiling Worthii. *Audomari* 1638. in 4.

Directio prævia ad eundem. *Londini* 1636. in 8.

In the ſame book page 242.

Ioannes Floidus, natione Anglus, patria Cantabrigienſis, poſt ſtudia Romæ in *Anglorum* Collegio cœpta, Societati ſe addixit anno ſalutis 1592. Miſſus poſtmodum in Angliam, captus atque in exilium pulſus eſt. Docuit complures annos Theologiam in Lovanienſi Anglorum Collegio, jamque Audomari ſcribendis libris intendit.

Sub nomine H. L ſcripſit

Opuſcula aliquot quibus Regimen Catholicorum in Anglia a Sancta Sede Apoſtolica inſtitutum propugnat, & Decretum Sacræ Congregationis ad Indicem librorum deputatæ contra contumaces quoſdam in Gallia defendit.

Et ſub nomine Danielis a Ieſu.

Apologiam Sanctæ Sedis Apoſtolicæ quoad modum procedendi circa Regimen Catholicorum in Anglia, primum Anglice, dein Latine Rhotomagi 1631 in 8.

In the Table of the Contents of the ſame book, under the Head or Title, Theologia Polemica, ſeu controverſiæ cum Hæreticis.

Page 496.

Ioannis Floidi, Synopſis Apoſtaſiæ M. Antonii de Dominis.

And after the enumeration of ſome other Treatiſes againſt that Heretick, he adds,

Eccleſiæ Anglicanæ Querimonia & Spongia pro Regimine Catholicorum in Anglia; in hoc argumento alia opuſcula contra Craſhan: contra Hobby: contra Novatores.

A Manuſcript, whereof the Original is in the Library of the Auguſtines *at* Rome, *containing ſundry Reſolutions paſs'd by the Conſultors of the famous Congregation* de Auxiliis, *wherein the principal difficulties concerning Grace are determin'd againſt* Molina, *and according to the judgement of S.* Auguſtin's *Diſciples. It is mention'd* Part. 3. Chap. 8.

THe Original of this Manuſcript contain'd fourteen leafs of paper ſow'd together, in each of which was ſet down one of the fourteen Reſolutions following, with the names and Subſcriptions of the Conſultors who ſign'd them, all the reſt of each leaf remaining white. Upon the back-ſide were written theſe Italian words, *Copia d' alcune propoſitioni giudicate erronee dalla Congregatione ordinata da N. S.* (*i. e.*) a Copy of certain Propoſitions judg'd erroneous by the Congregation ordained by our H. Father. The Reſolutions themſelves follow.

I.

[1] *Ex Ludovico Molina in concord. q. 14. a. 13. d. 1. Sect. Textis. d. 16. Sect. Explicandæ. d. 19 n. 3. Sect. Tertia.*

DIcere 1 quod in ſtatu naturæ lapſæ vires naturales liberi arbitrii eædem prorſus ſeu tales ſecundum ſe in nobis manſerint, quales illas eſſemus habituri ſi homo fuiſſet conditus in ſtatu mere naturali ad finem tantum naturalem, quaſi peccatum primi hominis non niſi in ſupernaturalibus nocuiſſet ejus poſteris: adverſatur doctrinæ in Eccleſia, 2 cum olim contra Pelagianos eorumque reliquias definitæ ac defenſæ, tum noviſſime in Concilio Tridentino 3 confirmatæ, quando agendo de vi naturæ expreſſe traditur liberum arbitrium viribus eſſe attenuatum & inclinatum.

[2] *In epiſtola Cæleſtini 1. c. 4. & in Conc. Araus. c. 13. & 25.*

[3] *Seſſione 6. cap. 1.*

Eſt & hoc conforme antiquis definitionibus, & doctrinæ in Eccleſia ſemper traditæ, & creditæ, quod in eodem 4 Concilio contra Hæreticos hujus temporis declaratur atque definitur, liberum arbitrium poſt Adæ peccatum non eſſe extinctum aut amiſſum. Quod quia ſimiliter intelligitur quoad vires conditionis ſuæ naturalis, ideo huic definitioni non repugnat, quod liberum arbitrium ſpectando vires, quas ex largitione gratiæ accepit, dicatur amiſſum ac perditum: Quomodo non repugnat quod retenta libertate naturali libertas gratiæ dicatur periiſſe.

[4] *Seſſ. 6. c. 1. & can. 5.*

Ita ſentio Petrus Lombardus Archiepiſcopus Ardmacanus.

Ita eſt, Archiepiſcopus Fr. Io. de Rada Epiſcopus Pactenſis.

Ita ſentio Fr. Iulius Santuccius Epiſcopus S. Agathæ Gothorum.

Ita ſentio Lælius Landus Epiſcopus Neritonenſis.

Ita ſentio Fr. Hieronymus Pallantus Epiſcopus Biſontinus.

Ita ſentio D. Anaſtaſius a Brixia *Abbas* Farſenſis.

Ita ſentio Fr. Io. Baptiſta de Plumbino Ord. S. *Aug. Prior* Generalis.

Ita ſentio Fr. Gregorius Nunnius Coronel Secretar.

Ita cenſeo Fr. Iacobus le Boſſu Religioſus S. Dionyſii in Francia & Doctor in Facult. Theol. Pariſienſi.

II.

[1] *Ex. Mol. q. 23 art. 4. & 5. d. 1. memb. 8. & in edit. Antuerpiæ m. 9. Sect. His omnibus.*

[2] *S. Aug. ep. 106 commemorat hunc errorem inter illos qui damnati fuerunt in Conc. Paleſt. & de eodem habet lib. de her. c. 8. & alibi ſæpe.*

DIcere 1 quod parvuli, cum poſt judicii diem reſumpſerint ſua corpora, liberabuntur ſupernaturaliter ab omnibus moleſtiis & ærumnis quibus in hac mortali vita ſubjacemus, melioremque in naturalibus vitam vitio omni mentis & corporis immunem in perpetuas æternitates ducent, quam ullus unquam mortalium duxerit, temerarium eſt, nimiumque accedens ad illum ab Eccleſia Dei errorem 2 ſemper habitum, adeoque in Pelagiano & Cæleſtiano dogmate condemnatum, quo dicebantur parvuli etiamſi non baptizentur, ideoque excluſi maneant a regno cælorum,

rum, æternam ac beatam quandam vitam, sed extra cælum habere.

Ita sentio Petrus Lombardus Archiepiscopus Ardmacanus.

Ita est, Archiepiscopus Fr. Io. de Rada Episcopus Pactensis.

Ità sentio Fr. Julius Sanctuccius Episcopus S. Agathæ Gothorum.

Ita sentio Lælius Landus Episcopus Neritonensis.

Ita sentio Fr. Hieronymus Pallantus Episcopus Bisontinus.

Ita censeo D. Anastasius Abbas S. Mariæ Farfensis Ord. S. Bened.

Ita censeo Fr. Io. Bapt. de Plumbino Ord. Eremit. S. Aug. Prior Generalis.

Ita censeo Gregorius Nunnius Coronel Secretarius.

Ita censeo Fr. Iacobus le Bossu Religiosus S. Dionysii in Francia, & Doctor in Facultate Theol. Parisiensi.

III.

[1] *Ex Molina q. 14. a. 13. d. 5. Sect. Ut ad. & Sect. Verum.*

Dicere 1 quod in statu naturæ lapsæ homo solo concursu Dei generali absque alio dono vel auxilio gratiæ possit efficere opus bonum morale quod fini naturali hominis accommodatum atque comparatione illius sit vere bonum, veræque virtutis opus referendo illud in Deum naturaliter cognitum; id doctrinæ illi contradicit, qua contra reliquias Pelagianismi olim definitum, 2 quod post peccatum primi hominis nullus operari propter Deum quod bonum est possit, nisi gratia eum & misericordia Divina prævenerit. Ex qua tamen doctrina nequaquam sequitur omne opus quod sine speciali gratia fit ab homine etiam infideli esse peccatum.

[2] *In Conc. Arausi. c. 25.*

Ita sentio Petrus Lombardus Archiepiscopus Ardmacanus.

Non placet censura seu propositio, nisi intelligatur quoad opera ardua & difficilia. Archiepiscopus Fr. Io. de Rada Episcopus Pactensis & *C.*

Assero hanc propositionem verificari nedum de opere arduo, sed etiam de bono ornato omnibus circumstantiis. Fr. Iulius Sanctuccius Episcopus S. Agathæ Gothorum.

Ita sentio ut in censura, Lælius Landus Episcopus Neritonensis.

Ita sentio ut in censura, Fr. Hieron. Pallantus Episcopus Bisontinus.

Placet mihi propositio ut jacet in censura, Anastasius Abbas Farfensis.

Placet propositio, modo addatur ly *arduum cum debitis circumstantiis & ab homine posse fieri opera præsentis vitæ ex sola facultate naturali.* Fr. Io. Bapt. de Plumbino Ord. Eremit. S. Aug. Prior Generalis.

Approbo censuram propositionis, Fr. Gregorius Nunnius Coronel Secretarius.

Approbo simpliciter censuram, imo dico esse duplicem malitiam propositionis. Unam quod possit homo sine gratia facere bonum opus; alteram quod possit illud referre in Deum. Ego Fr. Jacobus le Bossu Doctor Sorbonicus.

IV.

[3] *Ex Molina q. 14. a. 13. d. 10. Sect. Illud. d. 4. Sect. Post hæc. & Sect. Illud tamen. d. 19. m. 3. Sect. Ad quartum.*

Qui dixerit 3 quod quotiescunque homo ex viribus naturalibus sui arbitrii cum solo concursu generali Dei facit, seu conatur facere, præstove est ad faciendum seu conandum totum id quod ex sese potest circa ea quæ ad justificationem pertinent, Deus ipsi conferat gratiam prævenientem auxiliave quibus id faciat ut oportet ad salutem; errat, & supponendo posse hominem aliquid facere seu conari sine gratia Dei quod ad justificationem consequendam pertinet, & humano operi seu conatui ex negotio justificationis gratiam Dei reipsa subjiciendo.

Et qui quamvis verbo addat, quod homo, eo conatu, seu opere non efficiatur dignus talibus auxiliis, ullaque ratione ea promereatur, attamen dixerit, quod inter leges, quas Christus Dominus cum Patre æterno constituit de auxiliis & donis, quæ nobis promeruit, mere gratis conferendis, una eaque rationi maxime consentanea hominibus subveniendi fuerit, ut quoties ex nostris viribus naturalibus conaremur facere quod in nobis est, præsto nobis essent auxilia gratiæ, quibus ea ut oportet ad salutem efficeremur, ut ea ratione dum essemus in via, semper in manu liberi arbitrii nostri posita esset salus nostra; errat.

Item qui dixerit, quod Deus sæpe etiam ob Christi merita liberum nostrum arbitrium quasi sopitum & torpens omnino excitat, id ita exponendo, sive intelligendo, tanquam non semper, sive non in omnibus gratia præveniat conatum liberi arbitrii, sed in aliquibus liberum arbitrium conatu suo præveniat gratiam circa ea quæ ad justificationem consequendam pertinent; gravissime errat contra doctrinam quæ ex Scripturis sacris olim definita contra Pelagianos eorumque reliquias, & hactenus tradita a probatis maxime in Ecclesia Dei Doctoribus. Juxta quam doctrinam firmissime est tenendum et docendum, quod omne opus, omnisque conatus liberi arbitrii ad justificationem et salutem consequendam pertinens, a gratia Dei per Christi merita ad id movente prævenitur. Quippe quæ gratia ut definitum est 4 non operantibus seu conantibus sine ipsa, sed ut per ipsam operentur et conentur homines quæ oportet ad salutem, datur. Et sic datur sine lege et conditione, qua vel ullis detur 5 intuitu alicujus operis, seu conatus, cum nihil ex se operari seu conari possint homines quod prosit ad gratiam obtinendam, vel qua nullis non detur qui qualecunque sit quod ex se summum possunt, operantur, et conantur. 6 Verum Dei gratia et Spiritus, qui ubi vult spirat, ob hoc omne ingenii genus in filiis misericordiæ non præterit. Item omne ingenii genus in gehennæ filiis præterit, ut qui 7 gloriatur, in Domino glorietur. Ac sicut generaliter omnes declinaverunt simul inutiles facti sunt, Non est qui 8 faciat bonum, non est usque ad unum: Sic et in omnibus omnino hominibus, qui operantur seu conantur aliquid pertinens ad salutem, gratia prævenit omne ejusmodi opus et conatum.

(4) *Ex Conc. Arausi. c. 6.*
(5) *Ex S. Prosp. lib. 1 de voc. gent. c. 9.*
(6) *S. Aug. lib. de Pecc. merit. & rem. c. 22.*
(7) *2 Corinth. c. 10. v. 17.*
(8) *Ad Rom. 3. v. 12. ex Conc. Arausi. c. 8.*

These

These Resolutions end at the bottom of the Page, and the Subscriptions are *folio verso*.

Ita sentio Petrus Lombardus Archiepiscopus Ardmacanus.
Ita sentio Archiepiscopus Fr. Io. de Rada Episcopus Pactensis.
Ita sentio Fr. Iulius Sanctuccius Episcopus S. Agathæ Gothorum.
Ita sentio Lælius Landus Episcopus Neritonensis.
Ita sentio Fr. Hieronymus Pallantus Episcopus Bisontinus.
Ita sentio Anastasius Abbas S. Mariæ Farfensis.
Ita sentio Fr. Io. Bapt. de Plumbino Ord. Erem. S. Aug. Prior Generalis.
Ita sentio Fr. Gregorius Nunnius Coronel Secretarius.
Ita sentio Fr. Jacobus le Bossu Doctor Sorbonicus.

V.

Qui dixerit hominem ex facultate liberi sui arbitrii cum solo concursu generali Dei posse iis quæ credenda sunt assentiri, tanquam a Deo revelatis, & quia a Deo revelata sunt, quando proponuntur & explicantur adhibitis argumentis quæ afferri solent, ut homines merito sibi persuadeant ea revelata esse a Deo, & jussa credi, & accedente externa vocatione ad fidem per concionatores aliosque Ecclesiæ ministros, errat.

Qui dixerit similiter posse præexistente assensu hoc in intellectu elicere actum sperandi a Deo, quæ ab eo revelata ac promissa sunt nobis, errat.

Qui dixerit similiter posse elicere actum absolutum dilectionis Dei super omnia, placendi Deo in omnibus, & propositum absolutum servandi mandata omnia naturalia obligantia sub peccato letali, errat.

Qui dixerit similiter posse præexistente maxime lumine fidei, qua Dei beneficia cum naturæ tum gratiæ, præmia justis & supplicia impiis proposita agnoscimus, elicere ex Dei timore actum attritionis cum spe veniæ, & ex Dei amore actum contritionis de peccatis commissis cum proposito non peccandi amplius letaliter, errat, etiamsi dicat actus ejusmodi esse mere naturales.

Qui dixerit hominem postquam edoctus fuerit auxilium gratiæ supernaturale sibi esse necessarium ad justificationem & salutem, similiter posse illud optare, desiderare, petere sibi donari, & satagere se disponere ad illud recipiendum, errat contra doctrinam qua constat revelatum esse in Scripturis sacris actus illos, prout jam descripti sunt, esse dona Dei per Christi gratiam & merita, idque ab ipsa prima in iis cogitatione, ideoque ab Ecclesia merito definitum esse non posse eos fieri sine speciali Dei adjutorio. Quæ & deinde doctrina in Ecclesia Dei tam severe definita, & constanter asserta, ut si quis affirmaret hominem per naturæ vigorem sine præveniente Spiritus Sancti gratia posse aliquem ex iisdem actibus operari seu conari sicut oportet, sive ut expedit, quod est operari seu conari secundum circumstantias omnes debitas ab homine in ejusmodi actibus adhiberi ad misericordiam seu justificationem consequendam, is & in antiquis definitionibus contra Pelagianos eorumque reliquias hæretico falli spiritu pronunciatus fuerit, & novissime in Concilio Tridentino contra calumnias Hæreticorum hujus temporis eandem doctrinam confirmando, anathemate feriatur.

In qua definitione cum dicitur hominem non posse per——

These nine words are the last legible at the bottom of this page, and probably were the beginning of some Observation which *Petrus Lombardus* thought to have added, for they are of his hand and besides these, there are two or three more which cannot be read.

The Subscriptions following are on the back-side of the same page.

Ita sentio Petrus Lombardus Archiepiscopus Ardmacanus.
Ita sentio Archiepiscopus Fr. Io. de Rada Episcopus Pactensis.
Ita sentio Fr. Julius Sanctuccius Episcopus S. Agathæ Gothorum.
Ita sentio Lælius Landus Episcopus Neritonensis.
Ita sentio Fr. Hieronymus Pallantus Episcopus Bisontinus.
Ita sentio Anastasius Abbas Farfensis.
Ita sentio Fr. Io. Bapt. a Plumbino Ord. Erem. S. Aug. Prior Generalis.
Ita sentio Fr. Gregorius Nunnius Coronel. Secretarius.
Ita sentio Fr. Jacobus le Bossu Doctor Sorbonicus.

VI.

Qui dixerit in homine post lapsum talem esse libertatem ad quamcunque tentationem seu difficultatem cum solo concursu generali Dei in quocunque temporis momento superandum, quam pro servanda in quolibet ejusmodi instanti lege naturali necesse sit vincere, etiamsi ea de causa mors sit toleranda, ut si consentiat ideo peccet, quia secluso quocunque alio majori auxilio in potestate ipsius positum est non transgredi tunc legem & non transgrediendo victoriam comparare, errat.

Qui dixerit hominem posse, etsi non sine ingenti difficultate vincere ex solis viribus naturalibus singulas tentationes, quantumvis graves & molestas, dummodo non longo tempore durent, gratiam vero tantum esse necessariam ad facilius, vel solum ad superandas omnes simul exsurgentes concupiscentias ne decursu temporis vincamur, adversatus Ecclesiasticis definitionibus de imbecillitate naturæ humanæ post lapsum ad tentationes superandas.

Juxta quas definitiones declaramus (1) tenendum ac docendum, quia tunc victa vitia deputanda sunt cum Dei amore vincuntur, quem nisi Deus ipse non donat, nec aliter nisi per mediatorem Dei & hominum hominem Iesum Christum; idcirco in vitiis & illicitis concupiscentiis evincendis, in diaboli insidiis superandis, & tam in resistendo quam in succumbendo quibuscunque tentationibus; (2) licet habeat homo libertatem, id est liberum usum propriæ voluntatis, tamen ad vincendam seu superandam quamcumque tentationem, ita nimirum, ut præceptum circa quod tentatur quispiam servetur propter Deum, id est, ne offendatur Deus,

(1) *Ex S. Aug. l. 21. de Civitate Dei c. 16.*
(2) *Ex S. Aug. ep. 106. ubi refert decretum hac de re Conc. Palæstini.*

non sufficiunt vires naturales liberi arbitrii, sed necessarium est quotidianum, id est continuo seu contra tentationes singulas subministratum adjutorium specialis gratiæ Dei, idque non tantum ad facilius & melius comparandam victoriam & servandum præceptum, sed quoniam ad ejusmodi observationem & victoriam adjutorium istud simpliciter est necessarium, juxta id quod olim a Sede Apostolica (2) responsum est in hac causa, necesse est ut quo auxiliante vincamus, eo iterum non adjuvante vincamur.

Ita sentio Petrus Lombardus Archiepiscopus Ardmacanus.
Archiepiscopus Fr. Io. de Rada Episcopus Pactensis.
Ita sentio Lælius Landus Episcopus Neritonensis.
Ita sentio Fr. Hieronymus Pallantus Episcopus Bisontinus.

The four following Subscriptions are *folio verso.*

Ita sentio Anastasius Abbas Farfensis.
Ita sentio Fr. Io. Bapt. de Plumbino, Prior Ord. S. Aug.
Ita censeo Fr. Gregorius Nunnius Coronel. Secretarius.
Ita sentio Ego Fr. Iacobus le Bossu Doctor Sorbonicus.

VII.

QUi dixerit gratiam qua Deus operatur in nobis velle & perficere, non sic movere nostram voluntatem, ut ex virtute motionis Dei per eam operantis sit infallibile, quod actu consentiamus & operemur; errat.

Ita sentio Petrus Lombardus Archiepiscopus Ardmacanus.
Idem sentio Archiepiscopus Fr. Io. de Rada Episcopus Pactensis.
Ita sentio Lælius Landus Episcopus Neritonensis.
Ita sentio Fr. Hieronymus Pallantus Episcopus Bisontinus.
Ita sentio Anastasius Abbas Farfensis.
Ita sentio Fr. Io. Baptista de Plumbino Ord. S. Aug. Prior Generalis.
Ita sentio Fr. Gregorius Nunnius Coronel. Secretarius.
Ita censeo Fr. Iacobus le Bossu Doctor Sorbonicus.

VIII.

(3) QUi dixerit gratiam istam ad volendum & operandum quæ pertinent ad salutem, aut non esse ita efficacem ut præveniendo voluntatem nostram ipsam vera & reali efficientia præmoveat & faciat velle atque operari, aut sine ea posse aliquem actu velle & operari; errat.

Ita sentio Petrus Lombardus Archiepiscopus Ardmacanus.
Ita sentio Archiepiscopus Fr. Io. de Rada Episcopus Pactensis, &c.
Ita sentio Lælius Landus Episcopus Neritonensis.
Fr. Hieronymus Pallantus Episcopus Bisontinus *Ita sentio.*

(2) *Ab Innocentio 19 ep: ad Patres Conc: quæ est 91 inter epistolas S: Augustini: Et a Cœlest: 1 in ep: ad Episcopos Galliæ pro SS: Prospero & Hilario.*
(3) This Article is written by the hand of *Coronel.*

Ita sentio Anastasius Abbas Farfensis.
Ita sentio Fr. Io. Bapt. de Plumbino Prior Ord. S. Aug.
Ita sentio Fr. Gregorius Nunnius Coronel. Secretarius.
Ita sentio Fr. Iacobus le Bossu Doctor Sorbonicus.

IX.

(4) QUi dixerit gratiam efficacem excitare, allicere, invitare, & suadere voluntatem, non tantum ita ut Deus efficienter moveat voluntatem ipsam ad consentiendum, sed ipsa jam consentiente & cooperante simul cum ea influat tantum in actum; errat.

Ita sentio Petrus Lombardus Archiepiscopus Ardmacanus.
Ita sentio Archiepiscopus Fr. Io. de Rada Episcopus Pactensis.
Ita sentio Lælius Landus Episcopus Neritonensis.
Ita sentio Fr. Hieronymus Pallantus Episcopus Bisontinus.
Ita sentio D. Anastasius Abbas Farfensis Secretarius.
Ita est, Fr. Io. Bapt. a Plumbino Prior Ord. S. Aug.
Ita sentio Fr. Gregorius Nunnius Coronel. Secretarius.
Ita sentio Fr. Iacobus le Bossu Doctor Sorbonicus.

X.

(5) QUi dixerit Deum per auxilium gratiæ suæ, & liberum hominis arbitrium tanquam duas causas partiales se habere in negotio nostræ justificationis, ita ut una ab altera non præmoveatur nec ab ea virtutem agendi recipiat; errat.

Qui dixerit efficaciam gratiæ Dei, seu hoc quod est auxilium gratiæ, esse efficax, pendere a consensu & cooperatione liberi arbitrii hominis: aut liberum hominis arbitrium suo consensu & cooperatione efficere auxilium gratiæ efficax: adversatur doctrinæ (6) qua ab Ecclesia Dei definitum est, Deum etiam in illis, quos vocat gratis, non expectare eorum voluntates, seu consensum ad ipsos gratis sua adjuvandum, quasi ab ipsorum libero arbitrio sic penderet, quod consentiant vocationi, aut velint id, ad quod sunt vocati, ut Deus hoc in iis non operetur efficaci sua gratia, sed ab iis expectet pro innata ipsis libertate.

Ita sentio Petrus Lombardus Archiepiscopus Ardmacanus.
Ita sentio Archiepiscopus Fr. Io. de Rada Episcopus Pactensis, &c.
Ita sentio Lælius Landus Episcopus Neritonensis.
Ita sentio Fr. Hieronymus Pallantus Episcopus Bisontinus.
Ita sentio D. Anastasius Abbas Farfensis Secretarius.
Ita sentio Fr. Io. Bapt. de Plumbino Ord. S. Aug. Prior.

(4) So also is this.
(5) And this.
(6) *Ex Concilio Arausc. can. 4 & 5. & S. Aug. ep. 107. ex Petr. Diac. cap. 9. ex Fulg. c. 18, 28, 29, 30. de Incarn. & gratia.*

Ita

Ita ſentio Fr. Gregorius Nunnius Coronel. Secretarius.
Ita ſentio Fr. Iacobus le Boſſu Doctor Sorbonicus.

XI.

(2) QUi dixerit perſeverantiam in bono uſque ad finem vitæ non eſſe ex tali ſingulari Dei dono quo non ſolum dat quod quis perſeverare poſſit, ſi velit, ſed etiam quo operatur efficaciter, ut ex virtute ipſius doni, velit, & perſeveret: aut dixerit cum hoc dono non cohærere arbitrii creati libertatem; errat.

Ita ſentio Petrus Lombardus Archiepiſcopus Ardmacanus.
Ita ſentio Archiepiſcopus Rada Epiſcopus Pactenſis, &c.
Ita ſentio Lælius Landus Epiſcopus Neritonenſis.
Ita ſentio Fr. Hieronymus Pallantus Epiſcopus Biſontinus.
Ita ſentio D. Anaſtaſius Abbas Farfenſis Secretarius.
Ita ſentio Fr. Io. Bapt. de Plumbino Prior Ord. S. Aug.
Ita ſentio Fr. Gregorius Nunnius Coronel. Secretar.
Ita ſentio Fr. Iacobus le Boſſu Doctor Sorbonicus.

XII.

QUi dixerit Deum ab æterno non ita conſtituiſſe, propoſuiſſe, prædefiniſſe, ſeu prædeterminaſſe illos omnes & ſingulos conſenſuros, creditуros, operaturos, & perſeveraturos, quicunque in tempore Deo vocanti ad ſalutem conſentiunt, & conſentientes credunt, operantur, & perſeverant, ut decreto abſoluto, id eſt, quo abſolute vult quod conſentiant, credant, operentur, ſeu perſeverent, prærordinaverit unicuique eorum dare auxilium gratiæ, cujus virtutem ſeu motionem præſcit tam eſſe efficacem ad ſubjiciendum ſibi liberum arbitrium ejus cui datur, ut ex ea certum ſit, & infallibile, & inſuperabile, quod is conſentiet, credet, operabitur, ſeu perſeverabit, aut ejuſmodi decretum Dei abſolutum ſeu efficacem motionem libertatem arbitrii tollere vel ei adverſari; errat.

(3) *Placet doctrina in propoſitione hac & ſequentibus duabus comprehenſa; ſunt tamen redigendæ in breviorem formam, & paulò clariùs exprimendum in quo falſa ſit ratio illius præſcientiæ conditionatorum, quam ante decretum Dei ponit Molina.*

Ita ſentio Petrus Lombardus Archiepiſcopus Ardmacanus.
Ita ſentio Archiepiſcopus Rada Epiſcopus Pactenſis.
Ita ſentio Lælius Landus Epiſcopus Neritonenſis.
Ita ſentio Fr. Hieronymus Pallantus Epiſcopus Biſontinus.
Ita cenſeo D. Anaſtaſius Abbas Farfenſis Secretarius.
Ita cenſeo Fr. Io. Bapt. de Plumbino Prior Ord. S. Aug.
Ita cenſeo Fr. Gregorius Nunnius Coronel. Secretar.
Ita cenſeo Fr. Iacobus le Boſſu Doctor Sosbonicus.

(2) This Article is of *Coronel's* hand-writing.
(3) Theſe ſix lines were written by the hand of *Petrus Lombardus*.

XIII.

QUi dixerit præſcientiam Dei de hominum ſalute, ſeu quocunque illorum actu ad ſalutem pertinente, fundari non in virtute auxilii, ſeu motionis efficacis ad ſubdendum ſibi arbitrium ejus cui datur, ſed in præviſo uſu humani arbitrii pro ſua libertate auxilio Dei utentis, vel non utentis, aut hujuſmodi præſcientiam eſſe neceſſariam ad conciliandum inter ſe auxilium gratiæ Dei, & liberum uſum humani arbitrii, errat, ponendo in Deo ſcientiam, quæ nullum prorſus habet, vel habere poteſt objectum.

XIV.

QUi dixerit prædeſtinationem electorum ſic pendere ab ipſorum arbitrio, ut non per efficaciam, ſeu virtutem auxiliorum, quæ Deus ſua prædeſtinatione decrevit dare, fiat quod bene iis utantur, ſed quia Deus in præſcientia ſua videns quibus auxiliis pro ſua libertate bene utentur electi, hæc ipſis dare decrevit; errat, in illud incidens, prædeſtinationem eſſe ex meritis hominum: ita nimirum, ut gratia, qua adjuvantur homines ad conſequendum effectum & finem, ad quem ſunt prædeſtinati, ideo iis detur, quia ipſi volunt uſu illo ſui arbitrii, quem pro libertate ſua adhibent, non autem ideo velint, quia per gratiam adjuvantur.

A Writing made and publiſht at Paris *and* Rome, *in the year* 1651. *neer two years before the Popes Conſtitution came forth; ſhewing, that the Propoſitions were never abſolutely maintain'd, but only in their reduction to the ſenſe of Effectual Grace; and that they were always conſider'd as Propoſitions maliciouſly contriv'd, to the end, that being condemn'd in their bad ſenſe, the Cenſure of them might be reflected upon S.* Auguſtin's *Doctrine.*

THis Writing is ſpoken of in *Part.* 3. *Chap.* 7. and in divers other places of the Iournal, under the name of *Our Latin Manifeſto*, and it is here ſubjoyn'd.

Quinque propoſitionum de gratia quas Facultati Theologicæ Pariſienſi M. Nicolaus Cornet ſubdole exhibuit prima Julii anni 1649. *vera & Catholica expoſitio juxta mentem Diſcipulorum Sancti Auguſtini.*

BEati Auguſtini doctrina adverſariorum ſuorum calumniis ſemper appetita eſt, ac ſub alienis & fictis ad libitum aſſertionibus ab iis reprehenſa, quibus hanc ſub Auguſtini nomine ac veris ſententiis aggredi temerarium & inane viſum eſt. Hinc teſte B. Proſpero a Gallis, inde a quodam Vincentio contexta Capitulorum prodigioſa mendacia, quæ S. Auguſtino ejuſque Diſcipulis inepte affingerentur ad invidiam in eos excitandam.

Ianſenius Epiſcopus nuper Iprenſis illuſtriſſimus B. Auguſtini Diſcipulus, interpres, ac vindex, eandem cum Magiſtro ſuo ſortem ab adverſariis ſuis exper-

tus est, (1) *ut quæ in ipsius libris damnabilia reperisse non obscurè jactabant* Molinæ patroni, *brevium quinque propositionum indiculis prædicarent, talique commento & detestationem ejus quem impeterent, obtinerent, & ab his quæ infamassent curam exterriti lectoris averterent.*

Facultati primum Parisiensi in Sorbona prima Julii anno 1649. congregatæ, quinque hæ propositiones sine ullius harum auctoris nomine ad examen adhibitæ sunt a M. Nicolao Cornet, nec auditæ prius, quin statim S. Augustini Discipuli eas prima duntaxat aliquatenus excepta pro libito fictas, nec ab Episcopo Iprensi, nec a quovis alio iisdem quibus conceptæ sunt verbis assertas, atque ex ambiguis & æquivocis vocibus callide concinnatas esse, & contra morem omnem examini subjici conquesti sint. Non obscurum fuit nec ab ipsis Molinæ *Patronis* taceri potuit, non Iansenii modo opus, sed & Augustini doctrinam his perversis & iniquis artibus ad judicium vocari, & paratam in utrumque licet dissimulato nomine censuram, si quod animo magna futurorum fiducia conceperant harum propositionum & molitionum architecti ad exitum perducerent. Atque hæc tam inique & fraudulenter, tam præter morem omnem in Facultate *Parisiensi* agi visa sunt, ut septuaginta Doctores interceserint, provocaverintque ad Senatum; ut Senatusconsulto, partibus auditis die 5 Octobris anni 1649. cautum fuerit, ne hæ propositiones vocarentur ad examen, dum aliter provisum fuisset. Ne tamen æquum examen & judicium effugisse putarentur S. Augustini Discipuli, æquissimas & necessarias ad examen legitimum propositionum harum doctrinæque omnis de gratia conditiones positas ad calcem libri de gratia Christi victrice, Facultati 1 Decembris ejusdem anni in Sorbona congregatæ exhibuerunt. Atque ita mala hæc quorundam Consilia avertit Deus, actique cuniculi dissilierunt in auctores suos. Ista in Facultate tempestas sedata est, & causa omnis felicissimo tandem exitu communibus votis peracta finitaque est: ipsoque Facultatis decreto unanimi Doctorum omnium suffragio 7 Decembris ejusdem anni concluſum fuit, non esse necesse procedere ad examen vel judicium harum propositionum aliarumve de gratia & auxiliis divinis.

At ab iisdem Molinæ patronis non abfuit nova audendi animus; itum est ad alias artes; & Iesuitis præcipue procurantibus emendicatæ sunt undique subscriptiones hominum, eorumque maximam partem nullius auctoritatis, nullius nominis, nullius doctrinæ, quibus omnes & in Iansenii velut de hæresi suspecti, & in quinque propositionum ut erroneatum censuram consensisse viderentur. Sed quod maxime dolendum est, auditur eos penes quos ipsius est doctrinæ arbitrium, iniquissimis calumniis compulsos esse ut de Episcopi Iprensis opere apud sanctam Sedem conquerantur, ac ab ea quinque propositionum judicium efflagitent, persuasi a Iesuitis, imo & a quibusdam e Doctoribus *Parisiensibus* præ se ferentibus speciem scientiæ & virtutis, quinque has propositiones ab Episcopo Iprensi cæterisque Augustini Discipulis non modo in terminis & ut jacent, verum & perverso sensu, & a B. Augustini Conciliique Tridentini doctrina alieno propugnari, profitentibus iisdem eas ita a se & summa fide depromptas ex ipso volumine Iansenii cujus nomini peperciſſe se dicerent. Atque cum hæ propositiones ambiguis & æquivocis de industria vocibus conceptæ sententiam habeant ancipitem, atque hinc rectæ & sanæ, inde perversæ & erroneæ doctrinæ interpretationi subjaceant, persuaderi se facile passi sunt quidam Episcopi Molinæ defensorum calumniis & artibus minus assueti, nec de re apud Sorbonam a biennio gesta satis admoniti; & putarunt eum inesse sensum scriptis Doctoris Catholici, quem viri minus simplices sub his quinque propositionibus fraudulenter exhibebant. Hæc sane opinio hos aliquos Episcopos pacis & veritatis zelo impulit, ut Epistolæ ad summum Pontificem subscriberent, qua harum quinque propositionum judicium a Romana Sede exposcerent, quas ab Episcopo Iprensi assertas, in Ecclesia subinde defensas, idque perverso & Tridentinis Patribus adverso sensu non obscure prædicarent.

Neminem latet syngrapham ab omnibus fere Galliæ Episcopis omni arte quæsitam, negatam faisse a plurimis. Notum est in Cleri Gallicani Comitiis hac in urbe cum Epistolam hanc Molinæ defensores conscriberent, eidemque Episcopi aliqui subscriberent, congregatis, nunquam hoc de negotio actum fuisse, cum tamen id apud Clerum proponi, ventilari ac decerni causæ ipsius ratio, ac pondus, & consuetudo perpetua postularent. Compertum est etiam a multis magni nominis Archiepiscopis & Episcopis cum in eam rem convenissent, voce apud illustrissimum Sedis Apostolicæ Nuncium, tum ab iisdem & multis aliis per varias Epistolas apud Apostolicam Sedem expostulatum, & significatum minus sibi placere subscriptionem illam Reverendissimorum suorum Fratrum. Demum obscurum non est ab illis Episcopis nec communi judicio aut examine, nec audito, ut par erat, ullo ex plurimis Doctoribus qui hac in causa adversus Molinæ patronos intercesserant, sed privatim a singulis quolibet in numero sint, fuisse subscriptum. At quanto religiosior est apud S. Augustini Discipulos reverentia universi Cleri Galliarum, tanto certe metuerunt impensius ne illius auctoritas vehementer læderetur in hac causa, qua non alia gravior; Catholicorumque Doctorum & Præsulum fama adversis rumoribus apud istos Galliæ Antistites afflaretur. Neque enim in unius caput hæc faba cuditur, sed in Doctores, sed in Ecclesiæ *Principes* omnes, sed in ipsius Augustini proindeque in ipsius Apostolicæ Sedis auctoritatem ac doctrinam, sed in ipsam denique veritatem, in ipsam fidem, in ipsam *Christi* gratiam fraus ista comparatur ab hominibus dolos & artes omnes quibus solis valent in unius Molinæ præsidium advocantibus. Rem itaque totam hanc Episcopis omnibus, vel illis maxime qui ut iisdem Molinistarum consiliis manum suam commodarent, dolis & calumniis abducti sunt, Galliæ toti, Romanæ Sedi, Ecclesiæ universæ retegere necessarium fuit.

Quam igitur perversa fide, quanta calumniandi libidine tentata sint hæc ab harum propositionum & molitionum auctoribus, facile comperient omnes cum duo hæc intelligent. Primus est, quinque has propositiones quarum judicium & censura tam operose nunc exigitur, nusquam in terminis atque ut jacent, prima duntaxat utcumque excepta, fuisse aut ab Episcopo Iprensi (cujus hac in parte & quod ad quinque illas propositiones spectat, tuendi necessitas modo incumbit) aut a quoquam alio S. Augustini Discipulo assertas, sed fictas pro nutu ab ipsis Molinæ

(1) *Præfatio D. Prosperi in responsione ad Capitula Gall.*

linæ patronis, quales ad cenſuram facilius comparandam excitandamque invidiam aptiores humana prudentia excogitavit. Atque has propoſitiones fictas eſſe ad libitum tandiu conſtabit, quamdiu ubi & a quo ut jacent aſſertæ ſint demonſtratum non fuerit;(2) quòd a nemine hactenus, niſi mendaciter præſtitum eſt nec præſtari poteſt, quam periculoſum autem, quam iniquum, quam inuſitatum eſt in Eccleſia, propoſitiones a nullo auctore aſſertas, a nullo auditas, ad libitum fictas examini ſubjicere?

Primum propoſitionem utcunque excipimus quæ iiſdem quidem verbis in Iprenſis Epiſcopi opere expreſſa, attamen a præcedentibus & conſequentibus verbis quæ apud Ianſenium planum & rectum illius ſenſum declarant doloſe avulſa, ſic exhibita eſt, ut obſcura & ambigua penitus perverſæque interpretationi obnoxia videatur, maxime vero Auguſtinianæ doctrinæ ignaris, propterea que non ſine arte & conſilio diſſimulatus locus eſt Iprenſis Epiſcopi, ne ſcilicet, quo ſenſu ibi aſſeritur ac exponitur, tota Auguſtiniana, hoc eſt, tota Catholica, tota non alio ſenſu quam qui gratiæ per ſe efficacis ad ſingulos actus neceſſitatem exprimit, defenſa deprehenderetur, ut non magis ab harum propoſitionum auctoribus in veris quam in fictis fides deſideranda ſit.

Poſterius eſt quod ſpectat ad harum propoſitionum ſenſum, ſcilicet æquivocas eſſe penitus & ambiguas omnes, propterea que hinc rectæ inde perverſæ, hinc Catholicæ inde erroneæ & hæreticæ interpretationi obnoxias: poſſunt enim ad gratiæ victricis & per ſe efficacis ad ſingulos piæ voluntatis motus neceſſariæ doctrinam ſingulæ revocari: nec alio quam gratiæ iſtius per ſe efficacis ſenſu, aut ab Epiſcopo Iprenſi quantum ex ejus operis lectione innoteſcit, aut a quovis alio B. Auguſtini Diſcipulo defenſæ ſunt, nuſquam ab iis ut jacent aſſertæ, ut in libro de gratia Chriſti victrice in lucem nuper emiſſo ſatis fuſe & peſpicue demonſtratur. Atque ita neceſſe eſt ut harum propoſitionum architecti cum has vocaverunt ad examen, vel de damnanda & proſcribenda gratia per ſe efficace ad ſingulos actus neceſſaria cogitaverint, quod nemo conſilium non exhorreſcat: quis enim niſi impius ac profanus de damnanda hæ doctrina cogitet, quam S. Auguſtinus adverſus Pelagianorum & Semipelagianorum errores Eccleſia probante & applaudente univerſa certiſſime conſtituit? Concilia definierunt, Sedes Apoſtolica confirmavit, quam S. Thomas Scholæ Dux ac Magiſter firmiſſime propugnavit: quam Schola illius univerſa, totus Dominicanorum Ordo acerrime adverſus Molinam defendit, Pelagiani erroris aperte eos inſimulans, qui neceſſitati gratiæ per ſe efficacis adverſantur: quam Clemens VIII & Paulus V, ille ſcripto, uterque ſuffragio ſuo non ſemel comprobavit: quam denique Congregatio de Auxiliis re totis decem annis in ſeſſionibus amplius ducentis ventilata & expenſa, partibus auditis; præſentibus ſæpe Clemente VIII & Paulo V, frequentibus & cenſuris & reſponſionibus] ſic aſſeruit, ut ſententiam Molinæ Jeſuitæ, qua gratia Chriſti libero arbitrio ſubjicitur, & gratiæ ex ſe efficacis ac præmoventis ad ſingulos actus neceſſitas negatur, Semipelagianam & Pelagianam eſſe ſæpiſſime pronunciaverit: atque erroris, Apoſtolico & ſolenni judicio penitus damnandam eſſe & abolendam judicaverit, ut colligitur tum exactis Congregationis de Auxiliis, tum ex hiſtoria Franciſci de Pegna illuſtriſſimi Rotæ Decani, cujus exemplum manu ſcriptum ex autographo quod habetur Romæ, certum & indubitatum apud clariſſimum & eruditiſſimum virum Pariſiis extat, in libro de gratia Chriſti victrice aliqua ex parte typis editum: ſin vero adverſarii ab eo concilio & ea mente abeſſe putandi ſunt (& abſunt certe Doctores omnes Pariſienſes quotquot ſunt, ut ipſi palam & aperte profitentur) neceſſe eſt ut perverſos ſenſus ad quos hæ propoſitiones torqueri poſſunt, nec ab Epiſcopo Iprenſi nec a quovis alio S. Auguſtini Diſcipulo aſſertos cenſuræ ſubjicere voluerint: quem conatum ut inanem & otioſum prorſus quis non ſpernat? vel demum, quod credibile eſt, per æquivocarum aſſertionum cenſuram ancipitem variis interpretationibus obnoxiam in animo habuerunt invidiam & odium in Epiſcopum Iprenſem & Sancti Auguſtini Diſcipulos concitare; vera falſis involvere; Pelagianum errorem cum Catholica ſimul fide commiſcere; perturbare omnia; cenſuram ipſam ancipitem, hujus ſibi judicium & interpretationem arrogando, in quos libebit ſenſus inflectere, ſibi hujus cenſuræ ancipitis tuendæ prætextu quidvis audendi licentiam facere apud imperitam multitudinem cui uni fallendæ & deludendæ ſtudent; totum Iprenſis Epiſcopi opus ut de errore vel de hæreſi notatum conclamare; proſcriptam ſi Deo placet S. Auguſtini doctrinam, damnatos omnes illius defenſores; ſententiam vero Molinæ gratiam Divinam libero hominis lapſi arbitrio ſubjicientis, hoc eſt, evacuantis gratiam & crucem Chriſti, comprobatam dicere. Quos in fidei & gratiæ Chriſtianæ cauſa dolos quis non deteſtetur? quæ conſilia in Eccleſiæ totius perturbationem & luctum, in fidei Catholicæ perniciem, & in hæreticarum virium acceſſionem vergere quis non intelligat? Ita vero hæc in Sorbona res agitur, ut Theologi aliqui Pariſienſes quos præcipuos in iſta cauſa adverſarios experti ſunt S. Auguſtini Diſcipuli, & quos ab Apoſtolica Sede harum propoſitionum cenſuram etiam flagitare non inſertis rumoribus jactatur, propoſitiones eaſdem quo ſenſu ab Epiſcopo Iprenſi & a cæteris Auguſtini Diſcipulis defendi poſſent, ab omni errore vacuas faterentur, ſi principiis ſuis conſentanea pronunciare vellent.

Ut igitur quid de his propoſitionibus cum Epiſcopo Iprenſi ſentiant, ſemperque ſenſerint Pariſienſes Theologi, cæterique qui S. Auguſtini doctrinam profitentur ac tuentur, Epiſcopis omnibus, Eccleſiæ toti, Romanæ Sedi innoteſcat, neceſſarium fuit apertam hanc brevem & ſinceram expoſitionem ſubnectere, uti ne ſi propoſitiones iſtas ambigua aliqua nota ob perverſum ſenſum quem admittere poſſunt perſtringeret, Epiſcopus Iprenſis cæterique S. Auguſtini Diſcipuli iſtius perverſi ſenſus auctores & defenſores inſimulentur. Atque ut ſciant omnes, certi nihil de his quæſtionibus quæ in Chriſti gratiæ argumento inter S. Auguſtini & Molinæ Diſcipulos in Eccleſia agitantur definiri poſſe, niſi omni verborum dolo & ambiguitate ſemotis ad examen vocetur hæc de gratiæ victricis neceſſitate doctrina, ad quam quinquæ iſtæ propoſitiones recto ſenſu expoſitæ revocantur.

PRIMA

(2) *Liber infamis cui titulus* Janſenius damnatus *p.* 162.

PRIMA PROPOSITIO.

Aliqua Dei præcepta hominibus juſtis volentibus & conantibus ſecundum præſentes quas habent vires ſunt impoſsibilia: deeſt quoque iis gratia qua poſsibilia fiant.

Expositio.

Cum aliquis juſtus gratiam per ſe efficacem ad orandum, ad tentationem ſuperandam, ad præceptum aliquod obſervandum neceſſariam, a Deo aliquando non accipiat judicio occulto ſed juſto; etſi habeat aliquam præcepti implendi voluntatem, ſed parvam, invalidam, & imperfectam, & ad præceptum illud plene & ut oportet obſervandum imparem, tunc & ſecundum has præſentes, quas habet pro iſto momento vires, ad orandum ut oportet, ad tentationem ſuperandam ut oportet, ad præceptum obſervandum ut oportet, non eſt proxime & complete potens. Atque impotentia hæc, ea eſt quæ a voluntatis infirmitate ſeu ab auxilii ad agendum proxime neceſſarii carentia, hoc eſt a gratiæ per ſe efficacis, quam Deus tunc illi non donat, abſentia oritur. Cum enim gratia hæc per ſe efficax det & velle & poſſe proximum et completiſſimum, quicunque gratiam hanc non habet, is non habet velle et poſſe proximum quod illa largitur. Atque ita aliquando juſtus aliquis non habet gratiam quæ proximam et completiſſimam præcepti ut oportet, obſervandi potentiam donat.

Hic genuinus et unicus eſt Epiſcopi Iprenſis circa primam iſtam propoſitionem ſenſus; aliud nihil docet et aſſerit, ubi propoſitionem hanc non nude profert, ſed ex jactis prius fundamentis neceſſario colligit, ut videre eſt in capite toto e quo deprompta eſt, ſcilicet l. 3. de gratia Chriſti Salvatoris c. 13, vide et cap, 14. et 15, in quibus juſtos omnes multis modis poſſe ſemper præcepta obſervare aſſerit, nec aliam impotentiam aliquando ineſſe juſto alicui dicit, niſi eam quæ a gratiæ per ſe efficacis abſentia oritur, quæ ſimul et poſſe proximum ac completiſſimum et velle donat.

Nullam ergo aliam doctrinam ſic expoſita propoſitio continet, quam doctrinam gratiæ ex ſe efficacis ad ſingulos piæ voluntatis motus et actus neceſſariæ, neceſſariæ juſto ut oret, ut tentationem ſuperet, ut præceptum Dei obſervet ſicut oportet, ſeu ut hæc operari proxime poſſit; proindeque prima hæc propoſitio ut eſt a Janſenio aſſerta, vel potius ex Auguſtini principiis collecta, damnari non poteſt, niſi vel gratiæ per ſe efficacis ad ſingulos actus neceſſariæ doctrina ſimul damnetur, vel damnetur Auguſtiniana hæc doctrina, qua aſſeritur quod gratia ex ſe efficax, ad aliquem actum neceſſaria, potentiam proximam et completiſſimam ad hunc actum donat.

Quam vero ſic expoſita propoſitio conformis ſit ſacri Concilii Tridentini, S. Auguſtini et Facultatis Lovanienſis doctrinæ, ſequentibus teſtimoniis innoteſcit.

Conformitas propoſitionis expoſitæ cum Conſilii Tridentini, S. Auguſtini, & Theologorum Lovanienſium doctrina.

Concilium Tridentinum.

Si quis dixerit juſtificatum vel ſine ſpeciali auxilio Dei in accepta juſtitia perſeverare POSSE, *vel cum eo non poſſe, Anathema ſit.* Conc. Trid. ſeſſ. 6. can. 22.

Illud autem ſpeciale Dei auxilium ſingulis juſtis, quovis momento a Deo non datur, judicio Dei occulto ſed juſto; non datur juſtis cadentibus, et in accepta juſtitia non perſeverantibus. Quod ſpeciale auxilium cum ſit neceſſarium juſtis ut perſeverent, fateri profecto compellimur, abſque hujuſmodi auxilio eoſdem juſtos perſeverare non poſſe, unde & Concilium Tridentinum juſtum hominem cui deſit tale auxilium, non modo dixit non perſeverare, ſed nec perſeverare quidem poſſe.

S. Augustinus.

Qui ergo vult facere Dei mandatum & non POTEST, *jam quidem habet voluntatem bonam; ſed adhuc parvam & invalidam.* POTERIT *autem cum magnam habuerit & robuſtam.... Ipſam charitatem Apoſtolus Petrus nondum habuit quando timore Dominum ter negavit.... & tamen quamvis parva & imperfecta non decrat, quando dicebat Domino, Animam meam pro te ponam; putabat enim ſe* POSSE *quod ſe velle ſentiebat.* Ss Auguſtinus libro de gratia & lib. arbit. cap. 16.

Eſt quippe in nobis per hanc Dei gratiam (ſcilicet per auxilium quo ſeu per ſe efficax, de quo hic ſermo eſt) *non ſolum* POSSE *quod volumus, ſed etiam velle quod poſſumus,* S. Auguſtin. de corr. & grat. cap. 11.

Qui eis (juſtis ſcilicet de quibus ſermo hic eſt) *non ſolum dat ſine quo* non poſſunt *perſeverare ſi velint, ſed in eis etiam operatur & velle, ut quoniam non perſeverabunt niſi & poſſint & velint, perſeverandi eis* poſſibilitas *& voluntas Divina gratia largitate donetur: tantum quippe Spiritu Sancto accenditur voluntas eorum,* ut ideo poſſint quia ſic volunt, ideo ſic velint quia Deus operatur ut velint. *De corr. & gratia cap.* 11.

Neque de ipſa voluntate contendo cum ſanata & adjuta hominis voluntate poſſibilitas *ipſa ſimul cum effectu in Sanctis proveniat.* De natura & gratia, cap. 42.

Doctores Lovanienses.

In juſtificatione cenſuræ adverſus Jeſuitas Lovanienſes ante ſexaginta annos latæ.

Potentia credendi vel convertendi ſe poteſt æſtimari dupliciter; ſemel ex ipſa liberi arbitrii utramque in partem flexibili facultate; quomodo eſt potentia in homine gratia deſtituto: Semel ex præcedentibus viribus ſatis efficacibus ad fidem & converſionem, juxta quem modum quidam dicuntur non poſſe credere aut ſequi Dominum, ſicut dictum eſt Petro, Non potes me ſequi modo; & aliis, Quomodo vos poteſtis credere qui gloriam ab invicem accipitis? & iterum,

Non

Non poterant credere, quia dixit Iſaias, Excæca cor populi hujus. Poterant ergo illi credere per flexibilem quidem liberi arbitrii in bonum facultatem; non poterant autem per eas vires ſeu affectus quos habebant in præſentia; poterant per remotam ut dici conſuevit potentiam, non poterant per propinquam. *Juſtificatio cenſura*, cap. 16.

Aliud autem eſt poſſe, *in quo tam magnæ inſunt vires per ſufficientem gratiæ præparationem, ut ſatis ſit ad agendum, per quam quidem gratiam, non jam ſolum ipſum poſſe, verum etiam agere adjuvatur.* Ibidem.

Addimus & hoc qualecunque ſubſidium quod aliquando adminiſtrari dicitur in aliis qui neque credunt neque convertuntur ad Dominum, non fuiſſe ſufficiens ad fidem aut converſionem; quippe gratia ad converſionem ſufficiens ipſa convertit; quæ vero non convertit non ſufficit. Ibidem.

SECUNDA PROPOSITIO.

Interiori gratiæ in ſtatu naturæ lapſæ nunquam reſiſtitur.

EXPOSITIO.

Est propria et ſpecialis Chriſti gratia ad ſingulos piæ voluntatis affectus et motus neceſſaria, quæ eſt gratia per ſe efficax, quæ ſemper in cordibus noſtris effectum ad quem à Deo datur producit; hanc gratiam voluntas nunquam reſpuit quia ſemper velle donat, ſemper cordis duritiam aufert pro menſura doni Divini majoris concupiſcentia, ſeu quantum Deus miſericorditer vult victricem hanc delectationem et majorem concupiſcentia ſive ad incipiendam, ſive ad confirmandam, ſive ad perficiendam animæ curationem, in cordibus noſtris diffundere.

Etſi autem efficiat propria hæc Chriſti gratia ut homo illi non diſſentiat nec diſſentire velit, ſemper tamen diſſentire poteſt ſi vult, ut ſacro Tridentino Concilio definitum eſt.

Atque homo hac Chriſti gratia quæ cordis duritiam aufert motus, non ſemper proinde vult aut agit efficaciter et perfecte quod volendum et agendum eſt; ſæpe enim contingit hominem peccatorem in ſolis inefficacibus deſideriis quæ gratia efformavit hærere, nec ea ad operis effectum ob infirmitatem ſuam ac vitium proprium perducere; abjicere etiam deſideria iſta, et reluctante ac vincente concupiſcentia non reſipiſcere a peccato, non agere pœnitentiam ut oportet et quantum oportet ut a peccato reſurgat, illiuſque veniam a Deo conſequatur; hoc tamen in homine gratia Chriſti proximum effectum quem Deus intendit, boni ſcilicet et inchoati deſiderii motum conſequitur: quod autem iſtud deſiderium caruerit ultimo et perfecto effectu operis ad quod impellebat et excitabat, hominis ſolius vitium eſt, non Dei; et, ut ait Auguſtinus, (1) *In homine cauſa eſt, non in Deo.*

Si tamen Deus vellet tantam gratiam, tam victricem delectationem conferre quanta ſufficit et quanta neceſſaria eſt ut homo iſte pœnitentiam agat ut oportet, a peccato ſuo reſurgat, et ad Dei gratiam juſtificantem perveniat, homo ille certiſſime pœnitentiam ageret ut oportet, a peccato ſuo reſurgeret, et ad Dei gratiam juſtificantem perveniret. At Deus ut vult, quantum vult, et ubi vult, uniuſcujuſque miſeretur juxta illud Sancti Auguſtini de peccatorum meritis et remiſſione lib 2. cap. 5. *Cur autem illum adjuvet, illum non adjuvet; illum tantum, illum autem non tantum; iſtum illo, illum iſto modo; penes ipſum eſt & æquitatis tam ſecretæ ratio & excellentia poteſtatis.*

Non alio ſenſu enim iſto propoſitio hæc ſecunda ab Epiſcopo Iprenſi docetur, aut ab alio S. Auguſtini Diſcipulo, nec aliter in ejuſdem Præſulis opere defenſa legitur, nullibi in terminis et ut jacet ab eo aſſerta.

Conformitas propoſitionis expoſitæ cum doctrina S. Auguſtini ac Theologorum Lovanienſium & Duacenſium.

S. AUGUSTINUS.

Hæc itaque gratia quæ occulte humanis cordibus divina largitate tribuitur, a nullo duro corde RESPUITUR; *a Deo quippe tribuitur ut cordis duritia primitus auferatur.* De prædeſt. SS. c. 8.

Dat incrementum Deus, cui volenti ſalvum facere nullum hominis RESISTIT *arbitrium; ſic enim velle & nolle in volentis aut nolenter eſt poteſtate ut Divinam voluntatem non impediat, nec ſuperet poteſtatem.* De corr. et gratia cap. 14.

Qui credunt, intus a Patre audiunt atque diſcunt; qui autem non credunt, FORIS *audiunt, intus non audiunt neque diſcunt, hoc eſt, illis datur ut credant, illis non datur.* De prædeſt. SS. c. 8.

Cum dat incrementum Deus, auditor ſine dubio credit & proficit; ecce quod intereſt inter legem & promiſſionem, inter literam & ſpiritum. Lib. 2. op. imp. n. 157.

Qui novit quid eſt quod fieri debeat & non facit, nondum a Deo didicit ſecundum gratiam ſed ſecundum legem; non ſecundum ſpiritum ſed ſecundum literam. De gratia Chriſti cap. 13.

Si Deus miſeretur, etiam volumus; ad eandem quippe miſericordiam pertinet ut velimus. Lib. 1 ad Simpl. quæſt. 2.

Non poteſt effectus miſericordiæ Dei eſſe in hominis poteſtate, ut fruſtra ille miſeratur ſi homo nolit. Ibidem.

LOVANIENSES.

Non igitur ſpecialis hæc Chriſti eſt gratia, cui proprium id eſſe evidentiſſimis verbis Auguſtinus ſcribit, ut non ſit bonis maliſque communis, ſed bonos diſcernat a malis; atque ut alibi ait, à duro nullo corde reſpuatur, quoniam per eam ipſa cordis durities auferatur, in qua fideleter agnoſcenda quid à Pelagio idem olim poſtularit, operæ pretium fuerit ex ejus hic verbis ſubjicere. Lovan. in cenſ. 8 aſſert.

Du-

(1) *De pecc. mer. & rem. lib. 2. cap. 17.*

DU CASESES.

EA enim propriè est gratia Christi & gratia novi Testamenti quæ aufert cor lapideum & tribuit cor carneum : quæ operatur ipsum velle & perficere, per quam scribitur lex Dei in cordibus nostris, quæ facit ut faciamus, non tantum ut possimus facere si velimus. Duac. in cens. 8 assert.

TERTIA PROPSITIO.

Ad merendum & demerendum in statu naturæ lapsæ non requiritur in homine libertas à necessitate, sed sufficit libertas à coactione.

EXPOSITIO.

UT doctrina hæc de hominis libertate ac indifferentia recte exponatur, multiplex prius indifferentia constituenda est, et explananda. Est scilicet indifferentia voluntatis circa rectum finem, et circa media ; et est indifferentia ex parte potentiæ et ex parte actus. Indifferentia voluntatis circa rectum finem ea est qua voluntas vel rectum finem appetere, vel a recto fine aberrare potest, seu qua voluntas peccare potest et non peccare. Indifferentia voluntatis circa media, ea est qua voluntas medium hoc vel illud ac finem consequendum eligere potest vel non eligere. Indifferentia ex parte potentiæ, ea est qua potentia licet ad hoc recte agendũ a Deo determinetur, potest tamen per se etiam sub actuali gratiæ motione constituta hoc non agere et contrarium eligere : licet nunquam accidat, ut a Deo præmota hoc recte non agat, et contrarium eligat. Semper autem indifferentia hæc quæ se habet ex parte potentiæ remanet ad malum, cum subest ratio aliqua boni seu motivi in objecto quod voluntas refugit & aversatur : Illud enim voluntas quavis determinatione ad bonum posita amplecti et eligere potest, quod sub aliqua boni et motivi ratione apparet, et ad quod eligendum homo potentiam habet. Denique indifferentia ex parte actus seu indifferentia proxima actionis ea est qualem Molina constituit, qua scilicet voluntas proximam habet agendi vel non agendi, agendi hoc vel illud indifferentiam ; qua voluntas sic est in æquilibrio posita, ut pro libito se ad istud vel illud moveat vel non moveat ; qua voluntas etiam posita motione Divinæ gratiæ, parem tamen habet in utrumlibet indifferentiam, ita ut bonum aliquando actu eligat, aliquando actu non eligat, aliquando recte agat et gratiæ divinæ obsequatur, aliquando vero pro libito peccet ac gratiæ divinæ motionem abjiciat. Atque hanc solum Molinæ indifferentiam utpote gratiæ per se efficaci contrariam nec ad libertatem nec ad meritum in hoc lapsæ naturæ statu requiri S. Augustini Discipuli contendunt. Observandum etiam est, libertatem vel sumi secundum se et generatim loquendo, prout Deo, Christo viatori, Angelis Beatis, hominibus in statu naturæ integræ vel lapsæ convenit : vel sumi secundum varium statum in quo libertas & meritum occurrunt, puta secundum statum hominis ante lapsum vel post lapsum. His prænotatis facilis erit hujus tertiæ propositionis per quatuor sequentes propositiones expositio.

Prima propositio de libertate.

Indifferentia essentialis est libertata circa media, seu quoad libertatem electionis quæ circa media versatur, ubi plura sunt media ad fidem consequendum.

Conformitas propositionibus hujus cum Doctrina S. Thomæ.

VOluntas igitur Angeli se habet ad opposita quantum ad multa facienda vel non facienda ; sed quantum ad ipsum Deum quem vident esse ipsam essentiam bonitatis, non se habent ad opposita, sed secundum ipsum ad omnia diriguntur quodcunque oppositorum eligant, quod sine peccato est. 1 p. quæst. 68. a. 8. ad 3.

Unde quod liberum arbitrium diversa eligere possit servato ordine finis, hoc pertinet ad perfectionem libertatis ejus. Sed quod eligat aliquid divertendo ab ordine finis, quod est peccare, hoc pertinet ad defectum libertatis. Unde major libertas arbitrii est in Angelis qui peccare non possunt, quam in nobis qui peccare possumus. 1 p. quæst. 62. art. 8. ad 3.

Secunda propositio de libertate.

Indifferentia ex parte potentiæ ad bonum & malum non est necessaria ad agendum libere neque ad merendum, si ratio libertatis & meriti generatim & secundum se considerentur, ut patet ex merito & libertate Christi.

Conformitas propositionis hujus cum Doctrina S. Thamæ & S. Augustini.

'DIcendum quod etiamsi liberum arbitrium Christi esset determinatum ad unum numero sicut ad diligendum Deum, quod non facere non 'potest, tamen ex hoc non amittit libertatem aut 'rationem laudis sive meriti, quia in illud non co'acte sed sponte tendit, & ita est actus sui Domi'nus. *In 3 sent. dist.* 18. *art.* 2. *ad* 5.

'Nec tamen per charitatem Christus metuit in 'quantum erat charitas comprehensoris, sed in 'quantum erat viatoris : nam ipse fuit simul vi'ator & comprehensor, ut supra habitum est. Et 'ideo quia nunc non est viator, non est in statu me'rendi. 3 *p. q.* 19. *a.* 3. *ad* 1.

'Pro tanto dicitur quod velle malum nec est li'bertas nec pars libertatis, quamvis sit quoddam li'bertatis signum. *Inter quæst. disputatas q.* 22. *de 'voluntate art.* 6.

'Numquid metuendum fuit ne accedente ætate 'homo ille libero peccaret arbitrio ? an ideo in illo 'non libera voluntas erat, ac non tanto magis e'rat, quanto magis peccato servire non poterat? '*S. Aug. de prad. Sanctorum cap.* 15.

'Postea vero sic erit ut male velle non possit, nec 'ideo libero carebit arbitrio ; multo quippe liberius 'erit arbitrium, quod omnino non poterit servire 'peccato. *S. Aug. in Enchiridio c.* 150.

Tertia propositio de libertate.

Indifferentia proxima actionis qualem Molina statuit, nullo modo necessaria est ad libere agendum,

aut

aut ad merendum in hoc naturæ corruptæ ſtatu, cum eadem indifferentia gratiæ vi ſua efficacis ac inſuperabiliter ad bonum determinantis, & ad ſingulos pietatis actus neceſſariæ, proprium agendi modum deſtruat.

Seu, voluntatis ad aliquem pietatis actum per gratiam prævenientem vi ſua efficacem determinatio, nullo modo libertatem quæ ad merendum in hoc naturæ corruptæ ſtatu requiritur, aufert, aut labefactat.

Conformitas propoſitionis hujus cum doctrina S. Auguſtini & S. Thomæ à Duacenſibus relata in cenſura aſſertionis decimæ.

'PRima, inquit S. Auguſtinus de corr. & grat. c. 11. gratia eſt, qua fit ut homo habeat juſtitiam, 'ſi velit; ſecunda vero plus poteſt, qua etiam fit ut 'velit. Et infra, nec de ipſa perſeverantia boni vo- 'luit Deus Sanctos ſuos in viribus ſuis ſed in ipſo 'gloriari, qui iis non ſolum dat adjutorium quale 'primo homini dedit, ſine quo non poſſunt perſe- 'verare, ſi velint, ſed in iis operatur & velle, ut quo- 'niam non perſeverabunt, niſi etiam poſſint, & 'velint, perſeverandi iis poſſibilitas & voluntas Di- 'vinæ gratiæ largitate donetur; *Et iterum*, ſubven- 'tum eſt igitur infirmitati voluntatis humanæ, ut 'Divina gratia indeclinabiliter & inſuperabiliter 'ageretur, & ideo quamvis infirma, non tamen de- 'ficeret, neque adverſitate aliqua vinceretur. *Et* 'mox, Fortiſſimo quippe dimiſit atque permiſit fa- 'cere quod vellet: infirmis ſeravit, ut, ipſo do- 'nante, invictiſſime quod bonum eſt, vellent, & hoc 'deſerere invictiſſime nollent.

Ex quibus aliiſque Auguſtini locis patet, ita efficacem eſſe gratiam Chriſti, ut voluntatem hominis infallibiliter, nullam tamen inferendo neceſſitatem, ad bonum determinet, a qua quidem neceſſitate nimium metuit aſſertor, quamquam nihil metuerit B. Auguſtinus, tametſi ei objiciente Pelagio, quod libertatem tolleret. At neque metuit S. Thomas, dum parte prima quæſt. 105. art. 4. docet, Deum in noſtra voluntate operari; pro fundamento illius doctrinæ collocans illud Apoſtoli, *Deus operatur in nobis & velle & perficere.*

Quarta propoſitio de libertate.

In ſtatu naturæ lapſæ ad merendum & demerendum & adeſt ſemper & etiam requiritur in puris viatoribus indifferentia potentiæ, non modo circa media, verum & circa rectum finem, non quidem ratione libertatis aut meriti ſecundum ſe, ſed ratione ſtatus hujus & conditionis; adeo ut licet in juſtis etiam cum per divinam gratiam efficaciſſimam ad pie agendum moti pie agunt, peccandi ſeu male agendi potentia ſemper perſeveret, propter quam diſſentire poſſunt Deo moventi, hoc eſt peccare & a juſtitia excidere, nunquam tamen ſtet ut tunc actu diſſentiant, hoc eſt, ut peccent & a juſtitia excidant, cum Deus eos ut non excidant & ut pie agant efficaciter præmovet.

Conformitas propoſitionis hujus cum doctrina S. Auguſtini, S. Proſperi, & S. Thomæ.

'PLane illa poſſibilitas utriuſque radicis eſt capax; 'quia non ſolum poteſt homo habere charitatem 'qua ſit arbor bona, ſed poteſt etiam cupiditatem 'qua ſit arbor mala. *De gratia Chriſti cap.* 20.

'Natura humana quamvis mutabilis quantum ad 'id pertinet quod condita eſt, bona eſt quæ non ſo- 'lum ſine vitio facta eſt, verum etiam cum per vi- 'tium mala eſt, capax eſt boni quo bona ſit: hæc 'vera ſententia fallacem Manichæorum evertit in- 'ſaniam. *Et infra*; Nunc ergo non ſolum poteſt 'peccare homo poſt baptiſmum, verum & quia be- 'ne reluctans concupiſcentiæ carnis, aliquando ab 'ea trahitur ad conſenſionem, & quamvis venia- 'lia, tamen aliqua peccata committit, habet cur 'ſemper hic dicat Dimitte nobis debita noſtra, hæc 'quoque Catholica veritas Joviniani redarguit vani- 'tatem. *Lib.* 2. *op. Imp. numero* 10.

'In cæteris hominibus, donec caro concupiſcit 'adverſus ſpiritum & ſpiritus adverſus carnem, & 'donec ſpiritus quidem promptus eſt, caro autem 'infirma, incommutabilis animi fortitudo non 'poteſt reperiri; cum non hujus ſed alterius vitæ 'ſit vera, perfecta & ſecura felicitas: in præſentis 'ergo agonis incerto, ubi tota vita tentatio eſt, & 'ab inſidianti ſuperbia nec ipſa tuta eſt victoria, mu- 'tabilitatis periculo non caretur: Et licet innume- 'ris Sanctis ſuis donet virtutem perſeverandi uſque 'in finem Divina protectio, nullis tamen aufert 'quod ipſis repugnat ex ipſis. *Et infra:* Merito igi- 'tur ab incipientibus non ſolum, verum etiam a pro- 'vectiſſimis Sanctis uniformiter Domino ſupplica- 'tur, & dicitur, Ne nos inducas in tentationem, 'ſed libera nos a malo. Univerſis enim qui in fide '& dilectione permanent, ab ipſo donatur ne in 'tentatione ſuperentur, ut qui gloriatur, in Domi- 'no glorietur; ipſamque gloriam iiſdem quibus 'eam impertit aſcribit, ut quamvis auxilio Dei ſte- 'terint, tamen quia in ſe habebant unde caderent, 'ipſorum ſit meritum quod ſteterunt. *Proſp. de voc.* 'Gent. *l.* 2. *c.* 28.

'Poſſe eligere malum non eſt de ratione liberi ar- 'bitrii, ſed conſequitur liberum arbitrium, ſe- 'cundum quod eſt in natura creata poſſibile ad de- 'fectum. *S. Thomas inter quæſtiones diſputatas* 'quæſt. 23. *art.* 3. *ad ſecundum.*

Ex quibus manifeſte patet, indifferentiam qualemlibet in hoc lapſæ naturæ ſtatu ab Auguſtini Diſcipulis, in his quæ ad ſalutem & ad finem ſupernaturalem pertinent admitti, præter Moliniſticam quæ gratiæ ad ſingulos pios actus neceſſariæ efficaciam & vim propriam deſtruit; non tamen ad libertatem & meritum ſecundum ſe, eſſentialem dici indifferentiam potentiæ circa rectum finem, ne Chriſtus Dominus qui peccare, qui Dei præceptis non obſequi, qui opera ſua ad Patris ſui gloriam non referre non poterat, in actibus obedientiæ, & dilectionis Dei vel liber non fuiſſe vel non meruiſſe dicatur.

QUARTO PROPOSITIO.

Semipelagiani admittebant prævenientis gratiæ interioris neceſsitatem ad ſingulos actus, etiam ad initium fidei: & in hoc erant hæretici quod vellent eam gratiam talem eſſe cui poſſet humana voluntas reſiſtere vel obtemperare.

Expoſitio primæ partis propoſitionis.

SEmipelagiani admittebant gratiæ prævenientis interioris qualis fuit in primo homine ante peccatum, ſeu auxilii ſine quo non fit, neceſſitatem ad initium fidei.

Semipelagianorum ut à Patribus & à Theologis Lovanienſibus ac Duacenſibus refertur ſententia.

'His verbis Sanctitatis tuæ ita moventur, ut 'dicant quandam deſperationem hominibus 'exhiberi. Si enim, aiunt, ita Adam adjutus eſt ut 'ſtare poſſet in juſtitia & a juſtitia declinare, & 'nunc ita Sancti juvantur ut declinare non poſſint '(ſi quidem eam acceperunt volendi perſeverantiam ut aliud velle non poſſint;) vel ſic quidam deferuntur, ut aut nec accedant, aut ſi acceſſerint & 'recedant, ad illam voluntatem pertinuiſſe dicunt 'exhortationis vel comminationis utilitatem quæ '& perſiſtendi & deſiſtendi obtinebat liberam po'teſtatem, non ad hanc cui nolle juſtitiam inevita'bili neceſſitate conjunctum eſt. *Epiſt. Hil. ad Aug.*

En Maſſilienſes in hominibus lapſis ad initium fidei admittunt auxilium ſine quo non fit, quale in Adamo innocente S. Auguſtinus conſtituit, utpote correctioni & exhortationi non contrarium, & deſperationem non inducens, quod refugiebant tantummodo Semipelagiani. Illudque ſolum auxilium ad initium fidei, ad deſiderium ſanitatis tanquam correctioni inimicum reſpuunt, quo fit ut omne quod bonum eſt invictiſſime volumus & hoc deſerere invictiſſime nolumus, quo fit ut indeclinabiliter non ſolum operamur, verum & in Deum credimus, nec ſolum in opere, verum & in fide & in oratione inſuperabiliter perſeveramus; quo demum omnia bona hominis merita tam quoad fidem inchoatam, orationem, & initium piæ voluntatis, quam quoad charitatem virtutumque omnium opera, Deo nobis vires efficaciſſimas donante, præveniuntur.

Nec quod ſæpe Maſſilienſes initium fidei ex nobis eſſe, ex viribus liberi arbitrii, & non ex gratia apud S. Auguſtinum aſſerant; inde eos auxilii ſine quo non fit neceſſitatem ad initium fidei non admiſiſſe ullatenus ſequitur, quia juxta S. Auguſtinum quod agitur cum ſolo auxilio ſine quo non fit, illud libero arbitrio, viribus noſtris, & non gratiæ tribuitur, ut patet ex Angelis quos ait de corr. & grat. cap 10. & 11. *Stetiſſe per liberum arbitrium & non per gratiam*; ut patet ex Adam, *In cujus liberi arbitrii viribus fuiſſe* dicit de dono perſ. cap. 7. *ut ſtaret antequam caderet*: cum tamen juxta S. Auguſtinum de corr. & gratia cap. 11. & Angeli & Adam ante lapſum auxilio ſine quo non fit, ad perſeverandum indigerent.

'Ut acquieſcamus ſalutiferæ inſpirationi, noſtræ 'poteſtatis eſt, *inquit Gennadius Semipelagianus de 'Eccleſ. dogm. c.* 21.

'Hæc ſententia quæ habet ſufficere nunc juſtis ad 'perſeverandum eam gratiam, qualis fuit primis parentibus data, & Maſſilienſium olim fuit, & di'recte ac ex profeſſo Beati Auguſtini doctrinæ re'pugnat, cap. 12. de corr. & gratia, & Eccleſiæ o'rationes evertit. *Lovan. in cenſ.* 22. *aſſert.*

'Idem hoc volebant Maſſilienſes quibus non pla'cuit diſcrimen illud gratiæ quod inter hominem 'lapſum & integrum poſuerat Auguſtinus in lib. de 'corr. & gr. c. 12. ut eſt in ep. Hil. ad Aug. *Duac. 'in cenſ.* 22. *aſſert.*

Expoſitio alterius partis propoſitionis.

In hoc errabant Semipelagiani, quod vellent gratiam per ſe efficacem, non eſſe ad ſingulos actus etiam fidei inchoatæ & orationis neceſſariam.

In quo Pelagiani & Semipelagiani circa gratiam erraverint.

'SEd nos eam gratiam volumus iſte aliquando fa'teatur, qua futuræ gloriæ magnitudo non ſo'lum permittitur, verum etiam creditur & ſpera'tur; nec ſolum revelatur ſapientia, verum etiam '& amatur; nec ſuadetur ſolum omne quod bo'num eſt, verum & perſuadetur. Hanc debet Pela'gius confiteri ſi vult non ſolum vocari, verum etiam eſſe Chriſtianus. *De gratia Chriſti cap.* 10.

Certiſſimo itaque S. Auguſtini judicio errat circa Chriſti gratiam, nec Chriſtianus ille eſt, qui docet quod gratia Chriſti non perſuadet omne quod bonum eſt, hoc eſt, qui aſſerit aliquod bonum ad ſalutem conducens fieri ſine gratia per ſe efficace, Pelagianuſque eſt qui gratiam ex ſe efficacem ad nullum bonum actum requiri affirmat: Semipelagianus vero qui hanc ad aliquem bonum actum requiri & ad aliquem non requiri contendit.

Lovanienſes & Duacenſes docent gratiam hanc quæ libero arbitrio ſubjicitur, quam voluntas pro libito vel efficacem obſequendo, vel inefficacem reſpuendo reddit, ſeu quæ vi ſua efficax non eſt, non eſſe ſpecialem & propriam Chriſti gratiam, non eſſe gratiam novi Teſtamenti. Ita Lovan. in cenſ. aſſert. 8. 'Non igitur ſpecialis hæc Chriſti eſt gra'tia cui proprium id eſſe evidentiſſimis verbis Au'guſtinus ſcribit, ut a duro nullo corde reſpuatur, 'quoniam per eam ipſa cordis duricies auferatur. In 'qua fideliter agnoſcenda quid a Pelagio idem olim 'poſtularit, *&c. Lovan. in cenſ.* 8. *aſſert.*

'*Ita Duacenſes in cenſ. ejuſdem aſſertionis.* Ea'nim proprie eſt gratia Chriſti & gratia novi Teſta'menti quæ aufert cor lapideum & tribuit cor car'neum, quæ operatur ipſum velle & perficere, quæ 'facit ut faciamus, non tantum ut poſſimus facere ſi 'velimus.

S. Auguſtini, Conciliorum, ſummorum Pontificum, totiuſque Eccleſiæ doctrinam in hoc conſiſtere, ut gratia per ſe efficax ad ſingulos piæ voluntatis motus & actus neceſſaria agnoſcatur: In Pelagianorum vel Semipelagianorum errores incidere, qui ejuſdem gratiæ vi ſua efficacis ad ſingulos motus & actus neceſſitatem negant, & qui Molinæ hac in parte doctrinam ſequuntur, docent ſummi Pontifices, Clemens VIII. & Paulus V. ille ſcripto ſuo Congregationi de Auxiliis exhibito, uterque ſuffragio ſuo ut

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ex iis Congregationibus in quibus præſentes adfuerunt facile intelligitur, & hæc ſententia de gratiæ per ſe efficacis ad ſingulos pios motus neceſſitate, judicio ejuſdem Pauli V. Apoſtolico publice ac ſolennitet confirmata fuiſſet niſi Venetorum motus obſtitiſſent. Idem docent totus Dominicanorum Ordo, & Congregatio de *Auxiliis*, ut patet ex actis ejuſdem Congregationis & ex hiſtoria Franciſci de Pegna illuſtriſſimi Rotæ Decani; docent Lovanienſes & Duacenſes Doctores paſſim in ſuis cenſuris. Docent demum celebetrimi hac ætate Theologi, Bannes in D. Thomam 1 parte quæſt. 23. art. 3. concluſ. ultima. Alvarez lib. 1. de Auxiliis diſp. 1. pag. 8. Navarreta controverſia 21 de prædeterminatione Phyſica in quæſt. 19. 1. partis D. Thomæ de voluntate Dei. Ioannes a S. Thoma in 1. p. quæſt. 19. diſp. 3. a. 4. Item quæſt. 14. diſp. 20. art. 3. & 6. Martinez in 1. 2. quæſt. 10. art. 4. dub. 1. Eſtius in 1 ep. ad Timoth. c. 2. Cumel. in 1 partem quæſt. 23. art. 3. quæſt. apud auctorem 8. concluſ. 5. Feliſius diſt. 24. cap. 25. in 2 ſent. Cabrera 3 p. quæſt. 18. art. 4. diſp. 6. dubio 9. Aliique celeberrimi e Schola S. Thomæ Theologi, quorum omnium teſtimonia in libro de gratia Chriſti victrice expreſſe continentur.

QUINTA PROPOSITIO.

Semipalagianum eſt dicere Chriſtum pro omnibus omnino hominibus mortuum eſſe aut ſanguinem fudiſſe.

EXPOSITIO.

VEritas eſt ad finem Chriſtianam pertinens, quod Chriſtus pro omnibus hominibus mortuus fuerit ac ſanguinem fuderit.

Attamen certum eſt Semipelagianos dixiſſe perverſo & erroneo ſenſu, quod Chriſtus pro omnibus omnino mortuus fuerit, ut patet ex teſtimoniis ſequentibus.

'Inquiunt *Maſſilienſes* pro univerſo humano genere mortuum eſſe Dominum noſtrum Ieſum 'Chriſtum, & neminem prorſus a redemptione 'ſanguinis ejus exceptum, etiamſi omnem hanc vitam alieniſſima ab eo mente pertranſeat, quia ad 'omnes homines pertinet Divinæ miſericordiæ ſacramentum, quo ideo plurimi non renovantur 'quia quod nec renovari velle habeant prænoſcantur. Itaque quantum ad Deum pertinet, paratam 'omnibus vitam æternam. *Ep. Proſp. ad S. Aug.*

'Inde eſt quod illius ſententiæ expoſitionem, non 'eam quæ a te eſt deprompta, ſuſcipiant *Maſſilienſes*, id eſt, ut nonniſi omnes homines ſalvos fieri velit, & non eos tantum qui ad Sanctorum numerum pertinebunt, ſed omnes omnino ut nullus 'habeatur exceptus. *Epiſt. Hil. ad Auguſt.*

'Gratia, qua Chriſti populus ſumus, hoc cohi-
'betur
'Limite vobiſcum, & formam hanc aſcribitis
'illi,
'Ut cunctos vocet illa quidem invitetque,
'nec ullum
'Præteriens, ſtudeat communem afferre ſalu-
'tem
'Omnibus, & totum peccato abſolvere mun-
'dum.

Proſp. poem. l. 2. c. 10.

Qui vero dicunt Chriſti mortem pro omnibus, in hoc conſiſtere, ut morte ſua omnibus nemine excepto contulerit auxilia omnia quæ ad ſalutem ſufficiunt, ac quæ neceſſaria ſunt, gratiæ Chriſti vi ſua efficacis ad ſingulos pietatis actus neceſſitatem negant & evertunt. Si enim Chriſtus morte ſua omnibus contulit auxilia omnia neceſſaria ad ſalutem, certe auxilia ad ſalutem neceſſaria non ſunt vi ſua efficacia, cum omnes non ſalventur, & auxilia vi ſua efficacia ea ſint quæ effectum ſuum a Deo intentum certiſſime conſequuntur.

Recte autem Duacenſes in cenſura aſſert. 14. colligunt ex Concilio Tridentino generalem Chriſti pro omnibus redemptionem in hoc non conſiſtere, ut omnes ex parte Dei habeant quod ſufficit ad ſalutem; 'Quia ſi haberent, *inquiunt*, quomodo e contrario 'teſtatur Synodus Tridentina ſeſſ. 6. can. 3. quod 'etſi pro omnibus mortuus eſt Chriſtus, non omnes 'tamen mortis ejus beneficium recipiunt, ſed ii dun-'taxat quibus meritum paſſionis communicatur?

Recte & iidem Duacenſes ac Lovanienſes juxta Patrum doctrinam exponunt in cenſura aſſert. 7. in quo conſiſtat generalis Chriſti pro omnibus redemptio. Talis eſt aſſertio ſeptima Ieſuitarum Lovanienſium: 'Deus voluit dare Chriſtum in redemptio-'nem pro omnibus, nullo excepto: Ergo omnibus 'præparavit ſufficientia media per Chriſtum. Pro-'batur conſequentia; Quia eatenus eſt Chriſtus 'omnium Redemptor, quatenus per ipſum donan-'tur omnibus ſufficientia media quibus reſurgant a 'peccatis. Si enim non darentur ſufficientia, verus 'non eſſet eorum Redemptor; quia neque quoad 'ſufficientiam, neque quoad efficaciam. *Quam aſ-'ſertionem ſic Duacenſes in ſua cenſura refellunt.* 'Huic argumento Maſſilienſium (quod idem & Fauſti fuit) reſponſum eſt jam olim a Proſpero in 'hunc modum; quoad magnitudinem & poteſtatem 'pretii, & quod ad unam pertinet cauſam generis 'humani, ſanguis Chriſti redemptio eſt totius 'mundi. Sed qui hoc ſeculum ſine fide Chriſti, & 'ſine regenerationis Sacramento pertranſeunt, re-'demptionis alieni ſunt. Cum itaque propter unam 'omnium naturam, & unam omnium cauſam, in 'veritate a Domino noſtro ſuſceptam, recte di-'cantur omnes redempti, & tamen non omnes a 'captivitate ſint eruti; Redemptionis proprietas 'haud dubie penes illos eſt, de quibus Princeps 'mundi miſſus eſt foras, & jam non vaſa diaboli 'ſed membra ſunt Chriſti. Et mox, poculum quippe 'immortalitatis, quod confectum eſt de infirmita-'te noſtra & virtute Divina, habet quidem in ſe ut 'omnibus proſit; ſed ſi non bibitur, non medetur. 'Sic ille. Sufficientia ergo quam poſtulat generalis 'redemptio, in pretio ſanguinis Chriſti eſt, non au-'tem in auxilio omnibus collato ut prætendit objectio. Nam alioquin etiam in parvulis quibus per 'Baptiſmum ſuccurri non potuit, tale auxilium tri-'buendum erit: aut certe dicere oportebit, non 'pro illis Chriſtum ſe dediſſe in redemptionem, & 'ita non pro omnibus.

Non alio quam iſto hic expreſſo gratiæ per ſe efficacis ad ſingulos piæ voluntatis motus & actus neceſſariæ ſenſu, propoſitiones iſtæ quinque aut ab Illuſtriſſimo Iprenſi, aut ab ullo quovis S. Auguſtini Diſcipulo ſive in libris editis, ſive in lectionibus publicis, ſive in concionibus, Pariſiis defenſæ ſunt, a nemine ut jacent aſſertæ. Non prius in comitiis Facul-

QUARTO PROPOSITIO.

Semipelagiani admittebant prævenientis gratiæ interioris neceſsitatem ad ſingulos actus, etiam ad initium fidei: & in hoc erant hæretici quod vellent eam gratiam talem eſſe cui poſſet humana voluntas reſiſtere vel obtemperare.

Expoſitio primæ partis propoſitionis.

SEmipelagiani admittebant gratiæ prævenientis interioris qualis fuit in primo homine ante peccatum, ſeu auxilii ſine quo non fit, neceſſitatem ad initium fidei.

Semipelagianorum ut à Patribus & à Theologis Lovanienſibus ac Duacenſibus refertur ſententia.

'His verbis Sanctitatis tuæ ita moventur, ut 'dicant quandam deſperationem hominibus 'exhiberi. Si enim, aiunt, ita Adam adjutus eſt ut 'ſtare poſſet in juſtitia & a juſtitia declinare, & 'nunc ita Sancti juvantur ut declinare non poſſint '(ſi quidem eam acceperunt volendi perſeverantiam ut aliud velle non poſſint;) vel ſic quidam deferuntur, ut aut nec accedant, aut ſi acceſſerint & 'recedant, ad illam voluntatem pertinuiſſe dicunt 'exhortationis vel comminationis utilitatem quæ '& perſiſtendi & deſiſtendi obtinebat liberam po'teſtatem, non ad hanc cui nolle juſtitiam inevita'bili neceſſitate conjunctum eſt. *Epiſt. Hil. ad Aug.*

En Maſſilienſes in hominibus lapſis ad initium fidei admittunt auxilium ſine quo non fit, quale in Adamo innocente S. Auguſtinus conſtituit, utpote correctioni & exhortationi non contrarium, & deſperationem non inducens, quod refugiebant tantummodo Semipelagiani. Illudque ſolum auxilium ad initium fidei, ad deſiderium ſanitatis tanquam correctioni inimicum reſpuunt, quo fit ut omne quod bonum eſt invictiſſime volumus & hoc deſerere invictiſſime nolumus, quo fit ut indeclinabiliter non ſolum operamur, verum & in Deum credimus, nec ſolum in opere, verum & in fide & in oratione inſuperabiliter perſeveramus; quo demum omnia bona hominis merita tam quoad fidem inchoatam, orationem, & initium piæ voluntatis, quam quoad charitatem virtutumque omnium opera, Deo nobis vires efficaciſſimas donante, præveniuntur.

Nec quod ſæpe Maſſilienſes initium fidei ex nobis eſſe, ex viribus liberi arbitrii, & non ex gratia apud S. Auguſtinum aſſerant; inde eos auxilii ſine quo non fit neceſſitatem ad initium fidei non admiſiſſe ullatenus ſequitur, quia juxta S. Auguſtinum quod agitur cum ſolo auxilio ſine quo non fit, illud libero arbitrio, viribus noſtris, & non gratiæ tribuitur, ut patet ex Angelis quos ait de corr. & grat. cap 10. & 11. *Stetiſſe per liberum arbitrium & non per gratiam*; ut patet ex Adam, *In cujus liberi arbitrii viribus fuiſſe* dicit de dono perſ. cap. 7. *ut ſtaret antequam caderet*: cum tamen juxta S. Auguſtinum de corr. & gratia cap. 11. & Angeli & Adam ante lapſum auxilio ſine quo non fit, ad perſeverandum indigerent.

'Ut acquieſcamus ſalutiferæ inſpirationi, noſtræ 'poteſtatis eſt, *inquit Gennadius Semipelagianus de 'Eccleſ. dogm. c.* 21.

'Hæc ſententia quæ habet ſufficere nunc juſtis ad 'perſeverandum eam gratiam, qualis fuit primis parentibus data, & Maſſilienſium olim fuit, & di'recte ac ex profeſſo Beati Auguſtini doctrinæ repugnat, cap. 12. de corr. & gratia, & Eccleſiæ o'rationes evertit. *Lovan. in cenſ.* 22. *aſſert.*

'Idem hoc volebant Maſſilienſes quibus non pla'cuit diſcrimen illud gratiæ quod inter hominem 'lapſum & integrum poſuerat Auguſtinus in lib. de 'corr. & gr. c. 12. ut eſt in ep. Hil. ad Aug. *Duac. 'in cenſ.* 22. *aſſert.*

Expoſitio alterius partis propoſitionis.

In hoc errabant Semipelagiani, quod vellent gratiam per ſe efficacem, non eſſe ad ſingulos actus etiam fidei inchoatæ & orationis neceſſariam.

In quo Pelagiani & Semipelagiani circa gratiam erraverint.

'SEd nos eam gratiam volumus iſte aliquando fa'teatur, qua futuræ gloriæ magnitudo non ſo'lum permittitur, verum etiam creditur & ſpera'tur; nec ſolum revelatur ſapientia, verum etiam '& amatur; nec ſuadetur ſolum omne quod bo'num eſt, verum & perſuadetur. Hanc debet Pela'gius confiteri ſi vult non ſolum vocari, verum eti'am eſſe Chriſtianus. *De gratia Chriſti cap.* 10.

Certiſſimo itaque S. Auguſtini judicio errat circa Chriſti gratiam, nec Chriſtianus ille eſt, qui docet quod gratia Chriſti non perſuadet omne quod bonum eſt, hoc eſt, qui aſſerit aliquod bonum ad ſalutem conducens fieri ſine gratia per ſe efficace, Pelagianuſque eſt qui gratiam ex ſe efficacem ad nullum bonum actum requiri affirmat: Semipelagianus vero qui hanc ad aliquem bonum actum requiri & ad aliquem non requiri contendit.

Lovanienſes & Duacenſes docent gratiam hanc quæ libero arbitrio ſubjicitur, quam voluntas pro libito vel efficacem obſequendo, vel inefficacem reſpuendo reddit, ſeu quæ vi ſua efficax non eſt, non eſſe ſpecialem & propriam Chriſti gratiam, non eſſe gratiam novi Teſtamenti. Ita Lovan. in cenſ. aſſert. 8. 'Non igitur ſpecialis hæc Chriſti eſt gra'tia cui proprium id eſſe evidentiſſimis verbis Au'guſtinus ſcribit, ut a duro nullo corde reſpuatur, 'quoniam per eam ipſa cordis durities auferatur. In 'qua fideliter agnoſcenda quid a Pelagio idem olim 'poſtularit, *&c. Lovan. in cenſ.* 8. *aſſert.*

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Semipalagianum eſt dicere Chriſtum pro omnibus omnino hominibus mortuum eſſe aut ſanguinem fudiſſe.

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'Inquiunt *Maſſilienſes* pro univerſo humano ge'nere mortuum eſſe Dominum noſtrum Ieſum 'Chriſtum, & neminem prorſus a redemptione 'ſanguinis ejus exceptum, etiamſi omnem hanc vi'tam alieniſſima ab eo mente pertranſeat, quia ad 'omnes homines pertinet Divinæ miſericordiæ ſa'cramentum, quo ideo plurimi non renovantur 'quia quod nec renovari velle habeant prænoſcan'tur. Itaque quantum ad Deum pertinet, paratam 'omnibus vitam æternam. *Ep. Proſp. ad S. Aug.*

'Inde eſt quod illius ſententiæ expoſitionem, non 'eam quæ a te eſt deprompta, ſuſcipiant *Maſſili'enſes*, id eſt, ut nonniſi omnes homines ſalvos fie'ri velit, & non eos tantum qui ad Sanctorum numerum pertinebunt, ſed omnes omnino ut nullus 'habeatur exceptus. *Epiſt. Hil. ad Auguſt.*

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'Limite vobiſcum, & formam hanc aſcribitis 'illi,
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'Omnibus, & totum peccato abſolvere mun'dum.

Proſp. poem. l. 2. c. 10.

Qui vero dicunt Chriſti mortem pro omnibus, in hoc conſiſtere, ut morte ſua omnibus nemine excepto contulerit auxilia omnia quæ ad ſalutem ſufficiunt, ac quæ neceſſaria ſunt, gratiæ Chriſti vi ſua efficacis ad ſingulos pietatis actus neceſſitatem negant & evertunt. Si enim Chriſtus morte ſua omnibus contulit auxilia omnia neceſſaria ad ſalutem, certe auxilia ad ſalutem neceſſaria non ſunt vi ſua efficacia, cum omnes non ſalventur, & auxilia vi ſua efficacia ea ſint quæ effectum ſuum a Deo intentum certiſſime conſequuntur.

Recte autem Duacenſes in cenſura aſſert. 14. colligunt ex Concilio Tridentino generalem Chriſti pro omnibus redemptionem in hoc non conſiſtere, ut omnes ex parte Dei habeant quod ſufficit ad ſalutem; 'Quia ſi haberent, *inquiunt*, quomodo e contrario 'teſtatur Synodus Tridentina ſeſſ. 6. can. 3. quod 'etſi pro omnibus mortuus eſt Chriſtus, non omnes 'tamen mortis ejus beneficium recipiunt, ſed ii dun'taxat quibus meritum paſſionis communicatur?

Recte & iidem Duacenſes ac Lovanienſes juxta Patrum doctrinam exponunt in cenſura aſſert. 7. in quo conſiſtat generalis Chriſti pro omnibus redemptio. Talis eſt aſſertio ſeptima Ieſuitarum Lovanienſium: 'Deus voluit dare Chriſtum in redemptio'nem pro omnibus, nullo excepto: Ergo omnibus 'præparavit ſufficientia media per Chriſtum. Pro'batur conſequentia; Quia eatenus eſt Chriſtus 'omnium Redemptor, quatenus per ipſum donan'tur omnibus ſufficientia media quibus reſurgant a 'peccatis. Si enim non darentur ſufficientia, verus 'non eſſet eorum Redemptor; quia neque quoad 'ſufficientiam, neque quoad efficaciam. *Quam aſ'ſertionem ſic Duacenſes in ſua cenſura refellunt.* 'Huic argumento Maſſilienſium (quod idem & Fauſti fuit) reſponſum eſt jam olim a Proſpero in 'hunc modum; quoad magnitudinem & poteſtatem 'pretii, & quod ad unam pertinet cauſam generis 'humani, ſanguis Chriſti redemptio eſt totius 'mundi. Sed qui hoc ſeculum ſine fide Chriſti, & 'ſine regenerationis Sacramento pertranſeunt, re'demptionis alieni ſunt. Cum itaque propter unam 'omnium naturam, & unam omnium cauſam, in 'veritate a Domino noſtro ſuſceptam, recte di'cantur omnes redempti, & tamen non omnes a 'captivitate ſint eruti; Redemptionis proprietas 'haud dubie penes illos eſt, de quibus Princeps 'mundi miſſus eſt foras, & jam non vaſa diaboli 'ſed membra ſunt Chriſti. Et mox, poculum quippe 'immortalitatis, quod confectum eſt de infirmita'te noſtra & virtute Divina, habet quidem in ſe ut 'omnibus proſit; ſed ſi non bibitur, non medetur. 'Sic ille. Sufficientia ergo quam poſtulat generalis 'redemptio, in pretio ſanguinis Chriſti eſt, non au'tem in auxilio omnibus collato ut prætendit obje'ctio. Nam alioquin etiam in parvulis quibus per 'Baptiſmum ſuccurri non potuit, tale auxilium tri'buendum erit: aut certe dicere oportebit, non 'pro illis Chriſtum ſe dediſſe in redemptionem, & 'ita non pro omnibus.

Non alio quam iſto hic expreſſo gratiæ per ſe efficacis ad ſingulos piæ voluntatis motus & actus neceſſariæ ſenſu, propoſitiones iſtæ quinque aut ab illuſtriſſimo Iprenſi, aut ab ullo quovis S. Auguſtini Diſcipulo ſive in libris editis, ſive in lectionibus publicis, ſive in concionibus, Pariſiis defenſæ ſunt, a nemine ut jacent aſſertæ. Non prius in comitiis Facul-

tatis Pariſienſis auditæ ſunt, quin profeſſi confeſtim fuerint S. Auguſtini Diſcipuli, eas a ſe nonniſi juxta hunc ſenſum propugnari. Has ita Dominus de Sainte Beuve Doctor ac Profeſſor Regius in Sorbonicis Scholis hoc anno explanavit, ut ex illius ſcriptis publicæ dictatis manifeſtum eſt. Nec aliter expoſitæ ſunt in eo libro qui de victrice Chriſti gratia nuperrime in eam rem editus eſt, ut elucidarentur propoſitiones iſtæ de quibus ſcriptum eſt ad ſummum Pontificem; quem qui librum legerit, profecto jam cogatur calumniandi libidinem omnem ponere, atque id fateri quod ad quinque illas propoſitiones attinet nihil niſi recte ſenſiſſe Iprenſem Epiſcopum, & cæteros Auguſtini Diſcipulos, niſi perverſe ſentire putet qui gratiam per ſe efficacem ad ſingulos pios motus & actus neceſſariam eſſe cum S. Auguſtino, cum antiquis Patribus, cum Conciliis, cum ſummis Pontificibus, cum S. Thoma, cum univerſo Dominicanorum Ordine, cum Theologis primi nominis, cum Congregatione tota de Auxiliis, ipſiſque adeo nuper Clemente VIII. & Paulo V. crediderit. Sancti Auguſtini Diſcipuli ſuam ſententiam hanc de quinque propoſitionibus iſtis ſubdole concinnatis ad fraudem, omnibus Epiſcopis, Archiepiſcopis, Romanæ Sedi, univerſæ Eccleſiæ palam faciunt, ne quid jam ſubſit calumniæ, triumphatiſque malis artibus diſcat aliquando ſilere livor, & victricis Chriſti gratiæ vindicem Auguſtinum cum univerſa Eccleſia colere.

PARISIIS,
Kal. Jul. Anno ſalutis per gratiam reparatæ
M DC LI.

Cette Date eſt de conſequence & à obſerver. Elle eſtoit ainſi qu'elle eſt cy-deſſus imprimée au pied de cet Eſcrit, quand il fut publié & donné à tout le monde dés ce temps-là.

The Writings of the Dominicans, *mention'd* Part. 6. Chap. 9. *and in other places of the* Journal.

Advertiſement touching theſe Writings.

I Cannot affirm (as I intimated in the Journal) whether or no I obtain'd all the Writings of the *Dominicans*, or whether they were all in the ſame order wherein they are here preſented, together with the Memorial intended to be preſented to the Pope by the General of that Order, when the Prelate (mention'd *Part. 6. Chap. 10.*) told me at *la Minerve*, where I met him, *Febr.* 25. 1652. that the ſaid General had newly ſhewn them to him, and that they were in very good order: But I know well, that if they be not all here, yet here is a good part of them: I know well likewiſe, that each of them was purpoſely prepar'd to be preſented to the Pope by ſuch of that Order as the ſaid General had appointed to apply themſelves to this affair; and laſtly, that it was by their favour in giving me a Copy, that I obtain'd them.

The firſt Writing.

Entitl'd on the out-ſide, Connexio quinque propoſitionum quæ nunc examinantur cum iis quæ diſputata fuerunt coram felicis recordationis Clemente VIII. & Paulo V. *Voicy les termes qu'il contenoit:*

Beatiſſimo P. Innocentio X.
Eminentiſſ. S. R. E. Cardinalibus,
&
Doctiſſ. Theologis Cenſoribus pro negotio quinque Propoſitionum ab Apoſtolica Sede deputatis.

QUia nonnulli dicunt has quinque propoſitiones nullam habere connexionem cum his quæ diſputata fuerunt ſub ſanctiſſimis felicis recordationis Clemente VIII. & Paulo V. & in ipſorum præſentia, viſum fuit nobis pro ea in qua ſemper fuimus fide & reverentia erga ſanctam Sedem, ex ipſis actis diſputationum ſub prædictis ſummis Pontificibus habitarum fideliſſime extrahere, quæ circa has quinque propoſitiones tunc agitata fuerunt.

PRIMA PROPOSITIO.

Aliqua Dei præcepta hominibus juſtis volentibus & conantibus ſunt impoſsibilia ſecundum præſentes quas habent vires: deeſt quoque eis gratia qua poſsibilia fiant.

Ex diſputatione 41 habita coram ſanctiſſimo felicis recordationis Paulo V. die 9. Novembris Anno 1605.

ET eodem modo P. Baſtida Societatis Jeſu, defenſor P. Molinæ ejuſdem Societatis, inducebat aliud ex Concilio Tridentino cap. 2. Quod Dei præcepta homini juſto ad obſervandum impoſſibilia non ſunt: ſi autem eſſet neceſſarium illud auxilium efficax prædeterminans, ſine illo (quod non omnibus datur) eſſent præcepta homini impoſſibilia; quia ſine illo non poterit homo operari. Et in hoc puncto induxit concluſiones Fr. Thomæ de Lemos, in quibus habetur, quod ſecunda cauſa ſine prævio concurſu primæ operati non poteſt: Ergo nec operari poterit voluntas ſine auxilio illo phyſice prædeterminante, & ſic reddentur præcepta Divina impoſſibilia. Nec hic oportet recurrere, quod Deus neget illa auxilia propter præcedens peccatum, ſive actuale, ſive originale, quia homo exiſtens in gratia nullum tale habet impedimentum, & tamen habens gratiam habitualem, ſi non adſit illud auxilium phyſice prædeterminans, non poterit operari: & ex conſequenti impoſſibilia ei reddentur Divina præcepta.

Quod autem ſermo eſſet de homine juſto etiam volente imperfecte, & conante, atque habente auxilium ſufficiens; patet, quia P. Thomas de Lemos & P. Alvarez dicebant, (1) omne auxilium ſufficiens eſſe efficax reſpectu alicujus actus imperfecti: & ultra hoc dicebant requiri auxilium aliud

(1) *Conſtat hoc ex P. Lemos opuſculo de auxilio ſufficienti & efficaci, & ex Alvarez diſp. 18. de Auxiliis.*

ſimpliciter

ſimpliciter & abſolute efficax ſine quo homo non poteſt operari. Ex quo inferebat etiam P. Baſtina, auxilium illud, quod P. Lemos & P. Alvarez vocabant ſufficiens, non eſſe vere ſufficiens, non dare verum poſſe, atque adeo præcepta eſſe impoſſibilia homini juſto habenti auxilium ſufficiens, & per illud auxilium ſufficiens imperfecte volenti, & conanti.

SECUNDA PROPOSITIO.

Interiori gratiæ in ſtatu naturæ lapſæ nunquam reſiſtitur.

Ex eadem diſputatione 41.

PAter Baſtida objiciebat P. Thomæ de Lemos:, quod poteſt homo cuilibet auxilio gratiæ prævenientis diſſentire, ac reſiſtere, & quod de facto aliquando diſſentit, ac reſiſtit.

TERTIA PROPOSITIO.

Ad merendum & demerendum in ſtatu naturæ lapſæ non requiritur libertas à neceſſitate, ſed ſufficit libertas à coactione.

Ex diſputatione 44. coram ſanctiſſimo Paulo V habita die 10. Januarii 1606.

PAter Baſtida pro tertia propoſitione ex his, quas proponebat, dicebat; ex hac gratia phyſice prædeterminante, actus voluntatis ſequitur neceſſario, non ſuapte natura, ſed ex ſuppoſitione decreti Divini, vel alterius antecedentis cauſæ; Et ſic (inferebat) tollitur libertas; & conſequenter meritum, ac demeritum.

QUARTA PROPOSITIO.

Semipelagiani admiſerunt gratiæ interioris neceeſsitatem ad ſingulos actus, etiam ad initium fidei: & in hoc fuerunt hæretici, quod dicerent hanc gratiam talem eſſe, cui poſſet humana voluntas reſiſtere, vel obtemperare.

Ex diſputation 10 coram ſanctiſſimo Clemente VIII habita die 19 Novembris. anno 1602.

REverendus P. Generalis Societatis aſſerebat Pelagianos (quo nomine frequenter intelliguntur etiam Semipelagiani, & certum eſt) non fuiſſe hæreticos quia negarent gratiam ex ſe ipſa efficacem: unde dicebat, Multi Doctores dicunt gratiam movere moraliter, qui damnandi non ſunt tanquam Pelagiani, Nunquid omnes erunt Pelagiani? Cui Generalis S. Dominici. Omnes qui id tantum dicunt, ſunt Pelagiani, & omnes ſunt diſcipuli veſtri.

QUITA PROPOSITIO.

Semipelagianorum error eſt dicere, Chriſtum pro omnibus omnino hominibus mortuum eſſe, aut ſanguinem fudiſſe.

Poſt diſputationem octavam.

SAnctiſſimus Clemens VIII. miſit 14. propoſitiones, ut diſputaretur an Molina cum Caſſiano & Semipelagianis conveniret in illis: præcepitque ut antequam diſputaretur de illis, utraque pars ſcripto reſponderet. Itaque P. Thomas de Lemos ut oſtenderet convenientiam Molinæ cum Caſſiano & Semipelagianis in 14 propoſitione, quæ erat de prædeſtinatione, dedit in ſcriptis hæc quæ ſequuntur.

Inſuper hæc de eodem Caſſiano & Fauſto Semipelagianorum ducibus refert S. Proſper, ſic dicens: (1) Hæc ipſorum definitio ac profeſſio eſt, omnem quidem hominem Adam peccante peccaſſe, & neminem per opera ſua, ſed per Dei gratiam regeneratione ſalvari: univerſis tamen hominibus propoſitionem, quæ eſt in Sacramento ſanguinis Chriſti, ſine exceptione eſſe propoſitam, &c.

Et ut oſtenderet P. Lemos, ipſum Molinam cum Caſſiano & Semipelagianis in hoc convenire, citavit locum Molinæ quæſt. 23 art. 4 et 5 diſp. 2. memb. 2. quo loco Molina docet, de univerſis omnino hominibus intelligendum eſſe, quod D. Paulus ait, Vult omnes homines ſalvos fieri, et Chriſtus pro omnibus mortuus eſt.

Denique omnia teſtimonia et argumenta quæ contra has quinque propoſitiones objiciunt, objecerunt etiam in præfatis diſputationibus.

Ex his ergo apparet, quòd non eſt diverſa cauſa quæ modo agitur, ab illa quæ tunc agitata eſt, et conſequenter, ſi quid definire ſua Sanctitas voluerit, neceſſarium foret revidere acta ſub prædictis Pontificibus.

The ſecend Writing.

Quid intendant qui petunt quinque propoſitiones damnari?

Qui petunt à Sanctiſsimo damnari quinque Propoſitiones, tria potiſsimum intendunt.

PRimum eſt ut tota doctrina Molinæ definiatur, Hoc ipſos intendere oſtenditur primo, (2) quia tota doctrina Molinæ ſtabilitur ex damnatione harum quinque propoſitionum; notum eſt autem quanto ſtudio tota Societas illam Molinæ doctrinam amplexata ac tutata fuerit ſub felicis recordationis Clemente VIII. et Paulo V. ac deinceps. Unde eandem fere totam revocavit liber Pſeudo-Suari (3) Lugduni anno ſuperiori impreſſus. Satagentibus Jeſuitis de Auxiliis contra Pontificias ſanctiones, idemque de novo præſtiterunt ex parte P. Adam et P. Annatus Jeſuitæ.

(1) *Epiſtola ad Auguſtinum.*
(2) *Hoc probatur ex ſcripto ſignato N. 2.*
(3) *Et Liber P. Adami & P. Annati recenter impreſſus.*

Quod

Quod autem Patres Societatis curent per hos Doctores Sorbonicos peti damnationem harum propositionum, patet ex scedula Gallice scripta a quodam Jesuita ad ipsos, quam exhibebimus, ex continuis colloquiis et conciliis quæ habent cum Jesuitis, et quia iisdem argumentis ipsi et Jesuitæ impugnant propositiones. Noluerunt tamen PP. Societatis per se ipsos petere hanc damnationem, ne Fratres Prædicatores moverentur, contenta sub his quinque propositionibus innotescerent Eminentissimis DD. Cardinalibus et suæ Sanctitati; et inde notandum est quod eodem tempore Romæ et in Hispania excitarunt controversias de Conceptione lib. ult. sicut olim fecerant sub Paulo V. ut hac ratione contra illos concitarent fideles.

Secundo. Patet hæc illorum intentio quia plures aliæ propositiones continentur in Jansenio multo periculosiores istis, ut ipsi dicunt, et tamen non petunt condemnationem nisi harum quinque tangentium materiam de Auxiliis, ut constat ex sensu Catholico quem explicamus. Aliunde vero ex istis quinque sola prima habetur formaliter in Jansenio (1) secunda & tertia expresse negantur ab illo, quarta & quinta non habentur apud illum, quamvis possint aliquo modo ex illo colligi : Et omnes sunt fraudulenter compositæ; quare constat studio impugnandi non Jansenium sed Fratres Prædicatores, has quinque tantum proponi.

Tertio. Patet hæc illorum intentio quia petunt ut damnentur hæ quinque propositiones in sensu Jansenii: Nolumus quidem defendere Jansenium, quem in multis scimus esse contrarium iis quæ tanquam S. Augustini & S. Thomæ (2) semper Schola nostra defendit, maxime coram Clementæ VIII. & Paulo V. Sed tamen ostendimus sensum Jansenii (3) in his propositionibus procedere de gratia efficaci: Et quamvis, ut ipsi aiunt, procederet de gratia sufficienti, quam dicunt negari a Jansenio, non potest attingi hoc punctum, quin & simul attingatur ob connexionem materiæ de Auxiliis. Imo vero Jansenius vel sibi contradicit, & sic non est damnandus in utraque contradictoria, alias S. Sedes contradictoria definiret, vel admittit reipsa gratiam sufficientem (4) non ad sensum Molinæ & quorundam aliorum qui defenderunt doctrinam S. Augustini coram Clemente VIII. & Paulo V.

Secunda illorum intentio.

Est ut intra paucos menses evertantur omnia, quæ fere per decennium gesta & decreta sunt sub Clemente VIII & Paulo V, in trecentis pene Congregationibus.

Probatur primo. Quia stabilita Molinæ doctrina, evertuntur omnia in illis Congregationibus peracta, (5) cum in illis doctrina Molinæ qualificata sit a Censoribus deputatis ut Pelagiana & Semipelagiana.

Secundo. Patet (6) quia has quinque propositiones non sic artificiose collectas, sed seorsim objecerunt PP. Societatis FF. Prædicatoribus in præfatis Congregationibus tanquam absurda quæ sequebantur ex ipsorum sententia.

Tertio. Quia omnia fere loca Scripturæ, Conciliorum, Sancti Augustini, & Sancti Thomæ, quæ modo adducunt pro damnatione harum quinque propositionum, fuerunt adducta a Patribus Societatis contra Fratres Prædicatores in prædictis Congregationibus, ut ostendemus quando placuerit suæ Sanctitati; & quod caput est, sicut tunc aliqua truncabant & falsificabant, ita & nunc, cujus rei specimen exhibemus.

Tertia illorum intentio.

Est (1) pessundare D. Augustini auctoritatem approbatam ab Ecclesia in materia de gratia & prædestinatione.

Probatur primo. Quia (2) hoc sequitur manifeste ex damnatione quartæ & quintæ propositionis.

Secundo. Quia eadem intentione quæ olim Molina & alii dixerant irreverenter, P. Annatus, P. Adam, & P. Pallavicinus ejusdem Societatis renovarunt (3) his temporibus.

Tertio. Quia iisdem locis Scripturæ utuntur contra has propositiones, quibus abutebantur Pelagiani & Semipelagiani contra D. Augustinum (4) ut fusius ostendetur, cum sua Sanctitas dignabitur audire.

(1) Patent hæc ex eodem scripto.
(2) Patet hoc ex scriptis signatis N. 6 & 7.
(3) Hic sensus Jansenii ostenditur in scripto signato N. 3.
(4) Patet hoc ex scripto signato N 8.
(5) Constat hoc ex citationibus marginalibus in scripto signato N. 2.
(6) Ibidem.

The third Writing.

Propositiones quinque explicatæ ex verbis Jansenii.

PRIMA PROPOSITIO.

Aliqua Dei præcepta hominibus justis volentibus & conantibus secundum præsentes quas habent vires sunt impossibilia : deest quoque illis gratia qua possibilia fiant.

Istam dicit Jansenius colligi ex testimoniis D. Augustini. Ita lib. 3 de gratia Christi c. 13 tom. 3. pag. 138. col. 2 lit. C in editione Parisiensi 1641.

Explicat autem mentem suam ibidem lit. D. dicens: *Eo quod vires voluntatis infirmæ sunt propter concupiscentiam a volendo bono retrahentem, cujus remissu fit, ut viret voluntatis distrahantur : atque ita homo non plene velit, non integre velit, non tota voluntate velit : Talem autem voluntatem non esse idoneam ut superet aliam vetustate roboratam : quia per illam nondum potest homo tantum velle quantum sufficit ut volendo faciat : Poterit autem cum habuerit magnam & robustam ; Hanc vero sibi tribuere non est potestatis humanæ, sed solius gratiæ Divinæ quam propterea ex fide invocamus. Et postea, Plurimis autem non dari istam faciendi possibilitatem qua precibus implorati solet.* Deinde quia multi fideles non convertuntur ad invocandam gratiam.

(1) In scripto signato N. 4.
(2) Patet ex scripto N. 2.
(3) Et ex scripio signato.
(4) Patet hoc ex scripto signato N. 4.

SE-

SECUNDA PROPOSITIO.

Gratiæ interiori in natura lapsa nunquam resistitur.

HAnc negat Jansenius lib. 1 de gratia Christi c. 16 tom. 3 pag. 26 lit. C. ubi admittit *gratiam intellectus*, & statim litera D explicat, *Quod per hujusmodi gratiam nihil aliud quam scientia prabetur intellectui, qua cognoscat quid agendum cavendumque sit. Et hac cognitio*, inquit, pag. 27. col. 2 lit. B. *non minus esse potest in eo qui resistit quam qui obtemperat suæ scientiæ & conscientiæ. Unde enim alioquin rebelles lumini?*

Docet quidem Jansenius lib. 3 de gratia Christi a cap. 2 usque ad cap. 12 non dari ullum auxilium sufficiens: sed quod negat verbis, reipsa concedit; nam imprimis admittit illustrationes, inspirationes, &c. lib. 1 de gratia Christi cap. 16 tom. 3 pag. 26 lit. C. et sequentibus. Deinde admittit auxilium efficax respectu alicujus actus imperfecti, quo disponitur homo ad perfectum, lib. 2 de gratia Christi c. 27 tom. 3 pag. 86 col. 1 lit. D. Denique in hominibus justis admittit gratiam habitualem, & virtutes quibus possint operari supernaturaliter, lib. 3 de gratia Christi cap. 15 & passim alibi. In his autem tribus plures Doctores Catholici dicunt consistere auxilium sufficiens: Admittit ergo reipsa Iansenius quod verbis negat.

TERTIA PROPOSITIO.

Ad merendum & demerendum in natura lapsa non requiritur libertas à necessitate, sed sufficit libertas à coactione.

HAnc negat Jonsenius tom. 3 lib. 6 de gratia Christi cap. 36 pag. 208 col. 1 lit. C. dicens: *Amplius ergo sine dubio requiritur quam esse voluntarium & sine violentia, ut sit liberum.* Et quid sit illud *amplius* ibidem explicat, videlicet, *quod sit in hominis potestate, quod simus Domini.* Imo addit ibidem col. 2 lit. A. in omnibus hujus vitæ actionibus reperiri *indifferentiam contradictionis & contrarietatis*, quamvis neget libertatem consistentem essentialiter in hujusmodi indifferentia.

QUARTA PROPOSITIO.

Admiserunt Semipelagiani gratiæ interioris necessitatem ad singulos actus, & in hoc erant hæretici quod vellent hujusmodi gratiam talem esse cui posset humana voluntas resistere vel obtemperare.

HÆc sub his verbis non est Jansenii, sed solum colligitur ex illo lib. 8 de hæresi Pelagiani c. 6, 7 & 8 tom. 1. præsertim pag. 193 col. 2 lit. D. Semipelagianos fuisse hæreticos, quod vellent hujusmodi gratiam non esse de se efficacem, *sed cujus usus in sua cuique voluntate relinqueretur.*

QUINTA PROPOSITIO.

Semipelagianorum error est, Christum pro omnibus omnino hominibus mortuum esse aut sanguinem fudisse.

JAnsenius lib. 3 de gratia Christi cap. 20 tom. 3 pag. 163 col. 1 lit. A. admittit Christum pro omnibus mortuum esse, *Sufficienter, quia sufficiens pretium obtulit*, non tamen efficienter, sive efficaciter; sed, inquit, hoc modo mortuus est pro solis qui participant beneficium mortis ejus. . .

The fourth Writing.

PRIMA PROPOSITIO.

Aliqua Dei præcepta hominibus justis volentibus, conantibus, secundum præsentes quas habent vires sunt impossibilia: deest quoque illis gratia qua possibilia fiant.

HÆc prima propositio non est Jansenii: quia solum dicit testimonia D. Augustini demonstrare *illam esse veram.* Et sic debet explicari ex ipsomet Jansenio,

Aliqua Dei præcepta (scilicet difficiliora *ob renisum concupiscentiæ*) hominibus justis volentibus, conantibus, (*scilicet non plene & integre, non tota voluntate*) secundum præsentes quas habent vires (*id est, secundum vires voluntatis quæ remisa* vel resistentia concupiscentiæ distrahuntur) sunt impossibilia (*id est, propter concupiscentiam a volendo bono retrahentem, voluntas non est idonea ut superet aliam voluntatem vetustate roboratam: quia per illam nondum potest homo tantum velle quantum sufficit ut volendo faciat: poterit autem cum magnam & robustam habuerit: hanc vero sibi tribuere non est potestatis humanæ, sed solius gratiæ Dei quam propterea ex fide invocamus, hoc ipso clarissima voce profitentes deesse nobis sufficientem ad illa præcepta facienda potestatem*). Deest quoque illis gratia qua possibilia fiant (*quia multi fideles non convertuntur ad invocandam gratiam qua possint & sufficiant, vel non ita petant, ut ad impetrandum necessarium est*). Hanc propositionem intelligit Jansenius de gratia efficaci quam vocat *omnipotentem.* Hæc omnia sunt ex Jansenio lib. 3 de gratia Christi c. 13

SECUNDA PROPOSITIO.

Gratiæ interiori in natura lapsa nunquam resistitur.

HÆc propositio non habetur in Jansenio, imo illam negat expresse quatenus admittit gratiam interiorem, *sive gratiam intellectus, qua solum intellectum afficit, dat scire, non velle, quæ cognitio est* etiam *in eo qui resistit, & rebellis est lumini*; ita lib. 1 de gratia Christi cap. 16. Si autem intelligatur de gratia interiori, *id est, efficaci, omnipotenti, quæ intra voluntatem peragit partes suas, efficiendo volitionem vel fortem vel infirmam*: tunc verum est quod ei nunquam resistitur etiam in omnium sententia, & propositio est de fide.

TER-

TERTIA PROPSITIO.

Ad merendum & demerendum in naturæ lapſa non requiritur libertas à neceſsitate, ſed ſufficit libertas à coactione.

HÆc propoſito negatur expreſſe a Janſenio lib. 6 de gratia Chriſti cap. 36, ubi dicit, quod ut opus *ſit liberum*, & conſequenter meritorium vel demeritorium, *aliquid amplus requiritur quam eſſe voluntarium & ſine violentia*: et quid ſit illud amplius requiſitum, explicat ibidem, quod videlicet *actiones ſint in hominis poteſtate, quod ſimus illarum domini, cum ſint cum plena rationis advertentia.* Imo ibidem dicit, ſemper eſſe in natura lapſa *indifferentiam contradictionis & contrarietatis.*

Si autem hæc propoſitio intelligatur ut jacet, ſic explicari debet, Ad merendum & demerendum in natura lapſa non requiritur libertas a neceſſitate (infallibilitatis conſequentiæ, &c.) ſed ſufficit libertas a coactione, id eſt, a violentia et *neceſſitate naturali*, per quam fit actio *ſine plena rationis advertentia*, ut colligitur ex Janſenio lib. 6 de gratia Chriſti cap. 6; et ſic ſumpta propoſitio eſt de fide.

QUARTA PROPOSITIO.

Admiſerunt Semipelagiani gratiæ interioris neceſsitatem ad ſingulos actus, etiam ad initium fidei & in hoc erant hæretici quod vellent hujuſmodi gratiam talem eſſe cui poſſet humana voluntas reſiſtere vel obtemperare.

HÆc non habetur in Janſenio: colligitur tamen ex illo lib. 8. de hæreſi Pelagiana cap. 6, 7, 8, ex quibus locis colligitur ſolum (1) quod Semipelagiani in hoc erant hæretici quod vellent hujuſmodi gratiam non eſſe de ſe efficacem, *ſed cujus uſus in ſua cuique voluntate relinqueretur*, inquit Janſenius illo cap. 6.

Hæc propoſitio tantum abeſt quod poſſit damnari, quin imo eſt ita certa, ut oppoſitum dicere, ſit favere Semipelagianis & damnare Auguſtinum.

QUINTA PROPOSITIO.

Semipelagianorum error eſt Chriſtum pro omnibus omnino mortuum eſſe, aut ſanguinem fudiſſe.

CHriſtum pro omnibus mortuum eſſe ſufficienter admittit Janſenius (2) lib. 3. de gratia Chriſti cap. 21 ex D. Proſperb, addens ex eodem quod quia proprie redimere eſt de captivitate cum effectu eruere, Chriſtum non pro omnibus mortuum eſſe efficaciter ſive efficienter, ſed pro ſolis qui parricipant beneficium mortis ejus. Quæ propoſitio eſt de fide.

(1) *Tom.* 1 *pag.* 293 *col.* 2 *lit. D.*
(2) *Tom.* 3 *pag.* 163 *col.* 4 *lit. A. Quia ſufficiens pretium obtulit.*

The fifsh Writing.

PRIMA PROPOSITIO.

(3) *Aliqua Dei præcepta hominibus juſtis volentibus & conantibus ſunt impoſsibilia ſecundum præſentes quas habent vires: deeſt quoque illis gratia qua poſsibilia fiant.*

SENSUS CATHOLICUS.

ALiqua Dei præcepta non poſſunt impleri ab hominibus juſtis, volentibus, & conantibus affectu & conatu imperfecto proveniente a gratia ſufficiente per ſolam gratiam habitualem & ſufficientem ſine gratia efficaci, ſine qua non poſſunt poſſibilitate cum effectu, ut loquitur Auguſtinus cap. 42. de natura & gratia, ſive in ſenſu compoſito ut aiunt Scholaſtici.

SECT. I.

SI damnetur hæc prima propoſitio in hoc ſenſu, definietur nullum gratiam de ſe efficacem aut actualem eſſe neceſſariam, & tota Molinæ doctrina de viribus liberi arbitrii in natura lapſa ſtabiliretur de fide, quamvis judicata ſit Semipelagiana in Congregationibus de Auxiliis ſub Clemente VIII. & Paulo V. damnata una propoſitione contradictoria illius: hæc autem, omnia Dei præcepta hominibus juſtis ſunt poſſibilia, ſecundum eas quas habent vires, nec deeſt illis gratia qua poſsibilia fiant, eſt contradictoria illius quæ præmiſſa eſt; ergo, hac damnata, illa definitur: ex iſta vero ſequitur primo, non eſſe neceſſariam gratiam de ſe efficacem hominibus juſtis ad implenda præcepta, quæ eſt etiam doctrina (4) Molinæ. Sequela probatur. Illud non eſt neceſſarium ad aliquid, ſine quo illud eſt poſſibile, vel poteſt fieri; atqui ſine gratia de ſe efficaci præcepta ſunt hominibus juſtis poſſibilia; ergo hæc gratia non eſt neceſſaria ad implenda præcepta. Contra quod judicatum eſt a Congregatione (5) de Auxiliis ad Divinum (6) Auguſtinum.

Sequitur ſecundo. Nullam gratiam actualem eſſe neceſſariam juſto ad implenda aliqua præcepta, quod etiam docet (7) Molina. Probatur ſequela. Ad illud quod eſt alicui poſſibile ſecundum præſentes

(3) *Hanc objecerunt tanquam inconveniens quod conſequitur ex gratia efficaci in Congregatione ſive diſputatione* 37 *&* 38, 41 *&* 45. *Et revera eſt S. Auguſtini de gratia & libero arbitrio cap.* 17 *& Concilii Carthag. approbati à Cæleſtino I epiſtola ad Epiſcopos Galliæ cap.* 10 *& Concilii Araus.* 2. *can.* 9. *Hanc eandem objectionem tanquam inconveniens ex gratia efficaci affert Pſeudo-Suarez Lugduni anno* 1652, *lib.* 5 *cap.* 10, 11 16 *&* 24. *& proſequitur P. Annatus, qui hoc anno* 1653. *Pariſiis mandavit typis librum, lib.* 3 *cap.* 4 *ſect.* 8. *& P. Adam in libro Gallicè ſcripto etiam de novo typis mandato, qui PP ſunt ex ſocietate Jeſu.*

(4) *Molina in Concord. pag.* 9, 14, *a.* 13 *diſp.* 37 *&* 38. *De Novat. Pſeudo-Suar. lib.* 5 *c.* 6 *& ſeq.*

(5) *Congregat.* 9, *anno* 1598. *Congreg.* 17 *&* 18 *anno* 1600. *Congreg.* 37, 38, 49. 1601. *& in* 16 *Congreg. coram Paulo V. & in Congreg.* 7 *&* 12, *poſt diſputationes* 1607. *& in præparatione Bullæ prop.* 28 *& ſeqq.*

(6) *Aug. de corr. & grat. cap.* 12.

(7) *Molina diſp.*40. *ſect. occaſione Pſeudo-Suar. lib.*3 *c.*8 *n.* 17.

quis

quas habet vires, non est aliud necessarium, alias non esset possibile; Atqui justo sunt præcepta possibilia secundum præsentes quas habet vires; Ergo non est aliud necessarium, nec consequenter gratia actualis contrà judicium consulentium in (1) Congregationibus, & contra easdem definitiones, (2) & contra D. (3) Augustinum.

Sequitur tertio, Gratiam habitualem vel actualem esse duntaxat necessariam, non ut impleantur præcepta, & ut vitetur peccatum, sed solum ut actus quibus implentur, sint supernaturales. Quæ est etiam doctrina (4) Molinæ. Probatur sequela. Ad illud solum requiritur gratia vel actualis vel habitualis, quod præstat actibus nostris ut sint supernaturales; Ergo gratia habitualis vel actualis solum requiritur ut actus quibus implentur præcepta sint supernaturales. Contra quam doctrinam judicatum est in Congregationibus (5) prædictis, & est contra D. (6) Augustinum.

Sequitur quarto, Vires hominis in natura lapsa in ordine ad bonum naturale esse æquales viribus quas habuisset, si fuisset conditus in puris naturalibus, quæ est etiam sententia (7) Molinæ. Probatur sequela. Si gratia non est necessaria nisi ad hoc ut actus sint supernaturales, sine gratia possumus elicere omnes actus naturales, ut est evidens; sed ex dictis gratia non est necessaria nisi ut actus nostri sint supernaturales. Ergo sine ipsa possumus elicere omnes actus naturales quos potuissemus elicere in natura pura, atque adeo habemus easdem vires modo ut tunc: quam doctrinam esse periculosam & destruere peccatum originale judicarunt Consultores in citatis (8) Congregationibus, quia revera est contra (9) D. Augustinum.

Sequitur quinto, Hominem in natura lapsa posse elicere actum bonum moraliter, qui sit veræ virtutis opus fini ultimo naturali accommodatum: quod etiam docet (10) Molina. Probatur sequela. Homo in natura pura poterat elicere actum bonum moraliter qui esset veræ virtutis opus accommodatum fini ultimo naturali; sed idem potest in natura lapsa quod tunc potuisset. Ergo potest hujusmodi actum elicere, & consequenter eliciendo frequenter hujusmodi actus, potest sine gratia acquirere veras virtutes; seque totum rectificare & ordinare in Deum ut finem ultimum naturalem, atque adeo resurgere a peccato, ut demonstravit P. Lemos, & judicarunt Consultores in (11) Congregationibus de Auxiliis, in quibus censuerunt esse contra (12) D. Augustinum.

Sequitur sexto, Posse hominem solis viribus naturæ lapsæ assentiri revelatis assensu firmo sed naturali: quod etiam infert (13) Molina. Probatur sequela. Possumus in natura lapsa sola facultate naturæ elicere omnes actus naturales, ut ostensum est; sed iste assensus, quamvis firmus, est mere naturalis ex Molina; ergo possumus illum ex naturalibus elicere sine gratia: quæ doctrina judicata est Pelagiana & Semipelagiana in Congregationibus (14) de Auxiliis, quia est contra (15) Beatum Augustinum.

Sequitur septimo, Posse hominem in natura lapsa absque gratia sperare, diligere Deum super omnia, atteri & conteri de peccatis, resistere cuilibet tentationi etiam gravissimæ, & etiam si mori oporteat pro servanda lege naturali: quæ etiam sunt secundum sententiam (16) Molinæ. Prob. sequela. Quia isti omnes actus sunt mere naturales, ergo possumus istos elicere. Quam doctrinam esse pure Pelagianam censuerunt (17) Consultores de Auxiliis, & est contra S. Augustinum.

Sequitur octavo, dari legem infallibilem, qua statutum sit a Deo auferendam gratiam facienti quod in se est ex viribus naturæ lapsæ sine gratia: quod & docet (18) Molina. Probatur sequela. Debet dari illa lex sine qua sequeretur hominem justificari per solas naturæ vires; sed sine ista sequeretur quod homo diligendo Deum super omnia actu mere naturali, averteret se a creatura quam sibi constituerat ultimum finem per peccatum mortale, & converteret se ad Deum ut finem ultimum naturalem, utpote quem super omnia diligeret: igitur debet dari talis lex. Quæ doctrina Molinæ pluries notata est Pelagiana a (19) Censoribus in Congreg. de Auxiliis, & revera repugnat (20) Augustino.

Et ecce totam Molinæ doctrinam de viribus liberi arbitrii in natura lapsa definitam, si damnetur prima propositio secundum sensum adductum: quare loco illius proponemus sanctæ Sedi judicandum de sequenti.

(21) Singula Dei præcepta in natura lapsa absque ulla gratia nedum justis sed etiam infidelibus quantumcunque graviter tentatis, & quamvis oporteat mortem subire, sunt possibilia secundum præsentes quas habent vires, ita ut de facto non transgrediantur illa: quod si fecerint, actu mere naturali Deus dabit illis gratiam qua justificationem consequantur.

(1) *Congregatione 6. 1598. & in præparatione Bullæ prop. 36.*
(2) *Innocentius 1 epistolis ad Patres Concilii Carthag. & Milev.*
(3) *Aug. de gratia Christi cap. 17.*
(4) *Molina loco citato disp. 83. porro & disp. 40. Sect. Occasione. Pseudo-Suar. lib. 4. c. 16. n. 12. & 14.*
(5) *Congregationes citatæ in num. 5.*
(6) D. *Aug. ep. 94.*
(7) *Molina in Concord. citat. disput. 3. 5. & sequentibus:*
(8) *Congr. 7. an. 1598. Congr. 1. 2. & seq. 1600. Congr. 8. & 10. 1601. Congreg. 2. 14. & 16. 1602. Congreg. 1. post disp. 1606. prop. 1. in præparatione Bullæ.*
(9) *S. August. passim, præsertim cap. 12. de corr. & grat.*
(10) *Molina Concord. cit. disp. 5. Renovat Pseudo-Suar. lib. 4. cap. 16. n. 12.*
(11) *Congreg. cit. n. 12.*
(12) *S. Aug. lib. contra Julianum, c. 3.*
(13) *Molina ibid. disp. 7. Pseudo-Suar. supra cit.*
(14) *Congr. 7. an. 1558. Cong. 62. 3. 6. 1600. Congr. 10. 1601. Congr. 2. 1602. & in præpar. Bullæ prop. 9.*
(15) D. *Aug. cit. lib. de prædest. SS.*
(16) *Molin. concord. cit. disp. 13, 14. & 19.*
(17) *Cong. 7. an. 1598. Cong. 10, 11. & 12. 1606. Cong. 29, 30. & 31. 1601. Cong. 45, 46. & 49. eadem anno. Cong. 3. & 6. 1606. in præparatione Bullæ prop. 10, 11. & seq.*
(18) *Molina in Concord. cit. disp. 10. Renovat Pseudo-Suar. lib. 4. cap. 13. & seqq.*
(19) *Congr. 7. an. 1598. Congr. 3. 1600. Congr. 13. & 42. 1601. Congr. 32. & 34. 1602. & 1603. Congr. 3. 1606. & in præpar. Bullæ prop. 5. & 6.*
(20) S. *Aug. lib. de gratia & liber. arb. c. 21. & 22.*
(21) *Molina in Concord. disp. 17. adjuncta disp. 40. & aliis citatis in hoc Sect.*

SECUNDA PROPOSITIO.

[1] *Gratiæ interiori in natura lapſa nunquam reſiſtitur.*

SENSUS CATHOLICUS.

Suppoſito quod [2] D. Auguſtinus vocet gratiam efficacem interiorem, & omnem aliam rejiciat ad legem atque doctrinam, ſitque propoſito [3] Gratiæ interiori, id eſt efficaci, in natura lapſa (in qua homo ſpecialiter indiget gratia) nunquam reſiſtitur; debet admitti ab omnibus.

SECT. II.

SI damnetur ſecunda propoſitio in ſenſu explicato, de fide erit, non dari gratiam de ſe efficacem; & tota doctrina Molinæ de efficacia gratiæ, de dono perſeverantiæ & de prædeſtinatione definietur.

Item; ſi ſecunda propoſitio damnetur in ſenſu explicato, ejus contradictoria erit de fide: contradictoria vero eſt iſta, Gratiæ interiori aliquando reſiſtitur; & cum propoſitiones indefinitæ in materia de fide intelligantur univerſaliter, niſi aliter explicentur, ſenſus illius prioris erit, Cuicunque gratiæ interiori in natura lapſa aliquando reſiſtitur. Ex qua

Sequitur primo, nullam dari gratiam de ſe efficacem, quod etiam infert [4] Molina. Probatur ſequela. Gratia cui reſiſtitur non eſt de ſe efficax, ut probatur ex terminis: ſed Cuicunque gratiæ interiori aliquando reſiſtitur, ex dictis: ergo nulla datur gratia de ſe efficax, ſed omnis gratia eſt efficax ex eventu; quæ ſententia damnata eſt a [5] Congregatione de Auxiliis tanquam erronea & contra [6] S. Auguſtinum.

Sequitur ſecundo, donum perſeverantiæ in adultis eſſe entitative gratiam cui aliquando reſiſtitur, quod etiam docuit [7] Molina. Probatur ſequela. Cuicunque gratiæ interiori aliquando reſiſtitur: ſed donum perſeverantiæ in adultis eſt gratia interior: ergo dono perſeverantiæ aliquando reſiſtitur. Quam doctrinam judicarunt [8] Conſultores de Auxiliis adverſari [9] Concilio Tridentino & [10] Auguſtino.

Sequitur tertio, donum perſeverantiæ non habere effectum infallibilem, niſi ea prævisione quod homo illi non reſiſteret, ſed conſentiret, ut etiam docet [11] Molina. Prob. ſequela. Gratia cui aliquando reſiſtitur, non habet infallibilem effectum, niſi prævideatur quod homo illi non reſiſtet, ſed conſentiet; quæ doctrina a [12] Conſultoribus judicata eſt Semipelagiana & contra [13] S. Auguſtinum.

Sequitur quarto, prædeſtinationem non poſſe fieri niſi poſt prævisa opera hominis, quod etiam docet [14] Molina. Probatur ſequela. Præparatio mediorum quibus certiſſime aliqui liberentur, non poteſt fieri niſi media ſint infallibilia & certa, id eſt, habeant infallibilem effectum; ſed prædeſtinatio eſt præparatio mediorum quibus certiſſime aliqui liberantur, ut docent cum [15] S. Auguſtino omnes, & media non ſunt certa niſi prævideatur quod non reſiſtet, ſed potius conſentiet, ut patet ex dictis; Ergo prædeſtinatio fieri non poteſt niſi prævideatur quod homo non reſiſtet, ſed conſentiet. Quam doctrinam Molinæ [16] Cenſores a S. Sede deputati arbitrati ſunt periculoſam in fide, & contra [17] Sanctum Auguſtinum.

Pro hac ſecunda propoſitione reponimus hanc examinandam: Gratiæ cuicunque, quamvis prævenienti ex intentione Dei volentis ſalvum facere, aliquando reſiſtitur.

TERTIA PROPOSITIO.

[18] *Ad merendum & demerendum in natura lapſa non requiritur libertas à neceſſitate, ſed ſufficit libertas à coactione.*

SENSUS CATHOLICUS.

HUjus propoſitionis ſenſus Catholicus eſt, quod ad meritum vel demeritum non requiritur libertas a neceſſitate infallibilitatis quoad ſpecificationem in communi ſententia, ſed ſufficit libertas a coactione quæ in doctrina Sancti Auguſtini ſumitur & pro violentia & pro neceſſitate naturali & ſimpliciter.

SECT. III.

SI damnetur tertia propoſitio in ſenſu explicato, de fide ſtabilietur impoſſibilem eſſe gratiam de ſe efficacem, dari de facto ſcientiam mediam, & Chriſtum electum eſſe ex meritis.

Si ſemel definitum ſit de fide, ad meritum & demeritum requiri libertatem ab omni neceſſitate, de fide etiam erit impoſſibilem eſſe etiam gratiam de ſe efficacem, quod etiam docet [19] Molina. Sequela ita probatur. Quod repugnat libertati neceſſariæ ad meritum, eſt impoſſibile in homine viatore; ſed gratia de ſe efficax repugnat libertati ab

[1] *Eſter* 13. *Iſaiæ* 46, 47. *&* 55. *ad Philippenſes* 2.
[2] S. *Aug. in Enchirid. cap.* 75, 76, 77, 83, 85. *Et de gratia Chriſti cap.* 14.
[3] *Hæc propoſitio fuit objecta diſp.* 10. *de Auxiliis coram Clemente* VIII. *& diſp.* 39, 41, 42. *&* 44. *coram Paulo* V.
[4] *Molina in Concord. cit. diſp.* 37. *&* 38.
Renovat Pſeudo-Suar. lib. 5. *c.* 4. *n.* 11. *& c.* 37. *&* 38. *& P. Annatus lib.* 4. *c.* 8. *pag.* 361.
[5] *In Congr. cit. Sect. præced. num.* 2.
[6] *D. Aug. præſertim c.* 14. *&* 15. *de corr. & grat.*
[7] *Molina in Concord. p.* 1. *q.* 23. *art.* 4. *&* 5. *diſp.* 1. *memb. ult. Sect.* 2.
[8] *Congr.* 8. *an.* 1598. *Congr.* 12. *an.* 1600. *Congr.* 32. *&* 46. *an.* 1601. *Congr.* 22. *an.* 1603. *Congr.* 8. *an.* 1606. *in præpar. Bullæ prop.* 38, 39, 40. *&* 41.
[9] *Concil. Trid. ſeſſ.* 6. *c.* 16.
[10] *Aug. de corr. & gratia cap.* 12.
[11] *Molina loc. cit. num.* 4.

[12] *Congr.* 9. *an.* 1548. *Congr.* 13. *an.* 1600. *Congr.* 32, 33, 46. *&* 47. *an.* 1601. *Congr.* 22, 60, 62. *&* 64. *an.* 1604. *Congr. an.* 7. 1606. *in præpar. Bullæ prop.* 42.
[13] *Aug. toto lib. de dono perſev. & c.* 12. *de corr. & gr.*
[14] *Molina q.* 23. *a.* 4. *&* 5. *diſp.* 1.
[15] *Aug. de prædeſt. SS. c.* 8.
[16] *Cong.* 11. *an.* 1598. *Cong.* 40. *&* 50. *an.* 1601. *Cong.* 30. *an.* 1603. *Congr.* 8. *an.* 1606. *in præpar. Bullæ prop.* 33.
[17] S. *Aug. toto lib. de prædeſt. SS. præſertim cap.* 10.
[18] *Hanc objecerunt diſp.* 37, 38, *&* 39, 42, 43, 44, *&* 45.
[19] *Molina p.* 1. 23. *a.* 4. *&* 5. *diſp.* 1. *membro* 6. *Sect. Certe non dubitarem.*
Renovat Pſeudo-Suar. lib. 5. *cap.* 19. *&* P. *Annatus lib.* 4. *cap.* 7.

omni

omni neceſſitate neceſſariæ ad meritum, nam gratia de ſe efficax ſpectat neceſſitatem infallibilitatis; ergo gratia de ſe efficax erit impoſſibilis. Hoc tamen cenſuerunt (3) Conſultores de Auxiliis eſſe Semipelagianum & contra (4) S. Auguſtinum.

Sequitur ſecundo, dari ſcientiam mediam quam docet (5) Molina. Probatur ſequela. Datur illud ſine quo non poteſt ſalvari in noſtris operibus libertas ab omni neceſſitate, etiam infallibilitatis: ſed ſine ſcientia media hoc non poteſt ſalvari, ut docet Molina: & ratio eſt quia ſi decretum Dei antecedat prævisionem noſtri conſenſus, conſenſus noſter ſequetur neceſſario neceſſitate infallibilitatis, ergo debet dari ſcientia media, quam cenſuerunt (6) Conſultores ſacræ Congregationis eſſe Pelagianam & contra (7) S. Auguſtinum.

Sequitur tertio, Deum decrevisſe offerre excellentiora dona animæ Chriſti quia prævidit eam pro ſua innata libertate uſuram eſſe illis, ut expreſſe aſſerit (8) Molina. Probatur ſequela: quia alias uſus ille donorum non fuiſſet in Chriſto meritorius, utpote cum non eſſet liber ab omni neceſſitate. Si enim Deus decernat aliquem actum ante prævisum conſenſum voluntatis creatæ, actus ille non eſt liber libertate ſufficiente ad meritum, ut dicit propoſitio. Ex quo manifeſte infertur contra expreſſa verba D. Pauli Chriſtum non meruiſſe ſibi vel nobis per actum quo voluit obedire, niſi ea ratione quod Deus prævidit eum pro ſua innata libertate uſurum illis excellentioribus donis, quod quantum faveat Arianis & Neſtorianis, conſtare videtur ex (9) Athanaſio, (10) Alexandro Epiſcopo Alexandrino, (11) Auguſtino, (12) Proſpero & aliis, judicet ſancta Sedes.

Pro hac ergo tertia propoſitione reponimus iſtam:

(13) Ad meritum requiritur potentia peccandi, quæ eſt laudabilis, eſt a Deo, & eſt pars libertatis.

QUARTA PROPOSITIO.

Semipelagiani admittebant gratiæ interioris neceſsitatem ad ſingulos actus, (14) etiam ad initium fidei: & in hoc erant hæretici, quod dicebant voluntatem illi gratiæ poſſe reſiſtere vel obtemperare.

SENSUS CATHOLICUS.

Hujus propoſitionis ſenſus Catholicus eſt, quod Semipelagiani fuerunt hæretici quia negarunt (15) gratiam de ſe efficacem, cum qua non poteſt conjungi diſſenſus vel reſiſtentia, cum ſemper voluntas etiam conſentiendo retineat potentiam ad diſſenſum.

SECT. IV.

SI damnetur hæc quarta propoſitio ſic explicata, ſequitur nullam eſſe auctoritatem S. Auguſtini; juſtas fuiſſe querelas Pelagianorum, & Semipelagianorum & Molinæ adverſus S. Auguſtinum, cujus doctrina immerito fuiſſet approbata, & illi injuſte fuiſſent damnati.

Damnata hac quarta propoſitione in ſenſu allato, ſequitur Semipelagianos non erraſſe negando gratiam de ſe efficacem, ſed ſolum negando ad initium fidei & perſeverantiam, gratiam interiorem determinabilem ex conſenſu vel diſſenſu voluntatis poſito vel prævito. Sequela eſt evidens ſuppoſita legitima explicatione propoſitionis. Oppoſitum judicatum eſt in Congregationibus de (16) Auxiliis.

Sequitur ſecundo Pelagianos erraſſe non admittendo ad omnia opera gratiam interiorem determinabilem. Probatur ſequela: Eandem gratiam quam negarunt Semipelagiani ad initium fidei & ad perſeverantiam, negarunt Pelagiani ad omnia opera, & in hoc tam hi quam illi fuerunt hæretici. Idcireo enim dicti ſunt Semipelagiani, quia mediam partem hæreſis Pelagianæ tuebantur. Sed ex dictis Semipelagiani fuerunt hæretici negando gratiam ſolam interiorem determinabilem. Ergo Pelagiani quoad hunc articulum fuerunt hæretici negando neceſſitatem gratiæ interiotis determinabilis: quæ eſt doctrina ſequacium (17) Molinæ proſcripta in (18) Congregationibus de Auxiliis.

Sequitur tertio, quæſtionem de adjutorio divino inter D. Auguſtinum ex una parte, & Pelagianos & Semipelagianos ex altera, ſolum fuiſſe de gratia illa determinabili quam illi hæretici negabant, Auguſtinus vero probabat tanquam de fide. Sequela probatur: quia intendebat Auguſtinus uti hæretici admitterent gratiam illam quam negando erant hæretici: ſed non erant hæretici niſi negando gratiam illam determinabilem: ergo D. Auguſtinus intendebat ut illam admitterent.

Sequitur quarto, gratiam illam determinabilem de qua erat quæſtio, non debuiſſe explicari nominibus expreſſe vel æquivalenter ſignificantibus, quod ſit determinans vel determinativa, præſertim quæ ſcandali, turbationis & erroris poſſent eſſe cauſa. Probatur ſequela: Doctor Catholicus debet exprimere rem de fide ſicut eſt, non autem verbis oppoſitis, præſertim quando eſt admonitus quod hujuſmodi nomina ſunt cauſa ſcandali, turbationis & erroris. Sed D. Auguſtinus fuit admonitus (19) quod verba quibus utebatur, quæ exprimunt quod hujuſmodi gratia ſit determinans, erant cauſa turbationis, ſcandali & erroris. Ergo non debuit Auguſtinus uti hujuſmodi verbis.

Sequitur quinto, D. Auguſtinum exceſſiſſe debitum modum explicandi gratiam de qua erat controverſia inter ipſum & præfatos hæreticos, quod ta-

(3) In Congr. cit. Sect. 1. n. 2.
(4) Aug. de prædeſt. SS. cap. 10.
(5) Molina in Concord. q. 14. art. 13. diſp. 50. Pſeudo-Suar. Proleg. & ſupponit P. Annatus.
(6) Congr. 10. an. 1598. Congr. 12. an. 1600. Congr. 13. & 46. an. 1601. Congr. 60. & 62. an. 1604. Congr. 8. an. 1606. & inprær. Bullæ prop. 31.
(7) D. Aug. toto libro de prædeſt. SS.
(8) Molina Concord. p. 1. q. 23. art. 4. & 5. diſp. 1. m. 9. Sect. Illud autem.
(9) S. Athan. orat. 2. contra Arianos.
(10) Alexander Epiſc. Alexandr. in epiſtolis.
(11) S. Aug. de prædeſt. SS. cap. 15.
(12) S. Proſper in epitaphio hæreſis Pelagianæ & Neſtorianæ.
(13) Vaſquez 1 p. q. 19. art. 10. circa ſolutionem 1 argum.
(14) In ſcriptis datis Congregationi ann. 1601. ad 16. prop. in diſp. 10. ann. 1602. & 38. ann. 1605. & 39. & 44. ann. 1606. aſſtruerant Semipelagianos nullam gratiam interiorem admiſiſſe ad initium fidei vel perſeverantiam.
(15) Contra iſtam ſcribit P. Annatus & Pſeudo-Suarez l. 5. c. 47. n. 6.
(16) In Congr. citatis Sect. 1. n. 2.
(17) Suarez proleg. 5. de grat. c. 4. & 5.
(18) In eiſdem Congregationibus.
(19) Conſtat ex epiſt. 46, 47. initio de corr. & grat. Et ex epiſt. B. Proſperi & D. Hilarii ad Auguſtinum.

men est contra expressam (5) Cælestini I definitionem. Probatur sequela: Dicere quod per gratiam voluntas (6) indeclinabiliter & insuperabiliter agitur & (7) inclinatur a Deo quo ipse voluerit & quando voluerit omnipotentissima potestate, ita ut volenti Deo salvum facere nullum hominis resistat arbitrium, nulla voluntas divinam impediat voluntatem, vel superet potestatem, humanæ voluntates non possint resistere, (8) nemo veniat ad Christum nisi cui illa gratia datur, at omnis cui datur veniat, ut per illam (9) voluntas Dei semper justa faciat nos bonum invictissime velle, & hoc deserere invictissime nolle, per quam non solum homines perseverare possint, sed non nisi perseverantes sint, ratione cujus (10) voluntates hominum Deus magis habeat in sua potestate quam ipsi suas. His, inquam, similibus verbis exprimere gratiam, est æquivalenter dicere quod gratia illa est determinans vel determinativa liberi arbitrii, ut omnes qui Latinam linguam callent, satis intelligunt: & his omnibus utitur Augustinus: sed ex jam dictis uti verbis æquivalenter significantibus, quod gratia illa de qua erat quæstio, est determinans, est excedere: ergo S. Augustinus debitum modum excessit.

Sequitur sexto, injuste fecisse Pontifices, imo erasse (11) Cælestinum, Gelasium, (12) Hormisdam & alios approbantes doctrinam Augustini, & justas fuisse querelas (13) Massilienssium quantum ad hoc, atque adeo ipsos fuisse injuste damnatos. Probatur sequela: injustum est approbare excessum, & justa est querela contra excedentes: sed ex dictis S. Augustinus excessit in explicanda gratia: ergo justæ fuerunt querelæ Massilienssium, & injuste & erronee præfati Pontifices approbarunt doctrinam Augustini, quam cum Clemens VIII. approbaret, & revocarunt in dubium an esset de fide quod ipse esset verus Christi Vicarius.

Pro hac ergo quarta propositione reponimus istam.

(14) D. Augustinus admisit gratiam per quam voluntas hominis insuperabiliter & indeclinabiliter agit, & in hoc excessit præsertim dicendo quod voluntates humanæ non resistunt neque possunt resistere: (15) quod si ab eo dogmata de gratia, perseverantia, & prædestinatione aliter data explanataque fuissent, forte neque Pelagiana hæresis usquam exorta fuisset, neque Lutherani tam impudenter liberi arbitrii nostri libertatem fuissent ausi negare, neque ex Augustini opinione concertationibusque cum Pelagianis tot fideles fuissent turbati, ad Pelagianosque defeciissent, facileque reliquiæ Pelagianorum fuissent extinctæ.

(5) *Cælestinus* 1 *ep. ad Episc. Galliæ.*
(6) S. *Aug. de corr. & grat.* c. 12.
(7) *Idem ibidem.*
(8) *Idem de prædest. SS.* c. 8.
(9) *Idem de corr. & grat.* c. 12.
(10) *Idem de corr. & grat.* c. 14.
(11) *Cælestinus*, 1 *ep. ad quosdam Galliæ Episcopos, cap.* 2.
(12) *Hormisdas ad Possessorem.*
(13) *Constat hanc fuisse querelam Massilienssium contra D. Augustinum, quod sic explicaret gratiam; ex epist. B. Hilarii ad Aug. Sect. Deinde molestè ferunt.*
(14) *Hæc prima pars propositionis ex locis S. August. citatis.*
(15) *Hæc secunda Molinæ in Concord. p.* 1. *q.* 23. *art.* 4. *& 5. disp.* 1. *m. ult.*

QUINTA PROPOSITIO.

(16) *Error Semipelagianorum est dicere, Christum pro omnibus omnino hominibus mortuum esse aut sanguinem fudisse.*

SENSUS CATHOLICUS.

Sensus Catholicus istius propositionis est, errasse Semipelagianos in hoc quod asseruerint Christum ita pro omnibus omnino hominibus mortuum esse, ut promeruerit de facto omnibus auxilia omnino necessaria ad hoc ut salutem assequantur.

SECT. V.

Si damnetur quinta propositio in sensu allato, sequitur D. Augustinum male interpretatum fuisse illum locum (17) D. Pauli, *Vult omnes homines salvos fieri*, & sua hac interpretatione fideles turbasse, ejusque occasione salutem eorum fuisse periclitatam.

(18) Si damnetur quinta propositio in sensu prædicto, de fide erit non erasse Semipelagianos, dum de omnibus universim hominibus interpretati sunt illud D. Pauli, *Christus pro omnibus mortuus est.* Ex quo

(19) Sequitur primo, illos etiam non erasse dum eodem modo interpretati sunt illud aliud ejusdem Apostoli, *Deus vult omnes homines salvos fieri.* Probatur sequela: quia pro iis omnibus mortuus est Christus quos Deus vult salvos fieri, & e contra. Adversarii vero noluerunt proponere hanc propositionem, *Deus vult omnes homines salvos fieri*, quia cum sit notissimum illam limitatam esse a D. Augustino, aperte judicati essent adversarii doctrinæ D. Augustini.

Sequitur secundo, limitationem quam adhibet D. Augustinus huic loco, ut non intelligatur nisi de prædestinatis, non sequi ex iis quæ tanquam de fide docuit D. (20) Augustinus, & approbarunt summi Pontifices circa gratiam & prædestinationem. Probatur sequela; error est dogma contrarium illius quod sequitur ex certis de fide, nam in hoc differt hæresis ab errore, quod hæresis est contraria iis quæ sunt de fide, error vero est contrarius iis quæ sequuntur ex certis de fide: sed explicatio omnino universalis prædictorum locorum D. Pauli non est error: ergo non est contraria explicationi limitanti, ut patet: ergo explicatio illa limitans non sequitur ex iis quæ sunt de fide circa gratiam & prædestinationem.

Sequitur tertio, quod D. Augustinus credens ex iis quæ de fide docuerat circa gratiam & prædestinationem, sequi illam suam explicationem limitan-

(16) *Hoc argumento utebantur ad gratiam sufficientem determinabilem à libero arbitrio, disp.* 17. *cum Clem.* VIII. *contra istam scribit P. Annatus l.* 4. *c.* 5.
(17) *Ad Timot.* 2. 2 *ad Cor.* 5.
(18) *Hæc omnia quæ contra auctoritatem D. Augustini leguntur, renovat P. Annatus toto lib.* 8. *& P. Adam, ut constabit ex alio scripto quod offertur.*
(19) *Molina p.* 1. *q.* 23. *art.* 4. *& 5. disp.* 1. *m.* 9.
(20) *Aug. in Enchir. c.* 103. *& de corr. & grat. cap.* 14. *&* 15.

tem,

tem, deceptus eſt, & ſic (21) quaſi ſub cáligine non attendit. Probatur ſequela : quia credit aliquid eſſe quod non eſt, decipitur & ſub quaſi caligine exiſtens non attendit. Sed (22) S. Auguſtinus credidit illam ſuam explicationem limitantem ſequi ex iis quæ de fide docuerat : ergo deceptus eſt & ſub quaſi caligine exiſtens non attendit.

Sequitur quarto, D. Auguſtinum hac ſua falſa doctrina (23) turbaſſe imprudenter plurimos ex fidelibus, & illius occaſione ſalutem eorum eſſe periclatatam. Probatur ſequela : Doctor Eccleſiæ docens aliqua falſa quæ ſunt occaſio ſcandali, turbationis et ruinæ ſpiritualis apud fideles, imprudenter turbat illos, et illius occaſione ſalus eorum periclitatur : ſed D. Auguſtinus docuit illam doctrinam falſam & malam quæ fuit occaſio turbationis, ſcandali & ruinæ ſpiritualis, ut aſſerit Molina : ergo D. Auguſtinus imprudenter turbavit plurimos ex fidelibus, & illius occaſione ſalus eorum periclitata eſt, imo ſemel & iterum admonitus non correxit, ſed potius confirmavit.

Quare pro quinta propoſitione hanc reponimus.

D. Auguſtinus ſua doctrina, qua ex certis de fide intulit Deum non velle omnes omnino homines ſalvos fieri, & Chriſtum non pro omnibus omnino hominibus mortuum eſſe, turbavit mirum in modum plurimos ex fidelibus, non ſolum indoctos, ſed etiam doctiſſimos viros atque in Epiſcopali dignitate conſtitutos, ne dicam illius occaſione ſalutem illorum fuiſſe periclitatam.

The ſixth Writing.

De gratia ſufficiente.

VEl Janſenius ſibi contradicit negando in quibuſdam locis gratiam ſufficientem, & reipſa admittendo in aliis, vel non ſibi contradicit : quia quando illam negat, intelligit in uno ſenſu, & quando illam admittit, intelligit in alio.

Si ſibi contradicit affirmando & negando eandem gratiam ſufficientem in eodem ſenſu, oportet prius explicare quam damnare, ne petatur a Sede Apoſtolica ut definiat contradictoria.

Si non contradicat ſibi, ſed ſolum in uno ſenſu affirmet gratiam ſufficientem, et in alio neget, explicandum eſt quis ſit ſenſus falſus et qui verus, ne oriatur confuſio in Eccleſia Dei, et ne ſimul cum Janſenio reputentur damnati qui verum ſenſum defendunt : nam gratia ſufficiens multis modis explicatur.

Aliqui enim Theologi arbitrantur in homine juſto de quo eſt prima propoſitio, non dari aliam gratiam ſufficientem niſi gratiam habitualem, dona et virtutes infuſas, quaſdam inſpirationes et excitationes morales ; et hoc modo explicant gratiam ſufficientem Academiæ Salmanticenſis, Lovaienſis et Duacenſis in cenſuris adverſus Leſſium et Molinam.

Gratiam vero habitualem, dona, virtutes, inſpirationes et excitationes morales admittit Janſenius lib. 3 de grat. Chriſti. cap. 6 et cap. 15.

(21) *Molina comment. ad 1 p. q. 23 art. 4 & 5 diſp. 1. Et in Concord. ibid. m. ult. Sect. Credens.*

(22) *D. Aug. de dono perſev. c. 19. & c. 14. de corr. & gr.*

(23) *Molina loco proxime citato.*

Alii dicunt quod gratia quæ eſt efficax reſpectu actuum imperfectorum, et quæ efficaciter facit, ut homo eliciat libere quædam imperfecta deſideria et velleitates, eadem eſt gratia ſufficiens reſpectu actuum perfectiorum, quia diſponit ad illos, et dat homini ut poſsit illos elicere.

Hanc autem gratiam ſufficientem hoc ſenſu admittit Janſenius, ut patet ex prima propoſitione, et ex lib. 3. de grat. Chriſti cap. 27, quamvis nolit eam vocari ſufficientem, quia ultra illam requiritur alia : in quo diſſentit a Thomiſtis.

Quidam vero Theologi, quamvis pauci, admittunt dari gratiam pure ſufficientem, quæ nullo modo ſit efficax, etiam reſpectu actuum imperfectorum : ſed addunt ultra hanc gratiam ſufficientem requiri aliam efficacem, ut homo de facto eliciat actus quoſcunque, etiam imperfectos ; et hanc gratiam ſufficientem impugnat Janſenius lib. 3 de grat. Chriſti cap. 1, 2 et 3.

Denique Theologi Societatis contendunt dari gratiam ſufficientem ultra quam ad operandum non requiritur alia gratia prævenians, ſed illa ſufficit et determinatur a libero arbitrio ; et hanc cum omnibus Theologis Ordinis Prædicatorum impugnat Janſenius tanquam Pelagianam et Semipelagianam, ut patet eodem libro 3 cap. 3 et ſeq.

Si ergo damnandus eſt Janſenius, debet explicari in quo ſenſu damnetur : nam ſi damnetur quia negat gratiam ſufficientem qualem explicant Patres Societatis, definitur tota cauſa de Auxiliis, et damnantur cum Janſenio omnes qui admittunt gratiam de ſe efficacem.

Si autem damnetur quia negat gratiam pure ſufficientem, cum illo damnabuntur plures et maximi Theologi.

Denique ſi damnetur quia eam gratiam quam nonnulli vocant ſufficientem, ipſe non vult ſic vocari, tunc damnabitur ob ſolum modum loquendi, et ſemper cavenda erit fraus et æquivocatio.

The ſeventh Writing.

Brevis reſponſio ad objectiones.

Adverſus primam propoſitionem.

1 OBjiciunt D. Thomam q. 24 de verit. a. 12, *Nec liberum arbitrium tollimus, cum dicimus quodlibet peccatum ſingulariter liberum arbitrium poſſe vitare.*

Reſpondemus D. Thomam ſatis ſe explicare dum paulo poſt addit, *Quamvis non ſine divino auxilio, quod hominem ſua providentia ad bona agenda & mala vitanda gubernat* ; quod non poteſt intelligi niſi de auxilio efficaci quo Deus gubernat.

2. Objiciunt D. Thomam ibid. ad 7. *Aliquis in mortali exiſtens poteſt vitare omnia peccata mortalia auxilio gratiæ : poteſt etiam ex naturali virtute ſingula vitare, quamvis non omnia ; & ideo non ſequitur, quod peccatum committendo non peccet.*

Reſpondemus verum hoc eſſe, ſed cum auxilio divino, ut dixit in corpore ; & quia illud auxilium non ſolebat vocari gratia, ut expreſſe dicit D. Thomas ib. art. 4. ideo naturali virtute dicitur poſſe, quomodo D. Paulus dicit, *Gentes quæ legem non habent, naturaliter quæ legis ſunt faciunt.*

3. Ob-

3. Objiciunt D. Thomam art. 13. ejuſdem quæſt. *Quia nullus motus liberi arbitrii præcedit plenam deliberationem pertrahens ad peccatum quaſi inclinatione habitus, ideo poteſt omnia mortalia vitare.*

Reſpondemus, in homine juſto nullus motus inordinatus quo adnæreat ultimo fini inordinato præcedit, quia jam pœnituit & juſtificatus eſt, ideo poteſt omnia vitare, *non tamen ſine auxilio divino*, ut dixit articulo præcedenti, & iterum dicit articulo ſequenti.

4. Objiciunt. art. 14 ad 12. *Recte homo corripitur qui præceptum non implet, quia ex ejus negligentia eſt quod gratiam non habet, per quam poſſet ſervare mandata quantum ad modum: cum poſſit nihilominus per liberum arbitrium ea ſervare quantum ad ſubſtantiam.*

Reſpondemus per gratiam habitualem hominem poſſe ſervare mandata quantum ad modum meriti, & quantum ad ſubſtantiam poſſe illa ſervare, *non tamen ſine miſericordia Dei, per quam interius motum mentis operatur, ſine qua nullum bonum homo poteſt facere*, ut expreſſe dicit Divus Thomas ibid in corp. art.

5. Objiciunt D. Thomam 3 p. q. 86. art. 1. *Dicere quod aliquod peccatum ſit in hac vita, de quo aliquis pœnitere non poſſit, erroneum eſt, quia per hoc tolleretur libertas arbitrii, & derogaretur virtuti gratiæ cujuſcunque peccatoris ad pœnitendum.*

Reſpondemus locum hunc truncatum referri; ſi affectatur integer, affert ſolutionem: ſic ergo habet, *& derogaretur virtuti gratiæ per quam moveri poteſt cor cujuſcunque peccatoris ad pœnitendum ſecundum iſtud Proverb. 21. Cor Regis in manu Domini, quocunque voluerit vertet illud.* Qui locus manifeſte loquitur de gratia efficaci qua moveri poteſt cor peccatoris cujuſcunque ad pœnitendum, & qua ſola cor Regis Deus vertit.

6. Objiciunt Alvarem diſp. 71 de Auxiliis n. 9. & n. 12. Gonzalem 1 p. q. 23. art. 8. n. 18, & n. 24. et q. 19. art. 8. diſp. 58. ſect. 2. n. 16. et Cabreram 3 p. q. 18. art. 4. diſp. 6. dub. 5. concl. 2 et Petrum de Ledeſma de Auxiliis quæſt. unica, art. 16. concl. 3.

Reſpondemus, admiſſis illis omnibus quæ dicunt hi Auctores, adhuc veram eſſe propoſitionem, etiam apud illos. Apud Alvarem diſp. 88 Gonzalem citatum in objectione paulo poſt verba objecta, Cabreram ibid. dub. 3 ad 1 confirmat. 6 argum. et ad 1 confirmat. 8 argum. Ledeſmam ibid. art. 14 ad 2 et 3.

Adverſus ſecundam propoſitionem.

1. Objiciunt D. Thomam contra Gentes cap. 152. *Cum in poteſtate, &c.*

Reſpondemus D. Thomam ſtatim initio capitis ſequentis 160 *ſolvere hoc argumentum.* Quod autem *inquit*, dictum eſt, in poteſtate liberi arbitrii eſſe ne impedimentum gratiæ præſtet, competit his in quibus naturalis potentia integra fuerit: ſi autem per inordinationem præcedentem declinaverit ad malum, non erit omnino in poteſtate ejus, nullum impedimentum gratiæ præſtare. *Et cap.* 161: Non eſt ratio inquirenda quare hos Deus convertat et non illos: hoc enim ex ſimplici ejus voluntate dependet. *Et cap.* 94 *oſtendit non poſſe hominem vel aliam quamcunque causam Deo reſiſtere.* Quæcunque rerum, *inquit*, aliquid operantur, inſtrumentaliter agunt a Deo mota, et ei obtemperando miniſtrant ad ordinem providentiæ ab æterno, ut ita dicam, excogitatum, explicandum in rebus; ſi autem omnia quæ agere poſſunt, neceſſe eſt ut in agendo ei miniſtrent, impoſſibile eſt, quod aliquod agens divinæ providentiæ executionem impediat, ſibi contrarium agendo: neque etiam poſſibile eſt divinam providentiam impediri per defectum alicujus agentis vel patientis, *&c.*

2. Objiciunt Alvarem de Auxiliis diſp. 71, n. 3. Reſpondemus ex eodem, diſp. 32, 92, 93, poſſe reſiſtere ſumi dupliciter; proprie, et ſic gratiæ efficaci non poteſt reſisti; et improprie, et ſic poteſt reſisti, ut ipſe locis citatis fuſe explicat.

Adverſus tertiam propoſitionem.

1. *Objiciunt D. Thomam q.* 3 *de potentia, art.* 7 *ad* 13. Voluntas dicitur habere dominium ſui actus non per excluſionem cauſæ primæ; ſed quia cauſa prima non ita agit in voluntate, ut eam de neceſſitate ad unum determinet, ſicut determinat naturam: et ideo determinatio voluntatis relinquitur in poteſtate rationis et voluntatis.

Reſpondemus Deum non determinare voluntatem eo modo quo determinat naturam, quem modum explicat D. Thomas ibidem ad 2: *Quia natura per ſuam formam eſt determinata ad unum*: Voluntas autem per formam ſuam non eſt determinata ad unum bonum: unde fit quod non ex neceſſitate abſoluta, ſed ex neceſſitate tantum ſecundum quid: et hanc neceſſitatem abſolutam ſicut et violentiam vocat Divus Thomas coactionem: unde ibidem ad 14 ait, *Non qualibet cauſa excludit libertatem, ſed tantum cauſa cogens; ſic autem Deus non eſt cauſa operationis noſtræ.* Quare præcipui duces adverſariorum, Molina, Suarez, Conimbricenſes. *&c.* admittunt Divum Thomam in hac quæſt. 3 de potentia, art. 7, admiſiſſe præmotionem phyſicam, præcipue ad tertium,

Objiciunt Divum Thomam q. 6 *de malo, art. unico.* Quidam poſuerunt quod voluntas ex neceſſitate moveretur ad aliquid eligendum, nec tamen ponebant quod voluntas cogeretur: non enim omne neceſſarium eſt violentum, ſed ſolum illud cujus principium eſt extra.... Hæc opinio eſt hæretica: tollit enim rationem meriti et demeriti in humanis actibus; non enim videtur eſſe meritorium aut demeritorium quod aliquis ſic ex neceſſitate agit, quod vitare non poſſit.... Non ſolum contrariatur fidei, ſed ſubvertit omnia principia Philoſophiæ Moralis.

Reſpondemus Divum Thomam impugnare illos qui admittebant voluntatem eligere ex neceſſitate naturali, ut patet ex verbis quæ adverſarii ex conſulto omiſerunt. *Unde*, inquit, *& motus naturales inveniuntur aliqui neceſſarii, non tamen violenti: violentum enim repugnat naturali ſicut & voluntario, quia utriuſque principium eſt intra: violenti autem principium eſt extra. Hæc autem opinio eſt hæretica, &c.* Loquitur ergo de neceſſitate naturali: quod patet etiam ex iis quæ dixit infra, ſect. *Poſuerunt autem quidam*; et in ſolutione ad 24, ubi dicit ſe loqui de neceſſitate ſimpliciter. Et ad 3 docet, Quod *Deus movet voluntatem immutabiliter propter* effica-

efficaciam virtutis moventis, quæ deficere non potest, et infallibiliter : infallibilitas autem est quædam necessitas, ut expresse docet Divus Thomas 1. 2. q. 112, a. 3. Quare in illa quæst. 6 de malo, art. unico, ut salvet libertatem in electione hominis in statu naturæ corruptæ, recurrit ad libertatem a coactione, dicens : *homo peccans liberum arbitrium perdidit quantum ad libertatem quæ est a culpa & miseria, non autem quantum ad libertatem quæ est a coactione.*

4. Objiciunt Divum Thomam 1 p. q. 19. art. 10. *Liberum arbitrium habemus respectu eorum quæ non necessario volumus.... Cum ergo Deus multa velit non ex necessitate, respectu eorum quæ non ex necessitate vult, liberum habet arbitrium.*

Respondemus adversarios consulto prætermisisse verba sequentia, quibus Divus Thomas satis se explicat. *Liberum*, inquit, *arbitrium habemus respectu eorum quæ non necessario volumus, vel ex naturali instinctu; non enim ad libertatem arbitrii pertinet quod volumus esse felices, sed ad naturalem instinctum*, &c. Quo loco aperte ostendit Divus Thomas se per necessitatem intelligere naturalem instinctum, qui facit naturalem necessitatem. Unde Divus Thomas in eadem quæstione art. 8. inquirens utrum voluntas divina rebus volitis necessitatem imponat, in solutione ad 1 & ad 3, concedit *necessitatem non absolutam, sed conditionalem stare cum libertate.*

5. *Objiciunt Divum Thomam q. 24. de verit. a. 2.* ‘ In brutis est quædam similitudo liberi arbitrii in ‘ quantum possunt agere et non agere unum et i- ‘ dem secundum suum judicium.... Sed quia ju- ‘ dicium eorum est determinatum ad unum, per ‘ consequens et appetitus et actio ad unum deter- ‘ minatur : unde necesse habent, *&c.* Sed homo ‘ non necessario movetur ab iis quæ sibi occurrunt, ‘ vel a passionibus insurgentibus, quia potest ea ac- ‘ cipere vel refugere ; et ideo homo est liberi arbi- ‘ trii, non autem bruta. *Et ad 7.* Tam homines ‘ quam bruta beneficiis inducuntur et flagellis pro- ‘ hibentur, vel præceptis et prohibitionibus, sed di- ‘ versimode : quia in potestate hominum est ut eis- ‘ dem rebus similiter repræsentatis, sive sint præ- ‘ cepta sive prohibitiones, eligant vel fugiant judicio ‘ rationis.

Respondemus Divum Thomam loqui de determinatione judicii ex parte objecti : nam quando homo appetit, judicium ejus, cum sit actus singularis, est determinatum sicut et judicium bruti : sed est differentia, quia judicium bruti est determinatum ad unum ex parte objecti, non autem hominis, ut satis clare Divus Thomas explicat ad 7. Quod autem Divus Thomas admittat hanc tertiam propositionem ; ibidem patet art. 1 ad ult. *Habemus*, inquit, *respectu finis liberam voluntatem, cum necessitas naturalis inclinationis libertati non repugnet secundum Augustinum 5 de Civit.*

6. *Objiciunt Divum Thomam q. 22. de verit. art.* ‘ 6. *ubi dicit :* Cum voluntas dicatur libera in quan- ‘ tum necessitatem non habet, libertas voluntatis ‘ in tribus considerabitur, scilicet quantum ad act- ‘ um, in quantum potest velle et non velle, et ‘ quantum ad objectum, in quantum potest hoc vel ‘ illud et ejus oppositum, et quantum ad ordi- ‘ nem finis, in quantum potest velle bonum et ma- ‘ lum.

Respondemus libertatem in viatoribus habere illa tria, nec tamen propterea sunt de essentia libertatis : nam libertas quantum ad actum non reperitur in Deo, qui tamen habet perfectissimam rationem libertatis, ut docet Divus Thomas q. 4. de verit. art. 3 ad 3. nec similiter libertas quantum ad ordinem finis, qua potest velle bonum et malum, est essentialis ; alias nec Christus, nec Beati essent liberi ; esse tamen liberos, imo liberiores quam nos, docet S. Thomas infra citandus. Sola ergo libertas quantum ad objectum est essentialis libero arbitrio, et hæc excludit necessitatem simpliciter, non autem secundum quid ; quare idem S. Thomas ibidem ait art. 5 ad 3. *Libertas*, inquit, *secundum Augustinum opponitur necessitati coactionis, non autem naturalis inclinationis.* Idemque dicit ad 1. 2 et 4. et q. 23. a. 4, q. 22. a. 8, 9, 10. docet Deum operari opera nostra, immutare voluntatem non cogendo illam, et non stare quod Deus velit aliquid quod illud non sit.

7. *Objiciunt Divum Thomam* 1. 2. *q.* 10, *art.* 4. ‘ Quia voluntas est activum principium non deter- ‘ minatum ad unum, sed indifferenter se habens ‘ ad multa : sic Deus ipsam movet, quod non ex ‘ necessitate ad unum determinat, sed remanet mo- ‘ tus ejus contingens et non necessarius.

Respondemus verissimum esse quod voluntas, cum non sit determinata ad unum, Deus sic illam movet quod non determinat illam ex necessitate simpliciter, sed tantum ex necessitate secundum quid. Unde ibid. ad 3 Divus Thomas ait : *Si Deus movet libertatem ad aliquid, impossibile est huic positioni, quod voluntas ad illud non moveatur, non tamen est impossibile simpliciter : unde non sequitur quod voluntas a Deo ex necessitate moveatur.* Ex quo sic arguitur : Quod est impossibile non esse, necessarium est esse, ut ex terminis patet : sed ex D. Thoma, hic supposito quod Deus movet voluntatem ad aliquid, impossibile est quod voluntas non moveatur ad illud : ergo necessarium est quod voluntas moveatur ad illud : movetur autem agendo ; ergo actio illa est aliquo modo necessaria : stat ergo quædam necessitas cum libertate.

8. *Objiciunt Divum Thomam* 1. 2. *q.* 13. *art.* 6. ‘ Homo non ex necessitate eligit, et hoc ideo, ‘ quia quod possibile est non esse, non necesse est ‘ esse : quod autem possibile sit non eligere, hujus ‘ ratio ex duplici hominis potestate accipi potest ; ‘ potest enim velle et non velle, agere et non agere, ‘ et etiam potest hoc aut illud ; ideo homo non ex ‘ necessitate eligit, sed libere.

Respondemus hominem non eligere ex necessitate absoluta, sed ex necessitate suppositionis, quam non tollere libertatem aperte colligitur ex Divo Thoma ibidem ad 2 ; ubi si recte perpendatur, concedit eamdem necessitatem in electione quam concedit in judicio dirigente electionem : atqui clarissime admittit in illo judicio necessitatem ex suppositione : ergo eamdem admittit in electione, quæ tamen est libera, ut etiam concedit Bellarminus, ut ostensum est in explicatione hujus tertiæ propositionis.

9. Objiciunt D. Thomam 1 p. q. 62 art. 3 ad 2. *Inclinatio gratiæ non imponit necessitatem, sed habens gratiam potest ea uti & peccare.*

Respondemus Divum Thomam ibi loqui de gratia habituali, ut disertis verbis explicat in corpore articuli : unde patet adversarios voluisse imponere quasi Divus Thomas loqueretur de gratia actuali : sed

ſed oportet illos comprehendere in aſtutia ſua: habens gratiam ſanctificantem poteſt peccare, ut hic docet S. Thomas, et eſt de fide, ſeſſ. 6. can. 23. Et nihilominus 1 Joan. 3. dicitur quod qui natus eſt ex Deo, id eſt, juſtus, non poteſt peccare: poteſt ergo peccare et non poteſt: poteſt, quia cum gratia habituali retinet habitualiter potentiam ad peccandum: non poteſt peccare, quia non poteſt conjungere peccatum cum gratia, & tamen retinet libere gratiam. Ita ſimiliter qui habet gratiam efficacem ſemper conjunctam cum actu bono, poteſt peccare, quia retinet potentiam ad peccandum: non poteſt peccare, quia non poteſt conjungere peccatum cum illa gratia efficaci, & tamen libere non peccat, & libere elicit actum: ſtat ergo aliqua neceſſitas cum libertate. Unde Divus Thomas ibidem art. 2 ad 3, docet, *quod ad hoc, ut quis ſe præparet ad gratiam habitualem, requiritur operatio Dei ad ſe animam convertentis, juxta illud Threnorum ultimo, Converte nos, Domine, ad te, & convertemur*, ſcilicet infallibiliter. Quare Divus Thomas 1 2, q. 112, art. 3, docet, *quod præparatio ad gratiam ſecundum quod eſt a Deo movente, habet neceſſitatem ad id ad quod voluntas a Deo movetur, non quidem coactionis ſed infallibilitatis:* ergo operatio Dei animam moventis ad converſionem, ſive convertentis animam, habet neceſſitatem ad hoc ut anima ſeipſam libere convertat: ſtat ergo libertas cum aliqua neceſſitate. Quare D. Thomas ibid. q. 62, art. 8, dicit, *quod major libertas eſt in Angelis qui peccare non poſſunt, quam in nobis qui poſſumus: quia poſſe peccare pertinet ad defectum libertatis.*

10. *Objiciunt* Divum *Thomam q. 22, de verit. a.* '8. Et præter hoc habet appetere aliquid ſecun-'dum propriam determinationem non ex neceſſi-'tate, quod ei competit, in quantum voluntas 'eſt.

Reſpondemus voluntatem appetere aliquid non ex neceſſitate abſoluta, quæ etiam dicitur neceſſitas coactionis, apud D. Thomam. Unde ibid. ad 3, cum ſibi oppoſuiſſet argumentum quod opponunt nobis adverſarii, *Libertas*, inquiens, *opponitur neceſſitati: ſed voluntas eſt libera: ergo non de neceſſitate aliquid vult.* Reſpondet, *ad 3 dicendum quod libertas ſecundum Auguſtinum opponitur neceſſitati coactionis, non autem naturalis inclinationis.* Idem habet ad 1. 2 & 4.

11. Objiciunt D. Thomam 1 contra Gentes, c. 68. *Dominium quod habet voluntas ſupra ſuos actus per quod in ejus poteſtate eſt velle & nolle, excludit determinationem virtutis ad unum.*

Reſp. adverſarios data opera ſuppreſsiſſe verba ſequentia, *& violentiam cauſæ exterius agentis; non autem excludit influentiam ſuperioris cauſæ a qua eſt ei eſſe & operari, & ſic remanet cauſalitas in cauſa prima quæ eſt* Deus *reſpectu motuum voluntatis, ut ſic* Deus *ſeipſum cognoſcendo hujuſmodi cognoſcere poſſit.* Quæ verba continent ſolutionem argumenti quarti quod propoſuerat cap. 63. quod erat hujuſmodi: *Quorumdam ſingularium cauſa eſt voluntas: effectus autem antequam ſit, non poteſt niſi in ſua cauſa cognoſci: ſic enim ſolum eſſe poteſt, antequam in ſe eſſe incipiat: motus autem voluntatis a nullo poſſunt per certitudinem cognoſci niſi a voluntate in cujus poteſtate ſunt. Impoſſibile eſt igitur quod* Deus *de hujuſmodi ſingularibus, quæ cauſam ex voluntate ſumunt, notitiam certam habeat.* Reſpondet D. Thomas: dominium quod voluntas habet in ſuos actus non excludere influentiam Dei qua habet voluntas etiam operari, & ſic in hujuſmodi influentia & cauſalitate poteſt Deus ſeipſum cognoſcendo certo cognoſcere actus noſtræ voluntatis ſingulares & determinatos: atqui Deus non poteſt actus illos ſingulares & determinatos cognoſcere in ſua illa influentia, niſi illa certo & infallibiliter cauſet illos actus certos & determinatos: ergo debet illa eos ſic cauſare, atque adeo illi ſunt certi certitudine cauſalitatis divinæ & infallibilitatis, & conſequenter quodam modo neceſſarii, & tamen ſunt liberi: ſtat ergo libertas cum quadam neceſſitate.

12. Objiciunt Alvarem de Auxiliis diſp. 117. n. 11. ad 3. Cumel. 1. 2. diſt. 11. aſſert. 4. Petrum de Cabrera 3. p. q. 18. art. 4.

Reſpondemus, admiſſis his quæ iſti auctores dicunt, adhuc verum eſſe quod ſtat aliqua neceſſitas cum libertate, ut etiam ipſi idem auctores docent: Alvarez diſp. 22. n. 40. & 43. diſp. 25. n. 2. diſp. 83. n. 18. diſp. 12. n. 1, 3, 4. & 5. & Cumel 1. p. q. 14. art. 13. diſp. 3. & q. 41. art. 2. diſp. 4. & Cabrera eodem loco qui citatur in objectione, diſp. 1.

Adverſus quartam propoſitionem.

1. Objiciunt omnia loca objecta contra primam & ſecundam: ſed jam ſoluta hæc ſunt.

2. Objiciunt D. Thom. q. 6. de malo art. unico ad 3. ubi ſolvens illam objectionem: *Si ergo voluntas hominis infallibiliter movetur à Deo, ſequitur quod homo non habeat liberam electionem ſuorum actuum.* Reſpondet: *Deus movet quidem voluntatem immutabiliter propter efficaciam virtutis moventis quæ deficere non poteſt, ſed propter naturam voluntatis mota quæ indifferenter ſe habet ad diverſa, non inducitur neceſſitas, ſed remanet libertas, ſicut etiam in omnibus providentia divina infallibiliter operatur.*

Reſpondemus adverſarios noluiſſe impugnare propoſitionem, ſed probare: nullus enim locus eſt in Divo Thoma aptior ad probandam quartam propoſitionem; quod ſic oſtenditur: Idem omnino eſt voluntatem agi inſuperabiliter & indeclinabiliter, ac voluntatem moveri immutabiliter, efficaciter, per virtutem moventem quæ deficere non poteſt: atqui Semipelagiani fuerunt hæretici quia negarunt voluntatem agi divina gratia inſuperabiliter & indeclinabiliter: fuerunt enim hæretici quia negarunt gratiam illam quam Divus Auguſtinus admittebat toto libro de correptione & gratia, præſertim cap. 12. ut conſtat ex Hilario epiſt. ad Divum Auguſtinum, *Sect. Deinde moleſtè ferunt.* Gratia autem quam Divus Auguſtinus admittebat, eſt illa per quam *voluntas inſuperabiliter & indeclinabiliter agitur:* hæc enim ſunt formalia verba Divi Auguſtini. Ergo Semipelagiani fuerunt hæretici quia negarunt gratiam qua voluntas humana movetur immutabiliter, infallibiliter, efficaciter, per virtutem quæ deficere non poteſt: quia tamen cum hac tanta gratiæ efficacia ſtat libertas, hæc enim gratia facit utrumque, hoc eſt, facit ut agamus, & ut libere agamus, idcirco Divus Thomas dicit, quod non inducitur neceſſitas, ſcilicet abſoluta, ſed tantum neceſſitas infallibilis, immutabilis, efficacitatis virtutis quæ deficere non poteſt, & hæc neceſſitas non tollit

tollit libertatem. Et ſic Divus Thomas duas ſimul hæreſes confutavit, ſcilicet Pelagii & Semipelagianorum, & Calvini.

3. Objiciunt Alvarem diſp. 3. de Auxiliis, n. 17. & 18. dicentem hæreſim Calvini & Lutheri fuiſſe, gratiam divinam ita inchoare & perficere, & ita efficacem eſſe, ut homo ſolum ſpontanee & non libere, ultro & non coacte cooperetur.

Reſpondemus & nos deteſtari & anathema dicere his hæreſibus: ſed hoc ipſum argumentum fuſe diſſolvit Alvarez diſp. 22. n. 30, & 31. & diſp. 92. n. 13. admittendo contra Pelagium & Semipelagianos, quod per divinam gratiam indeclinabiliter & inſuperabiliter voluntas agitur; & contra Calvinum ſuſtinendo, quod ita agitur, ut nihilominus ipſa libere agat.

Adverſus quintam propoſitionem.

1. Objiciunt Divum Thomam 1. ad Timoth. 2. lect. 1. in fine: *Homo Chriſtus eſt mediator Dei & hominum, non quorundam, ſed inter Deum & hominem: & hoc non fuiſſet niſi veniſſet omnes ſalvare. --- Ipſe eſt propitiatio pro peccatis noſtris, pro aliquibus efficaciter, pro omnibus ſufficienter: quia pretium ejus eſt ſufficiens ad ſalutem omnium, ſed non habet efficaciam niſi in electis propter impedimentum.*

Reſpondemus, nos admittere hæc omnia: inde tamen non poteſt colligi quod Deus det omnibus auxilia ſufficientia interna, quibus poſſint ad libitum uti vel non uti; ſed colligitur quid ſit Chriſtum mortuum eſſe pro omnibus ſufficienter, videlicet *quia pretium ejus eſt ſufficiens pro omnibus:* Dicit autem non habere efficaciam niſi in electis propter impedimentum: ſed quis poſſit non ponere hujuſmodi impedimentum, explicat S. Thomas 3. contra gentes cap. 163. ut ſupra oſtendimus. Addimus autem, quod, cum ſanguis Chriſti eſſet ſufficiens ad tollenda omnia impedimenta quæ proveniunt ex parte hominis, cur noluit illa tollere, non eſt alia ratio inquirenda, niſi voluntas divina, ut docet ipſe S. Thomas ibid. cap. 162.

2. Objiciunt Divum Thomam q. 23. de verit. a. 2. *Quia ergo Deus omnes homines propter beatitudinem fecit, dicitur voluntate antecedente omnium ſalutem velle; ſed quia quidam ſuæ ſaluti adverſantur --- implet in eis alio modo quod ad ſuam bonitatem pertinet, ſcilicet eos per juſtitiam damnans.*

Reſpondemus, nihil hoc loco dici de morte Chriſti: quod autem Deus velit omnes ſalvos fieri voluntate antecedente, concedimus, ſed dicimus voluntatem illam antecedentem nihil aliud eſſe in Deo quam voluntatem ordinandi homines ad beatitudinem, hoc eſt, voluntatem qua voluit omnes homines facere & creare propter beatitudinem: & ex conſequenti Deus voluit toti generi humano media quibus poſſet ad illam pervenire, quæ quia voluntarie amiſimus, Deus dat alia efficaciſſima electis: non dat autem aliis qui ſuæ ſaluti adverſantur peccando, cum poſſet ſi vellet eis dare etiam efficaciſſima quibus poſſent & vellent ſalvari, & de facto ſalvarentur. Unde Divus Thomas hoc ſatis inſinuat in verbis quæ conſulto omiſerunt adverſarii: ait enim, *Sed quia quidam ſuæ ſaluti adverſantur, quos ordo ſuæ ſapientiæ ad ſalutem venire non patitur propter eorum defectum, implet in eis, &c.* Ordo igitur divinæ ſapientiæ quoſdam non patitur venire ad ſalutem ob eorum defectum vel actualem vel originalem, quem Deus, ſi vellet, poſſet ab eis tollere. Quare autem nolit? *O altitudo divitiarum! ô homo tu quis es qui reſpondeas Deo! Cui ſolutio iſta diſplicet, quærat me doctiores, ſed caveat ne inveniat præſumptores*, inquit Auguſtinus de ſpiritu & litera cap. 33. qui etiam ſe ignorare fatetur cum Apoſtolo, cap. 8. lib. de correptione & gratia.

3. Objiciunt Divum Thomam in cap. 2. ad Heb. lect. 3. ad illa verba Divi Pauli, *Ut gratia Dei pro omnibus guſtaret mortem. Pro omnibus autem*, inquit Divus Thomas, *dupliciter poteſt intelligi, vel ut ſit diſtributio accommoda ſcilicet pro omnibus prædeſtinatis; pro iſtis enim tantum habet efficaciam: vel abſolutè pro omnibus quantum ad ſufficientiam; ſufficiens enim quantum ad ſe omnibus eſt.*

Reſpondemus, quod cum Divus Thomas dicat locum illum Divi Pauli poſſe intelligi per diſtributionem accommodam de ſolis prædeſtinatis, ut etiam intellexit S. Auguſtinus, quomodo poteſt hinc elici propoſitionem hanc quintam damnari a Divo Thoma? plane non videmus. Verum mirabilis eſt fraus adverſariorum, quia verba ſequentia ſuffurati ſunt, ne intelligeretur quo ſenſu dicat Divus Thomas, quod mors Chriſti ſufficiens eſt pro omnibus: ſubjungit hæc verba 1. ad Timoth. 4. *Qui eſt Salvator omnium, maximè fidelium. Chryſoſtomus: Pro omnibus hominibus generaliter mortuus eſt, quia omnibus pretium ſufficit; etſi omnes non credunt, ipſe tamen quod ſuum eſt implevit.* Ex illis ergo Divi Chryſoſtomi verbis, quæ affert, Divus Thomas ſatis oſtendit quo ſenſu dixerit mortem Chriſti omnibus eſſe ſufficientem, quia videlicet omnibus pretium ſufficit: quod admittunt omnes, etiam ipſe Ianſenius, in loco ex quo deſumpta eſt hæc quinta propoſitio. Quod autem omnibus omnino Chriſtus promeruerit auxilia ſufficientia, ne verbum quidem in Divo Thoma, multo minus quod hæc auxilia ſint determinabilia a libero hominis arbitrio.

The eighth Writing.

It was entitl'd on the outſide,

Indiculus falſitatum quæ continentur in objectionibus.

The Contents within were thus:

Quæ corrupte objiciunt in primo ſcripto D. Hallier & Collegæ contra primam propoſitionem.

1. Objiciunt Divum Thomam q. 24. de verit. art. 12. *Quodlibet peccatum ſingulariter liberum arbitrium poteſt vitare.*

Reſpondemus illos ex propoſito omiſiſſe verba paulo poſt ſequentia, ſcilicet: *quamvis non ſine divino auxilio, quo hominem ſua providentia ad bona agenda & mala vitanda gubernat.*

5. Loco, Objiciunt Divum Thomam 3. p. q. 86. a. 1. dicentem: *Erroneum eſt dicere, quod ſit aliquod peccatum de quo homo non poteſt pœnitere in hac vita, quia tolleretur libertas arbitrii, & derogatur*

retur virtuti gratia cujuscunque peccatoris ad pœnitendum.

Respondemus, valde notabiliter illos corrupisse hunc locum: sic enim habet: *Derogatur virtuti gratiæ per quam moveri potest cor cujuscunque peccatoris ad pœnitendum, juxta illud Prov. 1. Cor Regis in manu Domini, quocunque voluerit, vertet illud.*

In secundo scripto contra primam.

12. Loco, Objiciunt Concilium Moguntinum anno 1549. cap. 9. *Demonstrandum est mandatorum Dei observationem renatis & justificatis esse possibilem, non secundum naturæ infirmitatem, sed secundum gratiam Christi, &c.*

Respondemus, triplicem in hac citatione esse corruptionem, quia abstulerunt duo aut tria verba ante, & totidem post, quia hic multum inserviebant ad propositum. Sic ergo habet Concilium: *Ex eadem causa demonstrandum erit, mandatorum Dei observationem renatis ac justificatis esse possibilem, non secundum naturæ infirmitatem, sed secundum gratiam Christi & secundum opem Spiritus Sancti:* Sive ut paulo post dicit, *opitulante Spiritu Sancto.* Subtractio hujus posterioris clausulæ manifeste indicat fraudem: subtractio autem prioris, scilicet, *ex eadem causa*, non minus fraudulenter facta est, quia illæ particulæ sunt relativæ ad caput præcedens, in quo dixerat Concilium, dignitatem operum quæ eliciunt justificati, sumi ex duplici capite, videlicet *ex gratia Christi & ex Spiritu Sancto omnis boni operis motore & operatore*; & post pauca, *cujus motum in nobis efficacem cogitare debemus. Ex eadem ergo causa demonstrandum est, mandatorum Dei observationem*, &c. nempe ex gratia Christi & ex Spiritu Sancto omnis boni operis motore & operatore, cujus motum in nobis efficacem cogitare debemus.

Omnia fere loca D. Thomæ quæ allegant, potius convincunt oppositum, si antecedentia & consequentia expendantur. Et idem dicendum de locis Conciliorum.

Omnia vero loca Scripturæ sunt eadem quibus utebantur Pelagiani & Semipelagiani.

Sic contra primam.

Objiciunt quinque loca Scripturæ ex quibus quatuor abutebantur Cælestius & Cassianus, ut constat ex S. Augustino de perfect. justitiæ c. 10. & ex Cassiano collat. 7. c. 8. & collat. 13. c. 14.

Contra secundam.

Objiciunt loca explicata a Divo Augustino de prædest. SS. c. 8. & 16. de dono persev. cap. 14. Enchir. cap. 97. Lib. 1. imperf. oper. cont. Iulian. cap. 93. De grat. & lib. arb. cap. 5. & iis abutebantur Faustus & alii Semipelagiani.

Contra tertiam.

Utuntur locis citatis a Cassiano collat. 13. cap. 7. & a Fausto lib. 1. de grat. & lib. arb. cap. 19. quæ omnia fere solvit D. Augustinus, de perf. justit. c. 19.

Contra quartam.

Nulla loca Scripturæ objiciunt.

Contra quintam.

Objiciunt quatuor, quæ in se vel in similibus solvit Divus Augustinus de corr. & grat. cap. 14. & in enchir. c. 103.

Denique omnes objectiones quas faciunt, sunt argumenta quibus usi sunt Patres Societatis in Congregationibus coram Clemente VIII. & Paulo V. & quibus utitur Pseudo-Suarez noviter impressus Lugduni contra gratiam de se efficacem.

The ninth Writing.

It had this Title on the out-side:

Irreverenter dicta contra D. Augustinum a Patribus Societatis Jesu.

And withinside contain'd these words:

Quæ irreverenter dixerunt adversus D. Augustinum Patres Societatis, maxime recentiores.

RE novant omnes querelas Massilienses, & omnes injurias, sive parum reverenter dicta contra D. Augustinum Patres Societatis.

Primo igitur subjiciemus 22. propositiones quas generalis Inquisitio Hispaniæ ex ipsorum libris decerpsit, & damnavit.

[1] I. Augustini quædam dogmata ab Apostolica Sede in terminis sunt damnata.

[2] II. Miseram fore Ecclesiam si S. Augustini placitis obstricta maneat.

[3] III. Ecclesiam a tutela & pædagogia Augustini esse vindicandam.

[4] IV. Augustini auctoritatem non plus valere, quam rationes, quas allegat, evincant.

[5] V. Augustinum fuisse Doctorem perinde ac alium quempiam, etiam modernorum.

[6] VI. Augustini dotes, sive naturales, sive infusas, non fuisse altioris ordinis quam aliorum Doctorum, etiam Scholasticorum.

[7] VII. Si post Augustinum nihil Christianæ eruditioni accesserit, Scholasticam Theologiam penitus rejiciendam fore.

[8] VIII. Augustini auctoritatem interponentibus respondendum fore, Ecclesiam in suis filiis usque hodie crescere, etiam eruditione.

[9] IX. Augustinum etiam Iuliani Pelagiani argumentis non satisfeciisse.

[10] X. Si triumphus Ecclesiæ de Pelagianis niteretur posterioribus Augustini scriptis, immerito de eis illa triumphasset.

[11] XI. Volentem sustinere partes Iuliani, non posse Augustini rationibus convinci.

[1] *Dionysius Petavius disput. priori de Trid. Conc. & Augustini doctrina.*
[2] *Jesuita Lovanienses in articulis censuratis.*
[3] *Idem ibidem.*
[4] *Idem ibidem.*
[5] *Idem ibidem.*
[6] *Idem ibidem.*
[7] *Joannes Roberti in opus de Natal. c. 3.*
[8] *Idem ibidem.*
[9] *Jesuita Logicus relatus à Joanne Rivio in vitam S. Augustini l. 4. c. 10. Sect. 6.*
[10] *Idem.*
[11] *Idem ibid. & Jesuitæ in articulis censuratis.*

[12] XII. Au-

(12) XII. Auguſtini Theologiam de originalis peccati traduce eſſe ruſticanam.

(13) XIII. Ex Auguſtini opinione de peccato originali cogimur incidere in ſententiam Pelagii.

(14) XIV. Auguſtinum ſacratum Scripturarum auctoritatem ſua expoſitione evacuare & ludibrio infidelium exponere.

(15) XV. Auguſtinum quaſi ſub caligine conſtitutum ad veritatem a Patribus inventam non attendiſſe.

(16) XVI. Auguſtini ſententiam fidelium non paucos turbaſſe, ejuſque auctoritate perculſos in Pelagianiſmum declinaſſe.

(17) XVII. Auguſtini ſententiam a multis duram nimis indignamque divina bonitate ac clementia judicari, non mirum.

(18) XVIII. Ab Auguſtino aliiſque idem ſentientibus peti poſſe undenam ſuæ ſententiæ certitudinem hauſerint.

(19) XIX. Auguſtini veſtigiis non eſſe inſiſtendum, ſed aliter philoſophandum.

(20) XX. Auguſtini locutiones quamvis aliquo ſenſu veras, improprias tamen eſſe nec frequentandas.

(21) XXI. Utrum Auguſtinus contra quod ſentiamus ſentiat, non admodum refert.

(22) XXII. Non recte dici poteſt, illud ſaltem neceſſario ab omnibus eſſe tenendum quod Auguſtinus tenuit nec retractavit.

P. Annatus hoc anno 1653. edidit Pariſiis volumen, in cujus libro octavo integro collegit dicta quæ aliis contra Divum Auguſtinum excidérunt, vel certe non dicuntur de doctrina D. Auguſtini in materia de gratia in qua eſt approbatus ab Eccleſia, & tamen ipſe applicat huic materiæ, & ſunt ita indigna, ut ipſemet erubeſcat cap. 3. & ad decretum Clementis VIII. quo in principio diſputationum de Auxiliis cavit ſequendum eſſe D. Auguſtinum, reſpondet ſolum juſſiſſe ut inquireretur ſententia Auguſtini, nempe ut retineretur, quod perſpicuum eſſet, illud voluiſſe, non autem quidquid conſtaret eum dixiſſe, atque ita ſæpe dixit D. Auguſtinum minus voluiſſe & plus dixiſſe, quod eſt revera concedere quod D. Auguſtinus exceſſit, contra expreſſam definitionem Cælestini in epiſtola ad Epiſcopos Galliæ cap. 3. Unde idem P. Annatus pag. 172. dicit D. Auguſtinum ſuavi interpretatione torquendum in alteram partem.

Il Padre Adamo Gieſuita in un libro che egli fece ſtampare doi anni fa intitolato, Il Calvino disfatto da ſe ſteſſo, & per l'armi di S. Agoſtino, dice le coſe ſequenti, il quale libro e in lingua Franceſe.

(23) Che la luce delli libri di queſto ſanto e grave Dottore e coperta di tenebre e di nuvole; che la ſua dottrina e intricatiſſima, come che da ſe ſteſſa ſi combatte e ſi diſtrugge.

(12) *Jeſuitæ ibidem.*
(13) *Vaſquez* 1. 2. *diſp.* 132. *cap.* 3. *reſp.* 14.
(14) *Molina de opere ſex dierum, diſp.* 1. *Sect. poſtremo.*
(15) *Molina* 1 *p. q.* 23. *art.* 4. *&* 5. *diſp.* 1. *m.* 6.
(16) *Molina in Concord. q.* 23. *art.* 4. *&* 5. *diſp.* 1. *m. ult. Sect. Credens.*
(17) *Idem* 1 *p. q.* 23. *diſp.* 1. *m.* 6. *Sect. Ex his patet.*
(18) *Vaſquez.*
(19) *Vaſquez in* 1. 2. *diſp.* 193. *c.* 4. *n.* 39.
(20) *Jeſuitæ Lovanienſes in articulis ſupra citatis.*
(21) *Idem ibidem.*
(22) *Idem ibidem.*
(23) *Pag.* 614.

(24) S. Agoſtino non e riuſcito nella ſcelta delle ſue opinioni ne delli fondamenti con li quali ſi prova, talche ci ha laſciata l'aſſolutiſſima liberta de ſeguitarli overo d'applicarci ad un altro partito, benche li ſia contrario, anzi che lui iſteſſo dubita ſpeſſe volte intorno alla certezza dell'opinioni che egli inſegna.

(25) Che non ha voluto parlar chiaro, overo che n'ha potuto ſpiegar li ſuoi penſieri con tanta facilita, che non ci ha luogo di dubitare delle ſue intentioni.

(26) Che nella guerra che egli ha fatto contra li Pelagiani ha datto in eſtremita pericoloſe.

(27) Certo e che S. Agoſtino ha parlato con errore in materia della gratia e della predeſtinatione, gia che biſogna addolcire e temperare le ſue parole per non trapaſſare dell'a lor aſpreſſa ad un errore contrario, mi ſara troppo lecito di cercar un temperamento Catolico.

(28) M'e permeſſo di revocare ad un giuſto temperamento tutto quello che li Dottori giudicano eſſere nell'eccesſo.

(29) Conforme al ſuo parere & al conſiglio de ſanti Padri apporto quello temperamento convenevole col quale fuggendo l'error de Pelagiani non caſco nell'eccesſo di S. Agoſtino. Perche io non caſchi nell'error de Pelagiani con i quali S. Agoſtino combatte e ci obligo di ſeguitar l'impeto e tutta la forza delle parole delle quali egli ſi ſerve per convincerli? Per queſto io tengo il meſo tra Pelagio e Calvino: ſe con voler temperare le parole di S. Agoſtino calaſſi io troppo in qui ſarei ſubito Pelagiano; coſi ſe ancora voleſſi io ſtare nella lor forza ſarei Calviniſta: mi tengo io dunque nel meſo con la Chieſa.

(30) L'opinioni di Calvino ſi trovano provate in certi luoghi delli libri di S. Agoſtino, ſe vi applicate all'apparenza ſola delli termini.

(31) Baſta a me che io coſtringa il mio adverſario a confeſſare che S. Agoſtino ſecondo l'apparenza delli termini ha parlato a favore delli doi partiti, cioe della Chieſa e di Calvino.

(32) Benche li Pelagiani haveſſero predicato contra queſt'opinioni, la Chieſa non l'haveria mai potuto metter nell'indice o catalogo de gl'Eretici.

(33) L'opinioni di S. Agoſtino ſono feroci.

(34) E lecito deteſtare quell'opinione laquale aſſevera il peccato originale eſſer fondamento col quale viene giuſtificata la diſtintione che Dio ha fatto delli ſalvati dalli dannati.

(35) Queſto mancamento non e tanto colpevole che non l'habbia Iddio ſupportato in queſti Autori che inſpirava, che noi chiamamo canonici, che parlono conforme alla loro imaginatione nell'eſprimere le coſe che Iddio gli ha revelate, che il foco e l'ardore che era naturale a S. Paolo era baſtevole a traſportarlo in eſpreſſione di queſta natura, e l'iſteſſo afferma di David nel Pſal. 11.

Oltre le ſopradette coſe in tutto il ſuo libro dice piu coſe dell'iſteſſe conditioni contra l'autorita di S. Agoſtino come ſi puo'l vedere.

Il Padre Cauſſino nel 2. tomo della ſua Corte ſanta, maſſima 6. della predeſtinatione, n. 2. compoſto in lingua Franceſe coſi dice.

(24) *Pag.* 581. (25) *Pag.* 615. (26) *Pag.* 626. (27) *Pag.* 639. (28) *Pag.* 644. (29) *Pag.* 640. (30) *Pag.* 635. (31) *Pag.* 639. (32) *Pag.* 661. (33) *Ibid.* (34) *Pag.* 667.
(35) *Pag.* 662. *L'iſteſſe ſoſtenne il Padre Hamelio Gieſuita nell' iſteſſo tempo nel quale incomincio queſta materia degli Auſſilii.*

Non è in raggione di ſpaventarſi dalle parole di S. Paulo e di S. Agoſtino che ſenza fare neſſuna rifleſſione ſopra le noſtre buone opere, pare che diano ogni coſa alla ſemplice volonta di Dio, perche havemo da conſiderare queſti doi gran cervelli giuſto come doi grandiſſimi mari quali ſi gonfiano con l'impeto del lor genio, di tal maniera in una riva che paiono voler laſciar l'altra ſenza aqua per un pezzo; ma come l'Oceano doppo di eſſerſi largamente diffuſo d'una banda, torna poi a i limiti, che Dio li ha preſcritti, coſi nell'iſteſſa maniera queſti doppo di eſſerſi inaſpriti contro li rebelli della Chieſa, che combattono la verita, tornano poi in un temperamento pacifico per l'edificatione della Chieſa di Dio.

P. Pallavicinus Jeſuita in Collegio Romano anno ſuperiori 1652. in tractatu de Deo uno & trino, quem legit ſuis diſcipulis, in unico Sect. diſput. de prædeſtinatione expreſſe docet,

1. S. Auguſtinum non recte interpretatum eſſe Scripturas circa prædeſtinationem.

2. Doctrinam S. Auguſtini de prædeſtinatione favere hæreſi Calvini.

3. Recentes Jeſuitas accuratiores eſſe antiquis Patribus, ſcilicet S. Auguſtino, S. Thoma & aliis.

The tenth Writing.

Outwardly Inſcrib'd,

Rationes ob quas Patres Societatis adverſus Janſenium commoventur.

And within containing theſe words:

Ratio *propter quam tam acerbo Janſenium odio proſequuntur Patres Societatis Jeſu eſt, quia in fine ſui operis quatuor capitulis & octuaginta nobis oſtendit maximam ſententiæ ipſorum cum Pelagianorum & Semipelagianorum errore in re & in verbis convenientiam.*

PAuca ex multis eligimus.

(1) Dicebant Pelagiani & Semipelagiani removeri omnem induſtriam, tollique virtutes, ſi Dei conſtitutio humanas præveniat voluntates, & ſub hoc prædeſtinationis nomine fatalem quandam induci neceſſitatem, tolli libertatem arbitrii, afferri deſperationem, induci ſocordiam, torporem & ignaviam, ſtudium virtutis retundi; incitari homines ad licentiam ac diſſolutionem vitæ, laudem detrahi operibus bonis, orationes refrigeſcere, ſpem tolli, fruſtra exhortationes & correptiones eſſe, zelum animorum extingui, Deum fore acceptatorem perſonarum, peccata in Deum refundi, & homines condi ut peccent.

Idem in terminis fere dicunt (2) Vaſquez, (3) Leſſius, (4) Molina & alii: ſic enim expreſſe Leſſius de prædeſtinatione ſect. 6. n. 79. *Nihil videtur magis inducere torporem & deſperationis metum, quam perſuaſio illa, de omnibus & ſingulis abſque ullo operum intuitu tam firmiter eſſe ſtatutum, & res omnes ſic diſponi ut omnia eveniant ſicut abſolutis illis & inflexibilibus & pluſquam adamantinis decretis eſt ſancitum.* Quæ decreta vocat alibi (5) fatalem neceſſitatem, eodemque modo loquuntur (6) alii.

(1) D. Proſp. in ep. ad Aug. Fauſtus l. 1. de grat. & lib. arb. cap. 4. 11, 12, 16. & ult. Et colligitur ex D. Aug. de corr. & grat. cap. 1, 2, 3. & 4. lib. de dono perſev. c. 15. & 17. de prædeſt. SS. c. 1. & ex D. Proſp. ad Capita Gallorum & ad obiectiones Vincentianas.
(2) Vaſquez.
(3) Leſſius.
(4) Molina.

(7) Dicebant Pelagiani & Semipelagiani non dari gratiam quæ humanam ſibi ſubjiciat voluntatem, quia deſtruit libertatem quando datur; quando vero non datur, præceptum eſt impoſſibile, & hic fruſtra ſunt præcepta, exhortationes & correptiones, & ſola opus eſt oratione: abſurdum enim eſt ut Deus petat ab homine fieri quæ ipſe per fatalem gratiam debet facere; unde etiam torum tribuitur gratiæ & nihil naturæ.

Idem docent hi recentiores. (8) Leſſius de gratia efficaci cap. 9. n. 9. *Antequam detur motio efficax*, inquit, *eſt in hominis poteſtate eam habere.* Et cap. 7. *Sequitur*, inquit, *præcepta Dei eſſe impoſſibilia.* Et cap. 9. de gratia efficaci, *Fruſtra erunt*, inquit, *præcepta, conſilia, exhortationes & correptiones.* Et (9) Molina 1 p. q. 14. a. 13, diſp. 53. m. 2. *Datur*, inquit, *locus illorum Monachorum opinioni qui dicebant hominem non corripiendum; ſed ſolum orandum.* Et alii multa ſimilia dicunt.

(10) Pelagiani & Semipelagiani dicebant Deum quantum eſt de ſe, velle omnes homines ſalvos fieri, ſi tamen ipſi velint, quod etiam ampliabant ad parvulos. Ex qua voluntate ſtatuunt beneficia omnibus ex æquo communia, Chriſti mortem, gratiam ſufficientem, etiam actualem internam, ſine qua homo non poteſt, quæ dat poſſe, ſi homo velit, quam homo reddit efficacem vel ineſficacem, qua poſita Deus expectat voluntatem, quia pendet a nutu hominis; alias opus nullius eſſet laudis aut meriti, & voluntas non læſa ſed totaliter extincta videretur, & alia his connexa.

Idem docent hi recentiores. (11) Molina 1 p. q. 23. diſp. 1. m. 8. dicens Deum quantum in ſe eſt, velle omnium ſalutem ſi homo velit. (12) Leſſius lib. de prædeſt. ſect. 6. dicit omnes eſſe divini auxilii participes. Et lib. de gratia efficaci c. 11. dicit omnes per illam poſſe ſi velint. Et c. 10. dicit eſſe in poteſtate noſtra reddere gratiam prævenientem efficacem vel inefficacem. Et c. 4. dicit Deum expectare ut homo conſentiat & purgari velit. Et c. 10. dicit influxum gratiæ pendere a libero arbitrio, & alia his ſimilia dicit.

(13) Pelagiani & Semipelagiani citabant quædam loca Scripturæ, ut illud, *Vult omnes homines ſalvos fieri, Chriſtus pro omnibus mortuus eſt, Hodie ſi vocem ejus audieritis, &c. Quoties volui congregare filios tuos, &c. Vatibi Corozaim, vatibi Bethſaida,*

(5) Leſſius de gratia efficaci.
(6) Molina in Concord. q. 23. art. 4. & 5. diſp. 1. m. 12. Vaſquez 1 p. diſp. 89. c. 10.
(7) D. Proſper in ep. ad Aug. Fauſtus l. 2. de lib. arb. c. 6. & 8. & l. 3. c. 11.
(8) Leſſius.
(9) Molina.
(10) D. Proſp. in ep. ad Aug. Fauſtus l. 2. cap. 14. & 17. & l. 2. c. 9. & 6.
(11) Molina.
(12) Leſſius.
(13) D. Proſp. & D. Hilarius in ep. ad Aug. & ipſemet Aug. de perf. juſtit. c. 10. & 19. & de nat. & grat. in pluribus capitibus: & alibi ſæpe.

quia

quia ſi in Tyro & Sidone, &c. & alia plura, quæ ad ſuum errorem explicabant, utebantur auctoritatibus Patrum, maxime Græcorum, imo & ipſius Auguſtini, in iis quæ ante Epiſcoparum ſcripſerat, quem dicebant ſe in cæteris admirari, ſed in hoc capite accuſabant tanquam turbarum auctorem; & tandem dicebant de his poſſe ſine detrimento fidei diſputari.

Iiſdem locis & eodem modo explicatis utuntur recentiores, ut patet ex (14) Leſſio de prædeſt. ſect. 3. & (15) Molina 1. p. q. 23. art. 4. & 5. diſp. 1. m. 3. & m. ult. ubi etiam dicit in cæteris magnam haberi reverentiam D. Auguſtino & D. Thomæ: accuſat tamen D. Auguſtinum tanquam turbarum auctorem; & tandem dicunt nihil in hac re definitum eſſe, ut patet ex præfatione Leſſii ad opuſculum de prædeſtinatione.

The eleventh Writing.

Quatuor à me quæruntur.

PRimum eſt, Utrum in Janſenio habeatur locus aliquis in quo admittat, aliquando gratiæ interiori reſiſti?

Reſpondeo breviſſime, haberi; & primo quidem quantum ad gratiam interiorem intellectus, admittit expreſſe Janſenius illi aliquando reſiſti, ut patet ex lib. 1. de grat. Chriſti cap. 16. ubi explicans gratiam intellectus, dicit, illius proprium effectum eſſe dare cognitionem, facere ut homo ſciat & cognoſcat; & hæc cognitio, inquit, æque bene poteſt in eo qui reſiſtit quam qui obtemperat ſuæ ſcientiæ & conſcientiæ. Unde enim alioquin dicerentur aliqui rebelles lumini?

2. Quantum ad gratiam ipſi voluntati internam, etiam admittit Janſenius, quod illi aliquando reſiſtatur. Patet primo ex lib. 2. de grat. Chriſti c. 27. ex lib. 4. de grat. Chriſti c. 16, 17, & 18. Nam in c. 16. ait, quod gratia excitans excitat voluntatem ad imperfecta deſideria: gratia vero adjuvans adjuvat infirmitatem ne in conatibus ſuis imperfectis caſſa maneat & inanis. Et infra, conatus, inquit ex D. Bernardo, liberi arbitrii caſſi ſunt ad bonum, ſi non adjuventur; nulli, ſi non excitentur.

Lib. 8. c. 2. Delectatio victrix, quæ Auguſtino eſt efficax adjutorium, relativa eſt: tunc enim eſt victrix, quando alteram ſuperat: quod ſi contingat alteram ardentiorem eſſe, in ſolis inefficacibus deſideriis hærebit animus, nec efficaciter unquam volet quod volendum eſt. Lib. etiam 8. c. 16. admittit cum Tridentino & S. Auguſtino, hominem poſſe diſſentire, poſſe gratiam abjicere.

Secundum quod à me quæritur, eſt, Utrum Janſenius admiſerit præter gratiam efficacem aliam ſufficientem?

Reſpondeo: Vel quæſtio eſt de re ipſa, vel de nomine; ſi de re, certum eſt Janſenium admiſiſſe quantum ad rem, totum illud in quo recentiores Thomiſtæ conſtituunt gratiam ſufficientem: ſi de nomine, certum eſt ipſum noluiſſe illud admittere.

De re igitur conſtat: nam Thomiſtæ aliqui dicunt gratiam ſufficientem in hominibus juſtis eſſe ipſam gratiam habitualem, virtutes & dona; hanc admittit paſſim Janſenius lib. 3. de gratia Chriſti c. 15.

(14) Leſſius. (15) Molina.

Alii Thomiſtæ conſtituunt gratiam ſufficientem in quibuſdam illuſtrationibus, inſpirationibus, &c. & ita Academia Salmanticenſis in cenſura contra Molinam, & alii viri docti conſtituunt gratiam ſufficientem in his ſolis illuminationibus: has admittit Janſenius lib. 1. de grat. Chriſti, c. 16.

Denique alii Thomiſtæ admittunt gratiam ſufficientem, quæ tamen eſt efficax reſpectu alicujus actus imperfecti: quia enim per actus imperfectos homo diſponitur ad actus perfectos, gratia quæ eſt efficax reſpectu actuum imperfectorum, dicitur dare poſſe reſpectu perfectorum, & ſic dicitur gratia ſufficiens reſpectu illorum; & hoc ſenſu Janſenius quantum ad rem admittit gratiam ſufficientem, ut patet lib. 2. de grat. Chriſti, c. 27. in quo convenit cum Alvarez diſp. 72. n. 13. diſp. 80. n. 2. ubi citat M. Medinam 1. 2. q. 109. art. 10. Idem tenuit P. Thomas de Lemos in opuſc. de gratia ſufficiente & efficaci, & M. Herrera in tractatu de Auxiliis.

Quantum ad nomen, noluit admittere Janſenius gratiam ſufficientem, primo propter æquivocationem, quia nomine auxilii ſufficientis intelligendum videtur ultra quod non requiritur aliud, & quia ultra auxilium illud ſufficiens modo jam explicato requiritur aliud, idcirco Janſenius noluit vocare auxilium ſufficiens, ne ſub hoc nomine male intellecto everteretur auxilium efficax. Nam ipſi Thomiſtæ qui vocant hoc auxilium ſufficiens, dicunt illud eſſe ſufficiens in ſuo genere, hoc eſt, ad dandum poſſe, non autem ad dandum poſſe cum effectu.

2. Quia ſemper B. Auguſtinus & B. Thomas, quando loquuntur de auxilio ſufficienti, ſumunt ſufficiens pro efficaci. Patet hoc ex S. Auguſtino lib. de grat. & lib. arb. cap. 15. *Qui voluerit & non potuerit, nondum ſe plane velle cognoſcat, & oret ut habeat tantam voluntatem, quanta ſufficit ad implenda mandata; ſic quippe adjuvatur ut faciat quod jubetur.* Et cap. 16. *Certum eſt nos mandata ſervare ſi volumus; ſed quia præparatur voluntas à Domino, ab illo petendum eſt ut tantum velimus, quantum ſufficit ut volendo faciamus.* Et D. Thomas 1 p. q. 105. art. 4. docet voluntatem non poſſe moveri ſufficienter & efficaciter niſi a Deo, ubi clariſſime pro eodem ſumit ſufficienter & efficaciter.

Tertium quod a me quæritur, eſt, Utrum ex Auguſtino poſſit adduci aliquid pro gratia ſufficiente?

Reſpondeo, ſi nomine gratiæ ſufficientis intelligatur gratia efficax, quam D. Auguſtinus vocat ſufficientem, infinita ſunt loca pro gratia hoc modo ſufficienti. Inſignis locus ex cap. 12. lib. de corr. & grat. ubi ait: *Subventum eſt igitur infirmitati voluntatis humanæ, ut divina gratia inſuperabiliter & indeclinabiliter ageretur.* Et cap. 8. de prædeſt. Sanctor. *Hac gratia à nullo duro corde reſpuitur, &c.*

Si autem nomine gratiæ ſufficientis intelligitur gratia quæ eſt efficax reſpectu voluntatis imperfectæ, & quæ dat poſſe reſpectu actus perfecti, ſic infinita ſunt etiam loca cap. 17. de grat. & lib. arb. *Qui ergo vult ſervare Dei mandata & non poteſt, habet quidem voluntatem bonam, ſed adhuc parvam & invalidam, &c.* Et cap. 16. ibid. & cap. 12. de corr. & grat.

Si vero nomine gratiæ ſufficientis intelligitur auxilium aliquod quod dat poſſe, non tamen ſit determinabile a voluntate, illud videtur admittere, cap. 11. de corr. & grat. *Nunc autem quibus deeſt tale adjutorium, pœna peccati eſt; quibus autem datur, ſecundum*

cundum gratiam datur, & non ſecundum debitum. Et in cap. 7. & cap. 16. de prædeſt. SS. diſtinguit duplicem vocationem; alteram qua vocati ſunt qui noluerunt venire Iudæi & Gentiles: alteram ſecundum propoſitum, qua vocatione fit credens. Et in ep. 106. ad Paulinum; & hoc ipſum ſatis clare oſtendit Hilarius ſcribens S. Auguſtino, Sect. *Deinde moleſtè ferunt.*

Denique ſi gratiæ ſufficientis nomine intelligatur gratia ultra quam nulla eſt alia neceſſaria, ſed quæ a libero arbitrio determinetur, reſpondeo hujus meminiſſe S. Auguſtinum non tanquam a ſe aſſertæ, ſed tanquam a ſe in poſteriotibus ſcriptis impugnatæ, ut patet ex cap. 3. de prædeſt. SS. & de gratia Chriſti cap. 5, 6, 7, 8, 9, 20.

Quartum quæſitum eſt, an Congregationes quas in alio ſcripto citavi, fint coram ſummis Pontificibus Clemente VIII. & Paulo V. vel inter ipſos Conſultores, & quibus verbis hæ propoſitiones diſcuſſæ, defenſæ & approbatæ fuerint?

Reſpondeo omnes Congregationes quas citavi cum nota anni 1602. & ſupra, eſſe coram Summis Pontificibus. Propoſitiones vero hæ quinque ſub eiſdem fere terminis ſunt diſcuſſæ, ut patet ex alio brevi ſcripto; fuerunt autem defenſæ in hoc ſenſu:

Prima, quod non ſunt impoſſibilia præcepta, quia homo per gratiam ſufficientem habet poſſe, non tamen habet poſſe cum effectu.

Secunda vero, tertia, quarta, quinta in ſenſu allato defenſæ ſunt & approbatæ, in quantum determinatum eſt dari gratiam de ſe efficacem ſine qua homo non poteſt facere.

Three Writings compos'd by a Learned Dominican *upon the three firſt Propoſitions, and made uſe of by* Cardinal Roma *for his inſtruction in theſe matters, as is mention'd* Part. 5. Chap. 9.

The firſt Writing.

Error cui non reſiſtitur, approbatur; & veritas quæ minime defenſatur, opprimitur. Felix Papa ad Accacium Epiſcopum Conſtantinopolit. in Baron. ann. 483.

INſtat vehementius apud Sedem Apoſtolicam altercantium Sorbonicorum pars altera pro cenſura aliquot propoſitionum e Janſenio depromptarum: Altera pars eas ut ab Auguſtino aſſertas, ſic & bonas eſſe ac Theologicas aſſerit, neque ſine veritatis præjudicio damnari poſſe contendit. Incaluere in hac contentione diſſidentium animi; certaturque inter eos ingenti quodam (ſi utriſque creditur) & Religionis, & in Sedem Apoſtolicam reverentiæ certamine, quo ſe illi cauſam hujus Sedis agere dicunt, dum ſuſpecti jam & ab ea proſcripti Ianſenii errores detegunt & damnari percupiunt. Hi vero & pro eadem Petri Cathedra ſe ſtare profitentur, dum probati toties & a tot Pontificibus conſecrati Auguſtini oracula, vel pro ipſius Apoſtolicæ firmitatis nomine inconcuſſa manere volunt, inconcuſſa deſiderant.

Eſſet utrorumque laudandus zelus, ſi (quod in tanta ſententiarum repugnantia nequit) in utriuſque ſecundum ſcientiam nec aliunde poſſet præſumi, quod alterutri hunc zelum mentiantur, aut quia fortaſsis decepti ſunt, & veritatem non vident quam videre ſe credunt, aut quia nimio partium ſtudio & ardore vincendi, & pudore cedendi agnitam fortaſsis veritatem ſponte deſerunt, & conſulto decipere volunt. Experiendi igitur eorum animi, & dicta ſolertius expendenda: ne, ſi minus caute in hac cauſa proceditur, aut faveatur mendacio, aut veritati detrahatur, &, quod utrumque foret intutum, vel ſub pallio Auguſtini effugiat Janſenius, vel ſub Janſenii nomine vapulet Auguſtinus.

Itaque ambiguas propoſitiones, nec in ea ſenſuum æquivocatione, quam continent, ullo modo definibiles, juxta Philoſophi monitum, diſtinguendas prius exiſtimem, ne, ſi indiſtinctæ definiantur, per falſitatis latus impetitam ſe clamet veritas: Et (quod in damnatione articulorum Baii contigit) non paci & tranquillitati Eccleſiæ ſat plane conſultum ſit, ſed acriori diſputationum & turbarum flammæ ſuggeſta materies, dum alia & alia de damnati, nec clare expoſiti in qualibet propoſitione ſenſus fiet interpretatio.

PRIMA PROPOSITIO.

Aliqua Dei præcepta hominibus juſtis volentibus & conantibus ſecundum præſentes quas habent vires ſunt impoſſibilia: deeſt quoque iis gratia qua poſſibilia fiant.

Caput. I.

Aſſignantur ſenſus propoſitionis erronei & damnati.

VIdetur primo intuitu illegitimus eſſe & intolerabilis hujus propoſitionis ſenſus. Primo quia affinis errori hæreticorum noſtri temporis, qui dicunt, *Præcepta Dei eſſe impoſſibilia etiam viris juſtis, nec per divinæ gratiæ quantumcumque auxilium impleri poſſe.* Secundo quia contrarius decreto Concil. Trid. ſeſſ. 6, can 18. *Si quis dixerit Dei præcepta homini etiam juſtificato & ſub gratia conſtituto eſſe ad obſervandum impoſſibilia, anathema ſit.* Tertio, quia adverſans dicto B. Auguſtini lib. de natura & gratia cap. 49. *Firmiſſimè creditur Deum juſtum & bonum impoſſibilia non potuiſſe præcipere.* Quarto, quia idem Auguſtinus lib. de hæreſ. Manich. cap. 3, dixit: *Omnes homines poſſe ſe convertere ad Dei præcepta obſervanda ſi velint, quia illud lumen omnem hominem illuminat venientem in hunc mundum.* Igitur ſi in eo ſenſu ſumatur propoſitio, ut abſolutam præceptorum impoſsibilitatem, nullo divinæ gratiæ auxilio ſuperandam importet: dubium non eſt quin hæretica ſit & in legiſlatorem Deum horrende blaſphema.

Rurſum erronea erit & impertinens propoſitio, ſi a juſtis quamdiu manent juſti, removere intelligatur gratiam neceſſariam ad abſtinendum a peccato mortali, & implenda conſequenter præcepta ex quorum tranſgreſsione peccarent mortaliter: cum enim non ſit juſtus quiſquam, niſi quamdiu per-

perſeverat abſque culpa lethali; ſequitur neceſſario neceſsitate ſuppoſitionis, quod quamdiu manet juſtus, hoc habeat per gratiam perſeverantiæ, qua fiunt ei præcepta poſsibilia, & movetur efficaciter pro loco & tempore ad ea implenda, & declinandum a peccato. Unde erroneum foret, nedum contra fidem, ſed & contra ipſum rationis lumen, hanc gratiam poſsibilitatis præceptorum a juſto quamdiu manet juſtus, removere voluiſſe.

Hi ſunt ſenſus in hac propoſitione tam manifeſte falſi, & tam ad primam propoſitionis ſuperficiem cuique occurrentes, ut ſperarint forſan qui cenſuræ propoſitionis inſiſtunt, ex horum horrore mox eam damnandam. Et ſi eorum ſubdolam mentem ex factis non finceris liceat penetrare, hinc factum puto quod præter diſciplinæ regulas, ſub vaga, indefinita & incircumſcripta terminorum expreſſione examinandam Sedi Apoſtolicæ propoſitionem obtulerint, quo ſub ea illimitatione ob pravos quos continet ſenſus indiſtincte damnatam, in iis quoque quos oppugnant ſenſibus Theologicis damnatam mentirentur, & apud imperitos lo canerent, ac quaſi pro magna quam ſibi pepetiſſent victoria inſulſe triumpharent: Diſtinctione igitur, ut dixi, opus eſt, ne quo ictu religioſo perimitur falſitas, putetur & eodem ſacrilego cecidiſſe & veritas.

Caput. II.

Præmonitum neceſſarium ad inveſtigandos ſenſus bonos & Theologicos propoſitionis controverſæ, ac ferendum de ea judicium.

Mandatorum poſsibilitas, relativum quid eſt, & ordinem dicit ad potentiam activam, quæ in homine reperitur ad mandata implenda. Cum igitur mandata dicantur homini poſsibilia non per naturam, ſed per gratiæ ſufficientiam, duplex diſtinguenda eſt gratiæ ſufficienta quam Scholæ introduxerunt, moxque attendendum quænam illa ſit quam Janſenius pernegat in propoſitione ab eo aſſerta, & quæ per propoſitionis proſcriptionem conſequenter adſtruitur.

Aſſerunt & D. Thomæ recentiores diſcipuli & Molinæ defenſores ſufficientem gratiam, ſed non utrique eamdem, imo hi & illi diverſiſsimam toto cælo: quippe Thomiſtarum gratia ſufficiens incompleta eſt ad opus: Molinæ vero ſequacium completiſſima.

Gratia ſufficiens Thomiſtarum non talis eſt per quam homo in natura lapſa unquam de facto aut bonum operetur, aut fuerit operaturus, aut ſit operaturus, ſed per quam conſtituatur potens ad bonum operandum, nunquam tamen de facto operetur, niſi huic gratiæ ſufficienti ſupervenerit efficacis gratiæ auxilium. (1) Ut enim, inquiunt, oculus ſanus quamvis aut ſomno ligatus, aut in tenebricoſo conſtitutus loco, dicitur potens ad videndum, quamvis nec actu videat, nec viſurus actu ſit, niſi ſuperveniente lumine & concurrente auxilio primæ cauſæ ad productionem actionis vitalis: ita & potens conſtituitur homo ad opus bonum per auxilium gratiæ ſufficientis, quamvis nunquam bonum ipſum de facto aut velit aut operetur, aut ſit actu operaturus, niſi ſuperveniente gratia efficaci, quæ, ut ait Apoſtolus, *operatur in nobis & velle & perficere.* Hanc gratiam ſufficientem nunquam vel ab Auguſtino vel a D. Thoma expreſſe memoratam ab eorum, ut putant, principiis deduxere eorum diſcipuli. Abſque hoc tamen quod contendant, illum omni homini ad omne opus & pro omni tempore ac momento adeſſe: ſiquidem Cardinalis Bellarminus, qui cum Thomiſtis hanc gratiam ſufficientem admittit, probat ſimul (2) *nullam fore in Deo injuſtitiam, ſi omnibus eam denegaret;* Et rurſum per multa argumenta efficaciſſima oſtendit hujuſmodi (3) *auxilium Dei ſufficiens & neceſſarium ad reſurgendum a peccato non adeſſe omnibus momentis.*

E contra gratia ſufficiens quam Molina & ejus diſcipuli invexerunt, cumulatiſſima eſt, & talis quod præter illam, (4) *nihil aliud ex parte Dei per modum principii neceſſarium ſit*, ut homo nedum dicatur poſſe velle aut poſſe operari, ſed de facto velit & operetur abſque novo aliquo gratiæ efficacis juvamine; cum ipſamet gratia ex ſui natura ſufficiens a libero aſſenſu & co-operatione voluntatis efficaciam & efficacis gratiæ ſortiatur appellationem. Hanc aſſerunt & deberi & dari a Deo omnibus hominibus quibus præcepta et leges imponit, ideoque iis ſive fidelibus, ſive infidelibus, ſive juſtis, ſive peccatoribus etiam obcæcatis et obduratis, omni loco et momento eſſe præſentiſsimam, nec niſi injuria ſubtrahendam.

In hac explicandæ ſufficientis gratiæ tam lata diverſitate Cornelius Janſenius Epiſcopus Iprenſis ſufficientem gratiam a Molina et ejus ſequacibus aſſertam, utpote jam in Pelagio damnatam, valide impugnat; illam vero quæ a Thomiſtis ſtatuitur nec admittit, nec rejicit, aut (5) *nullam proteſtatur habere ſe de illa controverſiam*: imo cenſet & expreſſis verbis fatetur, quod (6) *tale auxilium ſufficiens fortaſſe non difficulter S. Auguſtinus admitteret, quamvis eſſe veram illam Chriſti gratiam, de qua cum Pelagio quæſtio erat, pernegaret*, ut et pernegant ipſi Thomiſtæ.

Igitur cum in odium Janſenii et ex occaſione proſcripti ejus operis delata fuerit ad Sedem Apoſtolicam controverſæ propoſitionis querela & ipſius expoſita damnatio: delatorum mens ea eſt ut damnetur in ſenſu Janſenii, aut ſaltem ut dum indiſtincte damnetur, in ſenſu Janſenii damnata fingi queat. Parum illis eſt, ut damnetur in alio ſenſu, niſi damnetur, aut damnata credatur in eo quem impugnant: impugnant vero illam, in quantum aſſerit juſtis volentibus & conantibus non ſemper adeſſe præſentes vites, hoc eſt, ſufficientiam gratiæ Moliniſticæ, qua eis præcepta quæcunque fiant omni momento poſsibilia. Igitur et in hoc ſenſu eam proſcribi volunt, aut poſſe fingi proſcriptam. Parum illis eſt quod per hujus propoſitionis cenſuram

(1) *Didacus Alvarez de Auxil. l. 8. diſp. 79. Cumel in 1, 2. diſp. 4. ſect. 2. concl. 1. Sylvius in 1. 2. q. 111. quæſito 3. concl. 3. Navarretta controverſ. 19. ad q. 19. 1. p. Cajet. & Medina 1. 2. q. 109. art. 10.*

(2) *Bellarminus de grat. & lib. arb. l. 2. cap. 4.*

(3) *Idem ibid. c. 6.*

(4) *Bellarminus de grat. & lib. arb. l. 1. c. 12. oſtendit quod hæc ſententia eſt omnino aliena à ſententia B. Auguſtini & à ſenſu ſacrarum Scripturarum, quodque penitus evertit prædeſtinationis fidem à Paulo prædicatam.*

(5) *Janſenius tomo 3. lib. 3. de gratia Chriſti Salvatoris per totum.*

(6) *Idem ibid. c. 1.*

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deinceps dicendum ſit, adeſſe juſtis volentibus & conantibus præſentiſsimam omni momento gratiam ſufficientem, aſſertam a Bellarmino et Thomiſtis, qua eis fiant præcepta poſsibilia per potentiam, quæ nunquam niſi rurſum obſtetricante manu Domini et efficacis gratiæ impulſu voluntates determinante ſit in actum exitura : hanc enim nec Thomiſtæ ſemper adeſſe contendunt ; nec ſi præſens ſemper admitteretur, Molina collaudaret. Pediſſequam igitur voluntatis humanæ gratiam quam docent, & quam unicam Chriſti Salvatoris medicinalem gratiam admittunt adſtrui deſiderant, eamque ex controverſiæ propoſitionis cenſura firmiter ſtabilitam, et in fidei Eccleſiaſticæ canonem jam relatam poſſe celebrari peroptant.

Non hoc dicunt, non hoc fatentur, hoc tamen quærunt, et eo certiori ſpe obtinendi quod quærunt, quo per cuniculos ſubreptionis apud Sedem Apoſtolicam obrepentes ſe latere exiſtimant, ſicque deluſa Pontificis vigilantia ſub propoſitionis univerſaliſsimæ, indefinitæ, ambiguæ, et æquivocæ, ac primo auditu neſcio quid intolerabile reſonantis poſtulata cenſura, ſuæ ſimul non minus formidandæ Moliniſticæ gratiæ improviſam & incogitatam penitus Sedis Apoſtolicæ definitionem obtinere ſe poſſe arbitrantur. Verſipelles Oratores ! Imo (quod invitus et dolens dico) ſacrilegi omnino Sedis Apoſtolicæ deceptores, qui mentiri audent Spiritui Sancto, & a Cathedra Petri, dum unum quid per ſpeciem et apparentiam bonum petere ſe ſimulant, aliud non bonum, nec unquam ſciente et vidente Petro approbandum, per fraudis iniquiſsimæ mâlas artes non jam obtinere, ſed furari moliuntur ! Deponant ſemel larvam quam gerunt, et liparium quo teguntur amoveant, et aperte dicant quærere ſe a Sede Apoſtolica, ut quod ſub Clemente VIII. et Paulo V. poſt celebres ſeptem ſupra quadraginta Congregationes de Auxiliis habitas, adhibitis graviſsimis Conſultoribus, auditis acerrimis diſputationibus in eorum doctrina prope damnatum fuit, modo ſub unius larvatæ propoſitionis proſcriptione ſine ſtrepitu, ſine diſputationibus, ſine partium advocatione ſanum, ſanctum, et Catholicum declaretur.

Hoc quærunt, et hoc certiſsime obtinent, ſi quam poſtulant propoſitionis damnationem reportant. Cum enim ex cenſura propoſitionis a Janſenio aſſertæ, in odium Janſenii delatæ, et conſequenter non in alio quam Janſenii ſenſu damnatæ reputandæ inevitabiliter reſultet adeſſe omni tempore gratiam ſufficientem Moliniſticam, hoc eſt, humanæ voluntatis pediſſequam (quam ſolam et unicam Janſenius pernegat) qua juſtis volentibus et conantibus omni momento ſuppetant vires præſentiſsimæ ad implenda quæcunque præcepta quantumvis difficilia ; Jam certiſsime tranſiverit in rem judicatam tota lis, quæ poſt tot Congregationes conſultiſsimas manſerat indeciſa ; et feliciſsimo et inexpectato olim rerum ſucceſſu, nova Molinæ doctrina (quam ejus aſſertores tum coram ſummis Pontificibus proteſtabantur, non eo animo ſuſcepiſſe defendendam ut oſtenderent eſſe Catholicam, ſed ſolum ut probarent non eſſe aut hæreticam aut damnandam) nedum damnata extiterit, nedum hæretica declarata, deinceps ex manifeſta conſequentia decreti Apoſtolici, quod contra propoſitionem controverſiam tam aſtute quæritur et tam inſtanter petitur, et ſana et Catholica manebit approbata, ideoque et in poſterum inter Catholicos ſola docenda, unica profitenda.

Agitur itaque de ſumma rerum, et quod olim dicebat, in hoſtem conflicturus Imperator, Hodie in uno orbis angulo de totius imperio dimicatur : agitur, inquam, in uno articulo de totius corporis ſalute et vita ; de tota dico fide ſacroſancta, quam in cauſa liberi hominis arbitrii, gratiæ Chriſti medicinalis et gratuitæ Sanctorum prædeſtinationis a Paulo Gentium Doctore aſſertam, a Pelagio et Maſſilienſibus impetitam, acies Eccleſiæ per viginti et amplius annos Auguſtino Doctore fortiter dimicans illæſam vindicavit. Deliteſcit enim tota in hac una propoſitione quæ Sedis Apoſtolicæ judicium hodie præſtolatur, ut cum hac ſtante ſtet tota, cum hac cadente tota concidat. Si enim damnatur propoſitio Janſenii, aſſeritur eo ipſo gratia Molinæ quam ſolam propoſitio negat, et ſolam Janſenius impugnat ; pro gratia Chriſti humanorum cordium victrice & domina ſtabilitur gratia creatæ voluntatis ſerva & pediſſequa ; libero arbitrio humano bonorum operum gloria adſcribitur ; prædeſtinatio Sanctorum non jam ex vocante, ſed ex operibus prædicatur : electorum ſalus æterna non amplius miſerenti Deo, ſed volenti & currenti homini pleniſſima deputatur ; atque ut uno verbo concludam, pro ſolidiſſima & ſacratiſſima ac per omnes Eccleſiæ ætates uſque ad Molinam celebrata fidei doctrina quæ abjicitur, nova Maſſilienſis farinæ molitura cum ſui remolitoris Molinæ novis & pejoribus paraturis in Eccleſiæ ſanctuarium importatur.

Hæc præmoniſſe oportuit pro cauſæ gravitate, pro veritatis munimine, pro Religionis zelo, & pro gratiæ Dei, qua Chriſtiani ſumus, debita defenſione : nec homines notaſſe velim, quos ut Eccleſiæ filios impenſe veneror : ſed facta detexiſſe, quæ parum ſincera doleo, & doctrinæ novæ aut ex Maſſilienſium antiquis ruderibus de novo erutæ ſenſus noxios, aut pravas ſequelas revelaſſe, quas nec tam acriter quidem aut ſevere perſtrinxiſſem pro reverentia judicis id vetantis, niſi apud ipſum judicem ageretur, cui non aliter & judicii ipſius momenta, & cauſæ pericula, et ſtructi laquei, et opertæ foveæ, et paratæ inſidiæ poterant aperiri.

Caput. III.

Exponuntur ſenſus propoſitionis controverſæ boni & legitimi, ac ſupra omnem cenſuræ metum ſua firmitate ſolidiſsimi.

(1) PRimum eſt, *Juſtis quandiu manent juſti, etiam ſi velint aut conentur, non ſemper adeſſe gratiam neceſſariam, qua ſecundum præſentes quas habent vires, ab omni peccato veniali abſtineant, aut præceptum omne, cujus tranſgreſſio ſit venialis, implere poſſint.* Ratio hujus eſt : quia cum venialia non tollant juſtitiam, imo de fide ſit, nulli præter Dei paræ conceſſam gratiam qua ab omni peccato veniali poſſet abſtinere ; dicente vel ipſo Apoſtolo Joanne : *Quoniam ſi dixerimus quia peccatum non habemus, ipſi nos ſeducimus, & veritas in nobis non eſt :*

(1) *Conc. Trident. ſeſſ. 6. can. 23. Si quis hominem ſemel juſtificatum dixerit poſſe in tota vita peccata omnia etiam venialia vitare, niſi ex ſpeciali Dei privilegio, quemadmodum de beata Virgine tenet Eccleſia, anathema ſit.*

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Consequens est justo, quamdiu manet justus, non semper adesse gratiam necessariam, qua quodlibet virtutis opus aut præceptum quodlibet, cujus omissio vel transgressio sit venialis, fiat ei possibile.

Secund. est, *Justis ut sic simpliciter sumptis, & absque illa reduplicatione suppositæ perseverantiæ in eo statu, non semper adesse gratiam necessariam quâ possint implere, aut de facto impleant præcepta sub mortali culpa obligantia.* Ratio est: quia cum justus cadit a statu justitiæ, cadit utique per transgressionem mortalem alicujus præcepti. At in hanc non caderet, si gratiam necessariam ad implendum præceptum haberet, cum talis gratia sit efficax, & ut loquitur Paulus, *operetur velle & perficere.* Ergo hoc ipsum quod cadit, probatio est manifesta, non ipsi gratiam adfuisse qua staret. Ideo dicere justos non semper posse secundum præsentes vires quas habent, implere præcepta, non est aliud, quam impotentiam hujusmodi justis illis adscribere, qui per peccatum aliquod a justitia decidunt, & negare quod hi à Deo acceperint donum perseverantiæ.

Propositio juxta utrumque hunc sensum intellecta, tam est certa & vera, quam verum est, quod jugiter experimur, nec justum quemquam semper a peccatis venialibus abstinere, nec omnes justos in statu justitiæ semper perseverare.

CAPUT IV.

Probatur itaque sic explicata propositio, & ostenditur auctoritatibus & rationibus, aliqua Dei præcepta hominibus justis, volentibus & conantibus secundum præsentes quas habent vires esse impossibilia.

PRimo ex Concilio Tridentino (1) sess. 6. cap. 11. ubi mutuatis verbis ipsis Divi Augustini lib. de nat. & grat. c. 43. loquens expresse Concilium de justificatis sic dicit: *Deus impossibilia non jubet, sed jubendo monet & facere quod possis, & petere quod non possis.* Ex quibus verbis manifestissimum est fateri Concilium, *Non adesse jugiter homini justo volenti & conanti vires præsentes, quibus possit implere præcepta quæcunque Divina, quodque præterea eas debeat à Deo humiliter petere.* Si enim jam haberet gratiam sufficientem & vires præsentes (quales fingunt Molina ejusque discipuli) quibus posset præceptum implere, falsè diceretur non posse, & absque ratione moneretur orando satagere ut posset; ut enim perite Augustinus lib. de nat. & grat. c. 18. *Quid stultius est quàm orare ut facias quod in potestate habeas?*

(1) *Definit præterea Conc. Trid. sess. 6. can. 22. Si quis dixerit justificatum sine speciali Dei auxilio in accepta justitia perseverare posse, anathema sit. Speciali, inquit, ergo non omnibus communi, nec quod omnibus semper suppetat, & vires præsentes ad volendum, conandum, & multo minus implendum mandatum qui servandam perseverantem sanctitatem jugiter subministret.*

Secundo, ex Augustino (2) qui hanc eandem doctrinam constantissime repetit in locis innumeris suorum operum, & contra Pelagianos præceptorum possibilitatem contumaciter inculcantes, perpetuo docet præcepta esse possibilia ex viribus gratiæ, quas cum nec justus præsto semper habeat, orando mendicare debeat. Sic in lib. de nat. & grat. cap. 15. *Itaque præcepto facere commonemur quod conantes & nostris viribus non valentes adjutorium divinum precemur.* Et cap. 69. *Eo ipso quo firmissimè creditur Deum justum & bonum impossibilia non potuisse præcipere, hinc admonemur & in facilibus quid agamus, & in difficilibus quid petamus.* Et in lib. de spirit. & lit. cap.--- *Ideo enim lex jubet, ut admoneat quid faciat fides, ut cui jubetur; si nondum potest, sciat quid petat; si autem continuò potest, & obedienter facit, debet etiam scire, quo donante potest.* Et lib. de grat. & lib. arb. cap. 16. *Magnum aliquid Pelagiani se scire putant, quando dicunt, non juberet Deus, quod sciret non posse ab homine fieri; quis hoc nesciat? sed ideo jubet aliqua quæ non possumus, ut noverimus quid ab illo petere debeamus. Ipsa enim est fides quæ orando impetrat, quod lex imperat.* Hæc & similia habet Augustinus lib. de perf. justit. cap. 3. & 4. tract. de ovibus cap. 1. tract. in Joan. 34. 66. & 96. serm. de diversi. 44. cap. 2. & serm. 77. cap. 4. & serm. 106. cap. 1. & de verbis Apost. serm. 3. cap. 10. in Psalm 103. conc. 3. & in Psalm 106. & pluribus aliis locis quibus adversus Pelagianos fusè disputat, & exemplis a Scriptura adductis manifestè ostendit, non posse interdum justos etiam volentes & conantes ea implere quæ volunt, & ad quæ conantur præcepta implenda, quod eis secundum præsentes vires desint auxilia gratiæ iis implendis necessaria.

Tertio ostenditur ejusdem propositionis veritas ex orationis necessitate tam a Christo non infidelibus (*quomodo enim invocabunt, in quem non crediderunt?* Rom. 10.) sed fidelibus & in eum credentibus & justis Apostolis inculcata, *Oportet*, inquit, *orare semper & nunquam deficere*, Luc. 18. & 11. Matt. 7. Si enim viris justis semper suppetunt præsentes vires ad implenda mandata & vitanda peccata, cur eis a Christo & passim a toto Scripturarum canone prædicatur jugis orandi necessitas & constans in oratione perseverantia? cur jubentur dicere, *Et ne nos inducas in tentationem?* si eis superandæ tentationis potestas præsentissima, cur gemitus, cur lachrymæ, cur suspiria importuna quibus cælum tundant, ut quod jam habent petant? Abducit ergo justos a studio Orationis qui eis hunc præsumptionis sensum

(2) *Lib. de grat. & lib. arb. cap. 17. Quærò vult facere Dei mandatum & non potest, jam quidem habet voluntatem bonam, sed adhuc parvam & invalidam: poterit autem cum magnam habuerit & robustam. Ibid. Parva & imperfecta charitas non deerat Petro, quando dicebat Domino, Animam meam pro te ponam; putabat enim se posse, quod se velle sentiebat. Serm. 106. Promisit se moriturum pro illo; non potuit, nec cum il'a. Serm. 44. de diversis cap. 2. Nondum poterat, quia infirmus erat. Tract. 36. in Joan. Movi pro Christo nondum erant idonei Apostoli, quibus dicebat, Non potestis me sequi modo. Inde primus eorum Petrus, qui hoc jam se posse præsumpserat, aliud expertus est quam putabat. Lib. 2. de pecc. merit. cap. 19. Idcirco Sanctos & fideles suos aliquibus vitiis tardius sanat, ut in his eos minus quam implendæ ex omni parte justitiæ sufficit, delectet bonum, sive cum latet, sive cum etiam manifestum est: ut quantum pertinet ad integerrimam regulam veritatis ejus, non justificetur in conspectu ejus omnis vivens, nec eo ipso vult nos damnabiles esse sed humiles: commendans nobis eandem gratiam suam, ut facilitatem in omnibus asserenti nostrum putemus esse quod ejus est.*

iniquiſſimum ſuggerere non formidat, quod mox ut in gratiam Dei admiſſi ſunt, nequeunt unquam laborare impotentia implendi quodvis mandatum quantumlibet difficile: hoc enim poſito, jam neceſſarium non eſt ut oſtium miſericordiæ pulſent tanquam mendici, ſed ut pro acceptis bonis gratias agant tanquam Phariſæi. Quid, quæſo, magis impium, aut doctrinæ Chriſti magis adverſans? Igitur ut vel monente Chriſto Orationis perſeverantia etiam juſtis eſt neceſſaria, utque aliunde perſpicuum eſt eos qui Deum pro impetranda gratia deprecantur, ut tentationes vincant, in bono perſeverent, & valeant facere quod jubentur, jam habere præcepti implendi voluntatem, ſed deeſſe poteſtatem. Ita & luce clarius eſt, *Aliqua Dei præcepta hominibus juſtis volentibus & conantibus ſecundum præſentes quas habent vires, eſſe impoſſibilia, deeſſe quoque iis gratiam quâ poſſibilia fiant*, ex quo pro *ea impetranda* orare compelluntur.

Quarto probatur propoſitionis veritas ex everſo alioquin totius Chriſtianæ ſalutis fundamento ſoliditſimo: *humilitate*, inquam, & caſti timoris & virtutum omnium cuſtode tutiſſima. Si enim exiſtimas, quod ſemel juſtificatus habes in teipſo ſufficientem gratiam illam Moliniſticam, hoc eſt, præſentiſſimas vires quæ plane ſufficiant, & vitandis venialibus, & exercendis virtutibus, & domandæ concupiſcentiæ, & perſeverandi in gratia, & tentationibus vincendis, quæ omnia ad implenda Dei mandata requiruntur; jam non eſt quod timeas, nec quod in ſtudio humilitatis te tam ſollicite contineas. Quæ enim fundamenta hujus ſanctæ humilitatis, quæ eſt totus & ſinceriſſimus Evangelii ſpiritus?

Procul dubio hæc ſunt. Primum eſt, noſſe & fateri, quod (1) quantumlibet juſti nec paſſum movere poſſumus in via Dei ſine continuo ejus gratiæ auxilio nobis proſus indebito, nec niſi per meram miſericordiam concedendo. Secundum, quod (2) invalidi ſumus vincendis tentationibus ſine ope Dei, qua deficiente nos cadere ſtatim ac vinci neceſſe eſt. Tertium, quod circumferimus nobis metipſis legem peccati, quæ nos omni momento in ſcelus pertraheret, ni valida manu Dei contineretur. Quartum, quod (3) *debemus cum timore & tremore operari ſalutem noſtram, quia Deus eſt qui operatur in nobis velle & perficere pro bona voluntate ſua.* Quintum denique, quod humiliati ſub manu potenti Dei, debemus jugiter in eadem anxietate palpitare, in qua olim ſanctus David, qui quamvis & lætus & gratus pro inſpirata ſibi pietate; *In toto corde meo exquiſivi te*: nihilominus tamen & deſeri timebat, & ni deſereretur orabat, *Ne repellas me à mandatis tuis. Ecce orat* (ait Auguſtinus in Pſalm 118.) *ut adjuvetur ad cuſtodienda mandata Dei. Nam utique hoc eſt, Ne repellas me à mandatis tuis. Quid eſt enim à Deo repelli, niſi non adjuvari?* Aſſignat vero Auguſtinus egregiam rationem: *Mandatis quippe ejus rectis atque ardnis humana non contemperatur infirmitas* (etiam in ſancto & juſto viro qualis erat David) *niſi* (4) *præveniens ejus adjuvet charitas: quos autem non adjuvat, hoc merito perhibetur repellere tanquam flammea framea prohibeantur indigni, ne manum extendant ad arborem vitæ. Quis eſt autem dignus, ex quo per unum hominem peccatum intravit in mundum? ſed indebita Dei miſericordia ſanatur debita noſtra miſeria, &c.*

Hæc ſunt igitur Chriſtianæ humilitatis ſoliditſima fundamenta quæ procul dubio convelluntur, ſi juſtificato nunquam deſunt vires præſentiſſimæ, quibus creſcat in ſalutem, tentationum impetus frangat, concupiſcentiæ furores coerceat, velle & perficere mandata Dei ſibi ipſi operetur, nec expectato novo eoque gratuito & indebito miſerentis Dei adjutorio, pro volentis & currentis proprii arbitrii nutu in juſtitia perſeveret; cur enim timeat, qui hæc poteſt? Cur de ſe humiliter ſentiat, qui hæc quæ poteſt fortiter præſtat?

Certe non jam ipſi, aut pro ipſo dixerit Apoſtolus, *Quis eſt qui te diſcernit? 1 Cor. 4.* Cum enim quod omnibus eſt commune, non ſingules diſcernat a ſingulis, omnibus vero juſtis volentibus & conantibus adſint præſentes vires & auxilia communia quibus (juxta Molinam) ſi volunt mandata impleant, quod pauci impleant, multi non impleant, pauci ſtent, multi cadant, perſeverent pauci, & multi deficiant, non jam per gratiam quæ communis eſt omnibus, pauci a multis diſcernuntur, ſed contra Apoſtolicum dictum, ſeipſos pauci a multis diſcreviſſe dicendi erunt, qui gratia omnibus juſtis communi ſingulariter uſi ſint; & his cum eadem gratia pereuntibus, illi fortiter ſteterint, hoc eſt uno verbo, ſuæ ſalutis æternæ præcipui auctores exiterint.

Nonipſi nec pro ipſo dixerit Apoſtolus, *Quid habes quod non accepiſti? aut quid gloriaris quaſi non acceperis? & qui gloriatur, in Domino glorietur. 1 Cor. 1. & 4.* Cum enim acceperit quod alii, habeat quod non alii, & munitus unico poſſibilitatis præceptorum communi dono, aliis non perſeverantibus ipſe perſeveravit, aliis pereuntibus ipſe coronam aſſecutus ſit, habet quod non accepit, gloriari poteſt in quod non acceperit; & dum gloriatur, habet unde non in Domino, ſed in ſeipſo valeat gloriari.

Non ipſi aut pro ipſo dixerit Apoſtolus, *Non eſt volentis neque currentis, ſed Dei miſerentis. Rom. 9.* Cum, juxta Molinam, omnibus juſtis pari præceptorum facilitate a miſerente Deo, per æquam gratiæ diſpenſationem liberaliter communitis, alii quidem quorum æqualiter miſertus eſt Deus, a præceptorum obſervatione & juſtitiæ ſtatu exciderint, ipſe vero quia voluit & eucurrit, in iis ſervandis perſeveraverit, ſicque non jam gratiæ & miſerationi divinæ debeat, ſed ſuæ ipſius voluntati & induſtriæ adſcribat, quod in ſanctitate perſtiterit, quodque juſtitiæ mercedem promeritus ſit.

Hæc & alia plura divinæ veritatis oracula ab Epiſtolis Pauli delenda erunt, aut ſi ea deleri non liceat, fateatur oportet cum humili David Pſalm 119. *Quiſquis vias mandatorum cucurrit, cucurriſſe ſe non quia voluit, ſed quia ſingulari auxilio gratiæ dilatavit cor ejus* miſericors ille & miſerator Dominus *qui operatur in nobis & velle & perficere*, non pro *volentis & currentis* induſtria, *ſed pro bona voluntate ſua.* Fateatur oportet quiſquis Domino ſuo ſtat, non in communi præceptorum Moliniſtica illa poſſibilitate, quæ juſtis omnibus aſſeritur conceſſa, ſe ſtare; ſed per gratiæ donum ſingulare quo ei poſſibilia fiant, *ſe à Deo diſcerni ab iis qui Domino*

(1) Non ſumus ſufficientes cogitare aliquid, quaſi a nobis, ſed ſufficientia noſtra ex Deo eſt. 2 *ad Cor.* 3.

(2) *Neceſſe eſt ut quo auxiliante vincimus, eo rerum non adjuvante vincamur*, S. Innocentius Papa in ep. ad Pretb. Conc. Carthag.

(3) Scivi quoniam aliter non poſſum eſſe continens niſi Deus det. Sap. c. 8.

(4) Philip. 2.

mino ſuo cadunt, nec quicquam habere ſe quod non ſingulariter acceperit, & de quo non in ſe, ſed *in Domino Deo ſuo debeat gloriari.* Fateatur demum oportet ſibi jugiter timendum, *ut qui ſtat videat ne cadat*, ex quo unde ſtet nequaquam habet, niſi eo miſericorditer largiente qui quem vult indurat & deſerit, *& cui vult miſeretur & tribuit, ſuperbis reſiſtens, humilibus autem dans gratiam.* Igitur verum eſt, & Apoſtolicis dictis optime conſonans, *Aliqua Dei præcepta hominibus juſtis volentibus & conantibus ſecundum præſentes quas habent vires, eſſe impoſſibilia.*

Quinto tandem & ultimo, ad hujus propoſitionis Catholicam veritatem manifeſtandam adduci poſſent ſequentes (utinam non ſic eſſet) experientia & quotidiani juſtorum gemitus, qui dum *quæ volunt bona non agunt, & quæ nolunt mala hæc faciunt*, exclamant cum Apoſtolo, *Infelix ego homo, quis me liberabit de corpore mortis hujus?* Vires itaque ad faciendum quod præcipitur, probant ſe non habere integras, ſed ex ipſa tentatione diviſas, & concupiſcentiis cordis ſui praviſque conſuetudinibus vulnerati, earumque motibus diſtracti, bonum quod volunt non fortiter atque integre volunt, ſed ut Auguſtini verbo utar, *ſemiſanciam* huc atque illuc verſant jactantque voluntatem, parte aſſurgente cum alia parte cadente colluctantem.

Quodque miſerabilius eſt, nec (1) ut plene velint & integre poſſint præ nimio devotionis tepore & ſpiritus ariditate, Deum adjutorem ſuum invocare queunt & orare ut oportet, quo vel ſic confuſi & ipſa confuſione humilitati, *in timore & tremore diſcant operari ſalutem ſuam*, & prudenter intelligant, quod ſalus juſtorum a Domino nedum bonæ voluntatis & boni operis vires tribuente; ſed & ipſam quoque orationis gratiam qua talia poſtulantur, miſericorditer quibus voluerit largiente, & juſte quamvis occulte quibus libuerit ſubtrahente. Quia, ut ait Auguſtinus lib. de dono perſev. c. 23. 'Et hoc 'ipſum eſt donum Dei, ut veraci corde & ſpiritaliter clamemus ad Deum; & multum falluntur qui 'putant eſſe a nobis, non autem dari nobis ut petamus, quæramus, pulſemus: & hoc eſſe dicunt 'quod gratia præceditur merito noſtro, ut ſequatur 'illa, cum accepimus petentes, & invenimus quærentes, aperiturque pulſantibus. Nec volunt intelligere etiam hoc divini muneris eſſe ut oremus, 'hoc eſt, petamus, quæramus atque pulſemus. Accepimus enim Spiritum adoptionis filiorum in quo 'clamamus Abba Pater. *Quod & vidit beatus Ambroſius; ait enim*, Et orare Deum gratiæ ſpiritalis 'eſt, ſicut ſcriptum eſt 1 Cor. 12. Nemo dicit Domi'nus Jeſus niſi in Spiritu ſancto; ipſe ſiquidem eſt 'Spiritus (ait Apoſtolicus Rom. 8.) qui interpellat 'pro nobis gemitibus inenarrabilibus, ſed veraci'bus, quoniam veritas eſt Spiritus, & ipſe eſt Spi'ritus qui ſpirat ubi vult, & ut ſpirat ſpiritum gratiæ 'ubi vult, ſic & ſpiritum orationis & precum ſpirat 'ubi vult, ſicut ſcriptum eſt Zach. 12. Et effundam 'ſuper domum David & ſuper habitatores Hieruſa'lem Spiritum gratiæ & precum.

Igitur ut certum eſt vel experientia teſte, juſtos non raro ſub tentationum pondere gemere, *orare ut non inducantur*, precari *ut liberentur*; imo nec quo hoc ipſum petant, orationis ſpiritum interdum habere; (2) *Sed ſi petunt, non ſic aut tantum quantum res tanta petenda eſt petere.* Denique etiam in tempore tentationis recedere, & ab inchoato juſtitiæ calle miſere excidere, nec in bono perſeverare. Ita & certum eſt, *Aliqua Dei præcepta hominibus juſtis volentibus & conantibus ſecundum præſentes quas habent vires eſſe impoſſibilia: deeſſe quoque iis gratiam qua poſſibilia fiant.* Siquidem ſi adeſſet, nec gemerent quaſi nondum haberent, nec peterent quam jam haberent; nec peccarent dum eam haberent: *Hæc enim gratia à nullo duro corde reſpuitur: ideo quippe tribuitur, ut cordis duritia primitus auferatur.* Auguſt. de prædeſt. Sanct. cap. 8. Et ut ait veritas Joannis 6. *Omnis qui audivit à Patre & didicit, venit ad me*; quid eſt hoc niſi quia nullus per Dei gratiam excitatur qui non obediat? 'Quando ergo 'Pater intus loquitur, auferr cor lapideum, & dat 'cor carneum; ſic quippe facit filios promiſſionis & 'vaſa miſericordiæ quæ præparavit in gloriam. Cur 'ergo non omnes docet, niſi quia omnes quos do'cet, miſericordia docet? quos autem non docet, ju'dicio non docet, quoniam cujus vult miſeretur, & 'quem vult indurat: ſed miſeretur bonum tribuens, 'obdurat digna retribuens. Aug. ibid.

Subſcribat demum D. Thomas toti huic doctrinæ in 2. 2. q. 2. a. 5. ad 1. ſic habet: Ad multa te'netur homo ad quæ non poteſt ſine gratia reparan'te, ſicut ad diligendum Deum & proximum (hoc 'eſt, ad præcepta Dei ſervanda quæ in dilectione 'Dei & proximi tenentur) &c. his enim duobus 'mandatis, aiebat Chriſtus, tota lex pendet, &c. Et 'ſimiliter ad credendum articulos fidei; ſed tamen 'hoc poteſt cum auxilio gratiæ, quod quidem auxi'lium quibuſcunque divinitus datur, miſericorditer 'datur: quibus autem non datur, ex juſtitia non da'tur in pœnam præcedentis peccati, ſaltem originali, ut dicit Auguſtinus in lib. de corr. & grat. cap. 11. Ergo ex mente D. Thomæ ut præcepta non ſunt poſſibilia homini ſine auxilio gratiæ, utque hoc auxilium nulli debitum, non omnibus miſericorditer datur, ſed aliquibus juſte ſubtrahitur; 'Sic nec iis qui'bus ſubtrahitur aut non datur, erunt præcepta Dei 'poſſibilia ſecundum vires præſentes quas habent, 'quamvis velint & quamvis conentur.

CAPUT V.

Solvuntur objectiones initio propoſitæ.

OBjicitur primo affinitas propoſitionis controverſæ cum doctrina Calvini. Sed ineptiam quidem objectionis video, affinitatem vero quam objicit nullam video. Negat Calvinus præcepta Dei eſſe poſſibilia etiam cum gratiæ divinæ auxilio. Negat propoſitio eſſe poſſibilia ſine gratiæ auxilio, quod non ſemper adeſt. Quæ in his affinitas?

Objicitur ſecundo canon 11. ſeſſ. 6. Conc. Trid. *Si quis dixerit Dei præcepta homini etiam juſtificato & ſub gratia conſtituto eſſe ad obſervandum impoſſibilia; anathema ſit.* Reſpondet Bellarminus lib. 4. de juſtificatione cap. 10. damnari a Concilio præfatam hæreſim Calvini & Lutheri, abſolutam præceptorum impoſſibilitatem aſſerentium, quæ nec per gratiæ auxilium poſſit ſuperari. Ut ergo hujus

(1) *Aug. lib. 1. qq. ad Simplician. q. 2. Nonne aliquando ipſa oratio noſtra ſic tepida eſt, vel potius frigida, penè nulla, imo interdum ita nulla ut neque hoc in nobis cum dolore advertimus? Quia ſi hoc vel dolemus, jam oramus. Quid ergo aliud oſtenditur nobis, niſi quia & petere & credere & pulſare ille concedit qui ut faciamus jubet?*

(2) *Aug. lib. de nat. & grat. cap. 17.*

pestiferæ assertionis nulla cum propositione controversa affinitas, sed recessus immensus; ita nec per damnationem illius quidquam illo canone actum est contra propositionis controversiæ saluberrimam veritatem.

Objicitur (1) tertio Augustinus lib. 3. de nat. & grat. c. 69. dicens: *Firmissime credi Deum justum & bonum impossibilia non potuisse præcipere.* Respondeo primo, Quod cum Augustini dictum sit universale & congruat omnibus hominibus quibus a Deo imposita præcepta, haud dubie nihil facit contra propositionem controversam, nisi simul velis, aut quod possint impleri mandata sine gratia Christi, ut docebat Pelagius; aut mandata Dei non obligent infideles, quæ esset nova hæresis tam rationi quam fidei adversans; aut quod gratia Christi nunquam desit aut obduratis & excæcatis aut infidelibus, ex quo sine illa Deus eis præciperet impossibilia, & quod hodie quæritur definiendum a Sede Apostolica, de solis hominibus justis volentibus & conantibus, quæratur paulo post & pro impiis, excæcatis, obduratis, aut etiam infidelibus, quibus æque ac justis Molina ejusque discipuli suam illam gratiam sufficientem præsentissimam ubique contendunt contra manifestissima Scripturæ testimonia & perpetua D. Augustini contra Pelagianos asserta. Igitur respondeo secundo, non esse Augustini mentem, quod præcepta Dei possibilia sint homini in omni statu aut momento, dum dixit, *Deum justum & bonum nihil impossibile homini præcipere*; sed hoc voluit, quod mox subjunxit, *Admoneri nos eo ipso & in facilibus quid agamus, & in difficilibus quid petamus.* Hæc enim ejus constans & millies repetita contra Pelagianos assertio: *Deum præcipere homini quod ex natura viribus & voluntatis depravatione præstare nequit, ut expertus homo suam infirmitatem, medicum quærat liberatorem & gratiam postulet adjutricem.*

Objicitur quarto idem Augustinus de hæresi contra Manich. cap. 3. dicens, *Omnes homines posse se convertere ad Dei præcepta observanda si velint.* Sed hanc ipsam objectionem solvit Augustinus lib. Retract. c. 10. ubi quæ loco citato adversus Manichæos dixerat replicans, & ne Pelagiani his se communirent, præcavens, sic ait: *Quod vere dixi posse omnes homines mandata servare si velint, non existiment novi hæretici Pelagiani secundum eos esse dictum. Verum est enim omnino, & tantum augetur munere charitatis, ut possint, ille enim facit ut velimus bonum de quo dictum est, à Domino gressus hominis dirigentur, & viam ejus volet. Psalm. 36. Hoc autem ibi ideo non dixi, quoniam præsenti quæ contra Manichæos tunc versabatur quæstioni necessarium non erat.*

(1) *Assertio 4. Molinistica inter alias plures quas sub anno 1586. & 1588. Academia Lovaniensis & Duacensis tanquam fidei Christianæ adversas celebri & docta censura expunxerunt, sic habet:* Indurati & excæcati habent sufficiens auxilium ex parte Dei ut convertantur. Item omnes infideles semper & ubique habent sufficiens auxilium ex parte Dei.

Censura Duacensis sic habet: Rejicienda est penitus tota hæc assertio, velut plurimum detrahens beneficio singularis illius gratiæ Christi quæ non omnibus est communis, & tamen omnibus ad conversionem & salutem est necessaria. Quantum autem tota assertionis doctrina dissonet a sensu sacræ Scripturæ, ostendunt ea loca in quibus legitur quosdam non tantum deseri a Deo ac dimitti secundum vias suas, & secundum desideria cordis sui, verum etiam obdurari & obcæcari: Ideoque quod ad præsentem eorum attinet dispositionem, credere & benefacere non posse quosdam, item traditos in passiones ignominiæ & in reprobum sensum. Quibus quidem omnibus velle tribuere auxilium sufficiens ad conversionem & salutem ex parte Dei, nimis absurdum est, cum ejusmodi dimissio, desertio, obduratio, excæcatio, & traditio significent auxilii necessarii negationem vel subtractionem. Ita *censura Duacensis.*

Epilogus & conclusio.

PRopositio itaque controversa ut in malis quos patitur sensibus jam satis per sacri Concilii Trident. anathematismos contra Calvinum & Lutherum dejecta & prostrata, nullius Theologi Catholici malo favore suscitatur; ita & in bonis quos habet sensibus tota est extra censuram. Stabilitur enim ab eodem sacro Concilio, docetur ab Augustino, confirmatur a Thoma, defenditur a Thomistis, jugi & insuperabili orationum necessitate adstruitur, Christianæ humilitatis solidissima basi roboratur, piis & quotidianis justorum suspiriis exprimitur, & tam tota Pauli Apostoli cohæret sententiis, ut non nisi per spreta & contempta tam authentica veritatis testimonia valeat condemnari.

Si secus fiat (quod avertat Deus) jam in hac una hujus propositionis censura, tota de Christi gratia medicinali antiquissimæ saluberrimæque Theologiæ fidei moles dejicitur, hominum discretio hominibus adscribitur; humanis meritis electio divina subjicitur; stupor Pauli circa prædestinationis Sanctorum inscrutabilitatem non rei profunditati, sed stupentis imbecillitati deputatur; versatilis & pedisequæ gratiæ omnibus retro seculis (si Molinæ (2) credimus) nova & inaudita doctrina consecratur; per versatilem hanc gratiam olim acerrime in Pelagianos impugnatam, hodie admissam, versatilis Ecclesiæ fides, hoc est, non fides declaratur; Ecclesia tota quæ erranti in caligine Augustino per mille ducentos & amplius annos, in materia gratiæ constantissime subscripsit, caliginis quoque & erroris, quam solus depulerit Molina, arguitur; Et ut uno verbo concludam, non aliud agendum supererit, quam quod & Augustinus Ecclesiæ Doctorum sublimior, & Paulus Gentium Apostolus, quorum in causa divinæ gratiæ & prædestinationis una eademque sententia, una prædicatio, ut prava dogmata quibus Ecclesiæ tamdiu illuserunt, in ordinem redigantur, quodque novum orbis lumen Ludovicus Molina, qui, ut ipse gloriatur, horum discussit caligines & vicit ignorantias, victorum spolia detrahat, cum Principibus deinceps sedeat & solium gloriæ teneat; atque pro Augustino a suo Doctoratu dejecto, pro Paulo a suo Apostolatu depositio, Molina Doctor Ecclesiæ designetur primarius, Molina nuncupetur Apostolus; huic expectatissimo festo miris in Molinam encomiis, diris in Augustinum strophis & sacrilegis in Paulum blasphemiis, velut sanctioribus præludiis præcinunt Molinistæ: (3) dieique eis lætâ quam expectant prope advenerit, si quod ab Augustino alienissimum, quod a Paulo dissentaneum, sed Molinæ cerebro acceptissimum, ad Molinistarum instantias contingat approbari: *Adesse omni momento omnibus justis volentibus & conan-*

(2) *Theophilus Raynaudus in Heliotheca sect. 2. serie 1. c. 5. post abunde laudatum Molinam celebrat dictum Joannis de ea efferse prolatum disp. 48. select. num. 48. Molina* Magister magistrorum est, cujus scripta tam in disputationibus scholasticis quam ad mores attinentibus lucem absconditis rebus emiserunt.

(3) *Nam de gratia sufficienti remota, qualem Thomistæ & Bellarminus docent, nulla hic controversia.*

tibus

tibus præsentes vires cumulatissimas, proximas & immediatas ad opus, quibus tentationes quantumcunque graves, exsufflent, martyria quævis atrocia fortiter sustineant, & præcepta Dei quamvis ardua & difficilia alacriter impleant.

The second Writing.

II. PROPOSITIO CONTROVERSA.

Interiori gratiæ in statu naturæ lapsæ nunquam resistitur.

CAPUT. I.

Secernuntur prævi Propositionis sensus à legitimo, & removetur quæsita à Molinistis æquivocationis occasio.

VOlunt Sorbonici Molinistæ hanc damnari propositionem. Damnetur quidem, sed distincta damnetur, ut in quo sensu damnata fuerit, in quo sensu indemnata remanserit, clare intelligatur. Interiores quippe gratiæ multæ sunt; interior est gratia habitualis, interior gratia est charitas, interior gratia est spes, interior gratia est fides, et interiores gratiæ sunt quotquot virtutum infusarum habitus habitualem gratiam comitantur. Quis neget his omnibus interioribus gratiis sæpe resisti, quas etiam sæpe constat expelli? Rursum interiores gratiæ sunt mentis illuminationes a Deo sæpius immissæ, ab homine sæpe repulsæ. De his omnibus, ut de exterioribus gratiæ auxiliis, lege, Prophetiis, Prædicationibus, promissis, comminationibus, suasionibus et correptionibus, dicebat Stephanus (1) Indæis, *Vos semper Spiritui sancto resistitis*; et Paulus (2) Corinthiis, *Hortamur vos ne in vacuum gratiam Dei recipiatis.* Præfatas omnes gratias interiores continet universalissimum et plane æquivocum INTERIORIS GRATIÆ nomen quod in propositione ponitur; ut certo certius sit et citra omnem controversiam indubitatum, præfatam propositionem secundum quod hujusmodi interiores gratias sub sua universalitate comprehendit, non tam esse damnandam, quam omnium Theologorum consensu damnatissimam asserendam. Quid ergo eam Molinista damnari postulant, quam nemo sanæ mentis dubitat esse damnatam?

Certe cum inter Molinistas et sanctorum Augustini et Thomæ Discipulos tota in materia de gratia disceptatio sit circa gratiæ efficaciam, (in hoc quod dicunt Thomistæ, omne auxilium gratiæ motricis prout venit a Deo esse efficax, et humanas sibi subdere voluntates: Dicunt vero Molinistæ, nullum esse ex sua natura efficax, sed quodcunque indifferens et humanæ pedissequum voluntatis) oportuerat omnino Molinistas (si non fucum et fraudem meditabantur) *efficacitatis gratiæ* in hac propositione imprimis meminisse, quo attingeretur nodus controversiæ, nec aliquis ambiguitatis subesset locus.

Oportuerat rursum *resistentiæ* significatum clarius expressisse. Cum enim resistentia alia sit invalida, qua frustra contranitimur: alia validissima, qua id cui contranitimur omnimode impedimus: Debuit explicari resistentiæ qualitas ad tollendam æquivocationem, quandoquidem non de quacunque, sed de resistentia ultimo modo dicta, proprie ambigitur in hac controversia. Et tam ipse Jansenius, quam Augustinus, Thomas, eorumque discipuli, quibus sub Jansenii odioso nomine infertur bellum, admittunt passim, quandiu sumus in corpore mortis hujus, concupiscentiæ et legis membrorum adversus Dei gratiam et legem mentis contumaciissimam pugnam. Admittunt pravorum desideriorum carnis adversus victricis gratiæ divinos impulsus, conatum et resistentiam: sed talem tamen quæ gratiæ Dei efficacis *victrices delectationes* non impediat, aut inspirationem *flagrantissimæ & luminosissimæ charitatis* non præfocet aut extinguat.

Igitur ut sine fuco et fraude ac sine insidiarum suspicione procederetur, debuerant Molinistæ sub his verbis articulum controversum proposuisse Sedi Apostolicæ; *Gratia Christi tam est efficax, quod in statu naturæ lapsæ nunquam ei ita resistitur, quin hæc suum ad quem proxime & immediate a Deo destinatur effectum infallibiliter operetur:* vel brevius, *Nulla prorsus Christi gratia effectu suo caret:* vel adhuc clarius, *Omnis Christi gratia etiam sufficiens est efficax pro effectu ad quem datur.*

Non placuere Molinistis controversæ difficultatis ram sinceræ et claræ expressiones, ut quæ parum favissent eorum fini, et nimia sui luce eorum artes dissipassent. Intererat nimirum eorum scopo ut æquivoca propositio, quæ in suo latissimo significato has omnes complectitur, ex aliis quas etiam continet intolerabiles et manifeste falsas, indistincta damnaretur: ut mox indistinctæ damnationis calumnia ad has quoque trahi posset. Jamque eis liceret probabiliter apud imperitos fingere, quod propositio sub nomine Jansenii delata, et in odium Jansenii damnata, fuisset quoque damnata in sensu Jansenii, hoc est, Thomæ et Augustini. Ideoque explosam a Sede Apostolica gratiam Christi efficacem cui nunquam resistitur, admissam et celebratam gratiam Molinæ sufficientem cui sæpe resistitur et semper resisti potest; tales a Sede Apostolica quærere definitiones, non est quærere pacem Ecclesiæ, sed est, per delusam Petri Sedem, nova bella et majores turbas in Ecclesia Dei perverse excitare.

Tenemus, spero, captas vulpeculas quæ demoliuntur vineam Domini Sabaoth. Apprehendimus sapientes in astutia eorum, et consilia eorum dissipavimus; dum disjectis nebulis æquivocationum, quas in oculos Sedis Apostolicæ nitebantur obfundere, distinximus pravos et ad præsentium disputationum causam prorsus inutiles sensus, a germano propositionis sensu, qui apicem quæstionis unice tangens, unicus proponi debuerat. Superest ut ostendamus hunc tanquam Augustinianum et Thomisticum, hoc est, fidei antiquæ sinceriissimum esse extra censuram, nec sub Jansenii nomine quasi ex proscripti jam auctoris præjudicio in damnationem compelli posse.

Cæterum qui Jansenium nomino, et Jansenium tueor, tam sum Jansenista quam sum Mahometanus; antiquus sum in Schola Evangelica et Augustini et Thomæ discipulus, qui ita Augustinum & Thomam in Iansenio defendo, ut Evangelium defendere-mi Alchorano. Haber Alchoranus quatuor E-

(1) *Act. c. 7.*
(2) *2 Cor. c. 6.*

vangelicas veritates, unitatem Numinis, Christi ex Virgine nativitatem, mortuorum resurrectionem, & futurum judicium, has ut in Evangelio defenderem, sic defenderem in Alchorano, quia ut veræ sunt in Evangelio, sic veræ sunt in Alchorano, quamvis non ex Alchorano suæ infallibilitatis habeant testimonium, cui si detrahi posset, detraheretur per Alchoranum; sic dum Jansenium allego, aut Jansenium protego, non Jansenii partes ago, sed partes Augustini, sed partes Thomæ, sed partes veritatis, quæ *cum exhalatio quædam sit & vapor charitatis æternæ*, tam non in ore aut proscripti Jansenii, aut exsecrandi Mahometis, quidquam perdit de sua veritate, quam nec solares radii quidquam interquilinio de sua puritate.

Igitur quoties occurrerit, Jansenium producam, non in Jansenii patrocinium, sed ne (quod quærunt Molinistæ) ex damnatis quæ falso ab eis allegantur, Jansenii sententiis, contingat sustinere calumniam Augustini & Thomæ & antiquæ fidei salubertimas veritates, cum quibus non raro Jansenius concordat.

Caput. II.

Gratia Christi tam est efficax, quod in statu naturæ lapsæ nunquam ei resistitur, quin hæc suum infallibiliter operetur effectum.

Gratiæ quidem adversari & resistere etiam in hominibus justis concupiscentiam, a nemine ambigitur. Sed ita adversari aut resistere, ut ejus effectus impediat, ad quos ex decreto Dei efficaci ordinatur, falsissimum est.

Primo enim hanc veritatem ut Augustini indubitatam, hoc est, hæreditariæ fidei doctrinæ sinceriſſimam novit Clemens VIII. qui in hoc sexto scripto sui nominis subscriptione roborato & a se tradito Congregationi de Auxiliis die 9 Julii 1603. inter quindecim quos continebat articulos, tres sequentes inseruit. Quintus est: *Hæc gratia habet suam efficaciam ab omnipotentia Dei & a dominio quod summa Majestas habet in hominum voluntates, sicut in cætera omnia quæ sub cælo sunt secundum S. Augustinum.* Sextus est: *Per hanc gratiam secundum Augustinum agit Deus omnipotens in cordibus hominum motum voluntatis eorum, faciendo ex nolentibus volentes, ex repugnantibus consentientes, ex oppugnantibus amantes.* Decimus tandem: *Effectus hujus gratiæ efficacis secundum S. Augustinum est certus & infallibilis.* Hoc novit, hoc censuit, hoc tradidit Congregationi de Auxiliis summus Pontifex Clemens.

Norunt, & hoc ipsum censuerunt sapientissimi ejusdem Congregationis Consultores, qui in prima Congregatione sub Paulo V. habita die 20 Septemb. 1605. auditis super præfato scripto Clementis VIII. disputationibus P. Bastidæ Jesuitæ & P. Thomæ de Lemos Dominicani, & examinatis etiam per se S. Augustini auctoritatibus ab ipso Clemente VIII. ad cujusque articuli probationem adductis, in sequenti Congregatione concluserunt, eam esse germanissimam D. Augustini mentem, quam Clemens VIII. summus Pontifex ex multis hujus sancti Doctoris locis in singulis quindecim articulis suo scripto proposuerat.

Cum ergo ex Augustini placito a Clemente & Paulo summis Pontificibus eorumque selectissimis Consultoribus recognito, *Gratia Christi suam efficaciam sortiatur* non a creati arbitrii nutu & cooperatione, ut volunt Molinistæ, *sed ab ipsa omnipotentia Dei & supremo dominio quod summa divina Majestas habet in hominum voluntates*, ut habet quintus articulus: Cumque per hanc *gratiam Deus omnipotens agat in cordibus hominum motum voluntatis eorum*, ut habet sextus articulus, sequitur evidenter, quod, ut nihil resistit potestati & actioni Dei, sic nec aliqua voluntas creata resistat ejus gratiæ efficaci: sed quod (ut habet decimus articulus) *effectus hujus gratiæ efficacis sit certus & infallibilis*; quodque consequenter *gratia Christi efficaci in statu naturæ lapsæ nunquam resistitur*, quæ est propositio controversa.

Secundo, tam reciprocantur apud Augustinum, gratia Dei & voluntatis creatæ bona operatio, ut (quod de causa & effectu docent Philosophi) convertibiles sint, & a se mutuo inseparabiles: adeo ut quemadmodum ex gratia data mox sequitur bona operatio, sic ex defectu bonæ operationis inferri certissime possit gratia denegata. Uterque iste arguendi modus & affirmativus & negativus tam est in hac materia apud Augustinum frequens, ut pene superfluum sit loca adduxisse.

Ex multis tamen pauca adduco. Imprimis lib. de gratia Christi cap. 45. citat Ambrosium dicentem: *Negavit primo Petrus, & non flevit, quia non respexerat Dominus: negavit tertio, respexit Jesus, & flevit amarissime Petrus.*

Deinde lib. 1 qq. ad Simplician. q. 2. Illud autem nescio quomodo dicatur frustra Deum misereri, nisi nos velimus: si enim Deus miseretur, jam volumus; ad eamdem quippe misericordiam pertinet ut velimus; nullius ergo frustra misereretur.

Lib. de grat. Christi c. 13. ubi ex professo totum illud opus disputat contra Pelagianos de adjutorio medicinalis gratiæ, hoc est gratiæ Christianæ, adeoque veræ gratiæ quæ per crucem Christi humano generi revelata atque donata est, ita definitive loquitur: *Qui novit quid est quod fieri debeat & non facit, nondum a Deo didicit secundum gratiam, sed secundum legem; non secundum spiritum, sed secundum literam; quamvis multa quod imperat lex, facere videantur timore pœnæ, non amore justitiæ, quam dixit Apostolus justitiam tuam quæ est ex lege, tanquam sit imperata & non data.*

Ibidem cap. 14. De isto docendi modo (*nempe per gratiam*) etiam Dominus ait: Omnis qui audivit a Patre meo & didicit, venit ad me: qui ergo non venerit, non de illo recte dicitur, audivit quidem & didicit sibi esse veniendum, sed facere non vult quod didicit. Prorsus non recte dicitur de isto modo docendi, quo per gratiam docet Deus; si enim, sicut veritas loquitur, omnis qui didicit, venit, quisquis non venit, profecto non didicit.

Et in lib. de prædest. Sanct. cap. 8. fusissime eamdem probat veritatem ex eodem Evangelii loco: Concludimus demum, *Quod si & illos quibus stultitia est verbum crucis, ut ad Christum venirent, docere voluisset, procul dubio venirent & ipsi: non enim fallit aut fallitur, qui ait, Omnis qui audivit a Patre & didicit, venit ad me. Absit ergo ut quisquam*

quam non veniat qui a Patre audivit & didicit. Et rursum instantius & inculcatius: *Qui ergo credunt Prædicatore forinsecus insonante, intus a Patre audiunt atque discunt. Qui autem non credunt, foris audiunt, intus non audiunt neque discunt, hoc est, illis datur ut credant, istis non datur.*

Poteramne fortius D. Augustinus veritatem controversiæ propositionis expressisse, & inculcasse quod gratiæ Christi in statu naturæ lapsæ nunquam resistitur? Adducerem & plura alia ipsius veritatis argumenta & testimonia Augustini, ni quæ jam sunt adducta, essent luculentiora quam quæ ullo artificii aut tergiversationis fuco obscurari queant. Adducerem & omnium D. Augustini discipulorum, hoc est, omnium utique ad Molinam & Patrum & Scholarum, & totius Ecclesiæ Catholicæ conformes sententias, ni una instar omnium sufficeret D. Thomæ Aquinatis, quam submitto, sinceriſſima & repetitia ad hanc doctrinam subscriptio.

Subscribit certe D. Thomas Augustino manifestissime, cum 1 2. q. 98. a. 4 ad 2, ultimo relatum a nobis ex lib. de prædest. Sanct. c 8. Augustini sententiam & citat & celebrat. Rursum 2 2, q. 10. a. 4 ad 3, dum docet, *Impossibile esse eum non moveri quem Spiritus Sanctus movere velit, &c.* Rursum dum ait 2 2, q. 24, a. 11? *Tripliciter possumus considerare charitatem, uno modo ex parte Spiritus Sancti moventis animum ad diligendum Deum, & ex hac parte charitas imperabilitatem habet ex virtute Spiritus Sancti, qui infallibiliter operatur quodcunque voluerit, unde impossibile est hæc duo simul esse vera, quod Spiritus Sanctus velit aliquem movere ad actum charitatis, & quod ipse charitatem amittat peccando.* En igitur gratiæ efficaciam ex Angelici Doctoris testimonio infallibiliter operantem! En gratiæ energiam indeclinabiliter agentem, non ex præviſione aut præscientia consensuræ voluntatis, ut nugantur Molinistæ, *sed ab omnipotentia Dei* (ut Clemens VIII. ex Augustino) *& ex virtute Spiritus Sancti* (ut loquitur Thomas) *qui adeo infallibiliter operatur quodcunque voluerit, ut impossibile sit* (Molinistæ! ubi quæso indifferentia sensus compositi?) *eum non moveri quem ipse movere voluerit.*

Hæc D. Thomæ Aquinatis oracula manifestæ sunt subscriptiones ad prælegatam S. Augustini doctrinam, de inseparabilitate gratiæ Dei & boni operis nostri, & plene relabuntur in illud aliud dictum Augustini de prædest. Sanct. cap. 8. *Hæc gratia quæ occulte humanis cordibus Divina largitate tribuitur, a nullo duro corde respuitur, ideoque tribuitur ut cordis duritia primitus auferatur.* Et rursum in illud de corrept. & grat. cap. 14. *Deo volenti salvum facere, nullum humanum resistit arbitrium.* Ut post hæc liceat nobis tuto concludere, non amplius posse dubitari quin verum & verissimum sit, quod in hoc sensu interiori gratiæ Christi in statu naturæ lapsæ nunquam resistitur.

Caput. III.

Omnem Christi gratiam secundum Augustini & Thomæ Discipulos esse efficacem, & nullam prorsus suo carere effectu.

Quid ergo? sufficientem gratiam negant? nequaquam. Sed ne recedant a principiis in Augustino & Thoma notissimis, quibus (1) *impossibile est cum non moveri quem Spiritus Sanctus movere velit, & eum qui discit per gratiam, non agere omnino quidquid agendum didicerit.* Docent uno ore, quod quamvis ea gratia quam sufficientem appellant, inefficax sit ad plenum illud opus ad quod dicitur esse sufficiens, est tamen plenissime & cumulatissime efficax ad actum proximum & immediatum, ad quem a Deo datur & destinatur. Ita Medina 1 2. q. 109 a. 10, circa finem, & communiter recentiores Thomistæ apud Didacum Alvarem lib. 8. de Auxiliis disp. 80. per totam.

Exemplificat Alvares suum & Thomistarum commune dictum in auxilio sufficienti ad actum fidei, quod licet sit inefficax ad credendum, producit tamen inefficaciter in homine pias cogitationes & notitias credendorum, vel pia desideria & velleitates habendæ fidei, & alios hujusmodi actus imperfectos, qui regulariter loquendo antecedunt assensum fidei; similiter in auxilio sufficienti ad actum contritionis, quod quantumvis inefficax ad ipsam contritionem in homine formandam, producit tamen in ipso efficaciter consideracionem pœnarum inferni, bonitatis Divinæ, vel turpitudinis peccati, vel attritionem, vel displicentiam sui status, vel priam velleitatem veræ conversionis in Deum, aut alios hujusmodi actus imperfectos, qui ad perfectam contritionem sunt prævii & præparatorii.

Probat suam hanc sententiam sic explicatam ex illo Isa. 55. *Quomodo descendit imber & nix de cælo, & illuc ultra non revertitur, sed inebriat terram & infundit eam, & germinare eam facit, & dat semen serenti & panem comedenti: sic erit verbum meum quod egredietur de ore meo, non revertetur ad me vacuum, sed faciet quæcunque volui & prosperabitur in his ad quæ misi illud.* Quibus verbis significatur vocationem internam, qua Deus illuminat animam, vacuam non esse, aut sine fructu: sed semper habere in homine aliquem effectum, illum videlicet quem Deus absolute vult ut habeat, quamvis eadem vocatio interior comparatione actus perfecti ad quem ultimate ex voluntate Dei antecedente ordinabatur, sit solum sufficiens.

Probat secundo, quoniam auxilium actuale nunquam reperitur in intellectu hominis aut voluntate, absque operatione ejusdem intellectus & voluntatis, cum in hoc distinguatur auxilium actuale ab habituali, quod habitus est aliquid permanens in anima, etiam quando nihil operatur: auxilium autem actuale est aliquid fluens, sicut & ipsa operatio, unde & cum ipsa operatione transit: Ergo auxilium sufficiens actuale semper habet conjunctam aliquam operationem quam producit: Ergo respectu ejus-

(1) *D. Th. 2. 2. q. 10. a. 4. ad 3.*
D. Aug. lib. de grat. Christi c. 13.

dem

dem operationis tale auxilium erit efficax, quamvis comparatione ulterioris actus perfecti ad quem ultimate ordinabatur, sit solum sufficiens.

Probat tertio, nam Deus per auxilium sufficiens excitat animam, & anima nec per impossibile excitatur formaliter nisi per actum vitalem a se elicitum, cum ejusmodi excitatio sit vitalis, quæ sine actu vitali fieri non potest: Ergo auxilium sufficiens semper producit in homine aliquem actum vitalem saltem indeliberatum: Ergo comparatione illius tale auxilium est semper efficax.

Probat quarto, quia implicat contradictorium, quod Deus actualiter moveat animam, & anima non moveatur actualiter, cum movens & motum sint correlativa: sed per auxilium sufficiens actuale Deus movet animam; Ergo anima movetur actualiter: ergo per aliquem actum a se elicitum; anima enim nunquam movetur actualiter nisi eliciendo aliquem actum: ergo auxilium sufficiens erit semper efficax comparatione illius actus.

Omitto alias rationes Theologicas a Didaco Alvarez adductas quæ in eo videri possunt. Et solum addo Roberti Cardinalis Bellarmini suffragium, qui, ut gratiam sufficientem Molinisticam constanter ubique rejicit tanquam Scripturis contrariam, Augustino inimicam, & mysterii prædestinationis penitus destructivam, ac salutem hominis non Deo sed homini adscribentem; gratiam vero sufficientem Thomistarum ubique complectitur, ita et cum Thomistis in hoc puncto de quo agimus, evidenter concordat, et eodem modo quo Didacum Alvarez audivimus, ratiocinatur. Lib. etenim 2 de grat. et lib. arb. c. 6, ubi retulit quosdam dicentes (hi sunt Molinistæ) *gratiam Dei semper adesse, & Deum perpetuo pulsare ad ostium cordis, & peccatores vocare, sed eos aliis rebus intentos, non percipere vocationem Dei:* Subdit statim, *Hoc assertum manifestissime cum ipso experimento pugnare. Nam cum vocatio*, inquit, *pulsus, tractus, ille excitatio Dei, sit actio nostra, quamvis non libera, nimirum bona cogitatio, bonumque desiderium repente ac divinitus immissum: Quomodo fieri potest, ut non sentiatur a nobis, si sit non solum in nobis, sed etiam a nobis?*

Ex quibus verbis evidentissimum est juxta Bellarminum, quod quia gratia sufficiens in nobis semper producit bonam aliquam operationem, sit consequenter efficax ad illam producendam. Quodque ex consequenti, nulla sit gratia sufficiens quæ non sit absolute efficax ad opus proximum et immediatum ad quod a Deo destinatur, quamvis eadem sit inefficax ad actum ulteriorem.

Caput. IV.

Jansenium nihil docuisse in hac materia quam quod docuere Augustini & Thomæ discipuli.

Efficacissima gratia natura declaratur (a Jansenio) ex eo quod nullo prorsus offactu suo careat, sed eum in omnibus quibus datur, infallibiliter operatur. Est hic et titulus et scopus totius capitis 23. lib. 2 de gratia Christi Salvatoris, a quo qui per latus Jansenii Augustinum et Thomistas impetunt, occasionem sumpsere formandæ sibi propositionis quam Jansenii esse dicerent, & quasi ex prædamnati jam auctoris infamia, damnatam tacite, damnandam publice postularent, *Interiori gratia in statu naturæ lapsæ nunquam resisti.*

Imprimis non per æquivocas hujusmodi locutiones mentem suam Jansenius celat, sed aperte loquitur, clare se explicat, non de quacunque gratia sermonem instituit, de sola gratia actuali, quam toto illo volumine pertractat, se loqui manifestat, ut sane Molinistæ, non se de quæsito in Sedem Apostolicam dolo, non se de meditata in ipsam veritatem calumnia valeant excusare, dum auctoris verba commutant, eaque sub tam vaga expressione producunt; quod ex prima inspectione sit sensus propositionis ambiguus, qui in ipso auctore cui illam adscribunt, est plane apertissimus: sit propositio partim vera, partim falsa, quæ prout in prætenso auctore suo est tota cautissima.

Secundo, non utitur Jansenius verbo *resistendi*, quasi vero cesset in hac vita & corpore mortis hujus pugna concupiscentiæ adversus spiritum, nec quidquam id nobis superfit dum vivimus ab hac gratia edomandum. Contrarium docet prorsus Jansenius, contrarium ex Augustino millies ostendit, nec aliud asserit, nisi quod quantacunque sit concupiscentiæ renitentia & carnis lucta, nunquam tamen ita gratiæ prævalet, quin hæc suum consequatur effectum, & omnem contrarium repugnantemque frangat conatum, *delectatione victrici*, ut loquitur Augustinus.

Tertio, nequaquam docet Jansenius omnem gratiam esse cumulate efficacem ad plenum opus, quasi vero inefficaces ad illud excludat gratias, quas Thomistæ vocant sufficientes. Imo qui sufficientes gratias Bellarmini & Thomistarum se nullatenus impugnare protestatur, *judicans nec Augustinum ipsum in iis admittendis fore difficilem*: sic eas sublata gratiæ efficacis appellatione complectitur, quod quæ respective ad ipsum totum & perfectum opus invalidæ sunt & inefficaces, sint tamen absolutæ & simpliciter efficaces ad opus proximum & immediatum, ad quod decreto Dei absoluto destinantur & pro quo a Deo conferuntur.

An vera sint quæ de mente Jansenii refero, dicat ipse Jansenius: Non moveat quemquam, (*inquit tomus 3 de gratia Christi salvatoris cap.* 27.) quod constet multos divinitus mente collustrari, imo vero & in ipsa voluntate motibus divinæ gratiæ percelli, qui tamen ab ejus interna suasione & inclinatione dissentiunt, ut propterea falsum putet gratiam in eo cui datur, semper operari effectum ob quem datur. Considerandum est enim multiplices esse divinæ gratiæ effectus sicut & voluntatis: est enim velle perfectum, & est imperfectum quod velleitatem appellare solent; & hoc ipsum diversos gradus habet, donec ad ipsam primam tenuissimamque boni complacentiam veniatur: hæc ergo primus est cœlestis ipsius roris effectus, quem ut minimum in omnibus operatur, in quibus eum infundit Deus. Nam quemadmodum inundatio divinæ gratiæ totam hominis voluntatem secum instar impetuosi cujusdam torrentis rapit, sic ut omnia cordis humani retinacula, quibus terrenis rebus irretitur, velut violenta quadam tempestate disrumpat: ita lenis ille velut auræ tenuis afflatus, complacentiam quandam voluntatis tenuissimam rei tam pulchræ, quæ simul objicitur contemplanda, contemperatam suaviter impetrat, & celerrime quasi furtim post se rapit. Hæc igitur gratia, quamvis non sufficiat ut homo mandatum Dei operetur, ut Deum super omnia diligat, ut sperer,

'speret, ut oret, ut credat, ad hoc tamen facit 'aliquid & efficax est, ut istarum vel alterius cujus'dam cælestis rei, liberas quasdam non voluntates, 'sed velleitates vel complacentias excitet, quas, 'nisi divinitus infundantur, obtinere humana po'testate nemo potest. Sic videmus plurimos qui 'necdum ab immunditiis carnis se continere pos'sunt, vehementer tamen optare continentiam: 'cujusmodi vota divinæ gratiæ sunt munera, & ma'joris gratiæ provocativa, quamvis nullo modo 'veræ perfectæque continentiæ comparanda sint.

Hactenus Jansenius, ex cujus verbis probatum relinquitur, nihil eum circa controversam propositionem quæ ei adscribitur, & circa hanc cujuscumque gratiæ actualis efficaciam, dixisse aut docuisse, quod Thomistæ non dixerint: ideoque nec ipsum in propositione controversa, aliter quam per damnatos Thomistas, damnari posse.

CAPUT V.

Molinistæ nullam gratiam efficacem admittunt, hoc est, Christi gratiam negant; &, si Augustino creditur, non sunt Christiani.

PEr obtentam damnationem cujuscumque ex quinque propositionibus controversis volunt nobis Molinistæ Christi gratiam efficacem eripere. Num ut in illius locum ineffabiliori aliquo supernæ largitatis dono a se reperto nos cumulent? Id sperem haud dubie de tam probis viris. Agedum; ostendant citius quod in hujus subtractæ divinæ gratiæ vices sint nobis suffecturi. Videre cupimus, probare volumus, ne quod cani Æsopeo in fabulis contigit, dum Molina præduce umbram insequimur, umbra nos cum offa deficiat, fames perurgeat.

Solidissimam quidem animorum pacem & adversus omnes anxietates super salutis nostræ negotio pacatissimam quietem Lessius præcipuus Molinæ discipulus peperisse se gaudet; splendissimam mundo in caligine constituto se lucem intulisse Molina gloriatur: per edoctam nobis eam gratiam, quæ absque ulla prorsus difficultate cum libertate hominis queat conciliari, quæ non jam nos fatalibus vinculis absolutæ prædestinationis adstringat, quæque futuræ nostræ sortis, aut æternam calamitatem, aut nunquam defecturam beatitudinem in cujusque manu facillime statuat. Essent hæc bonæ spei præludia, ni iis ipsis olim usi Massilienses Presbyteri sub illa & promissæ lucis & porrigendæ consolationis specie densissimas sui erroris tenebras, pestilentisque doctrinæ noxiam amaritudinem spargere fuissent deprehensi.

Cavemus moniti, & hoc solum dolemus, quod qui semel in Massilienssium scrobem incauti incidere, ne se fateantur cecidisse, velint in eandem hodie Ecclesiam totam secum præcipitare, & quidem per easdem salebras, a quibus ne & ipsi primum caderent, poterant deterreri. Quid enim tanta facilitas cum mysterio tam abstruso? Quid tanta claritas *in re*, ut loquitur Augustinus, *tam profunda & abdita animis?* (1) Debuit vel ipsa facilitatis præsumptio in hoc arduo & sublimi Religionis argumento timorem injecisse, ne quod tam facile solvebatur, non recte intelligeretur. Quid enim stupet Paulus (2) gratiæ dispensationem considerans? Horret & mirabundus exclamat, profundam divini consilii in filiis regni deligendis altitudinem perpendens, prædicat inscrutabile esse hoc mysterium & inscrutabiliter a suo artifice dispensatum, *ut omne os obstruatur, & subditus fiat omnis mundus Deo.* Asserit demum, *non esse volentis neque currentis, sed Dei miserentis.* Hæc omnia mira & insperata facilitate per novum gratiæ commentum Molina extricat, scrutatur inscrutabilia, comprehendit incomprehensibilia, penetrat inaccessa, stuporem compescit, horrorem serenat, prædestinationis adyta cuique pandit, & totas æternitatis sortes in manu hominum deponit. Quid dicemus? Certe aut olim delirus Paulus, aut hodie Molina insanus; & si sani Molinistæ qui hæc videant, male tamen sani qui se non corrigant, sed per instructas agnitæ veritatis insidias ipsam a qua timent corrigi Sedem Apostolicam compellere satagant in errores suos.

Non igitur gratia quam Molina docet & tam ab omni difficultate aut scrupulo liberam ostendit, eadem esse potest cum ea quam docuit Paulus gratiæ Apostolus, quamque tot mysteriorum obscuritatibus stupuit involutam. Sed nec potest eadem esse: cum ea quam ex Apostolo Paulo & constantissime prædicavit, & ab iisdem numero tunc Pelagianorum nunc Molinistarum calumniis (quod libertatem evertat, quod fatum prædestinationis inducat, quod salutis desperationem suggerat) tutatus est Augustinus. Quænam ergo erit? Eadem omnino quæ & Pelagianorum, ipsissima, inquam, veræ Christi gratiæ inimicorum gratia fallax, gratia humanæ voluntatis non ductrix, sed pedissequa, non domina, sed serva, &, ut gloriatur Molina, gratia intellectu facillima, quæ, ut nutui voluntatis omni ex parte subdita, non jam suspicionem relinquit eversæ voluntatis cui semper obtemperat, non inductæ fatalis prædestinationis quam penitus tollit, non desperatæ salutis quam a Dei arbitrio ereptam in cujusque hominis arbitrio plenissime reponit. Hæc olim gratia Massilienssium, hæc hodie Molinistarum, sed nunquam gratia Christi.

Itaque quod primum probandum assumpsimus, assertam a Molinistis gratiam non esse gratiam Christi, quamvis probatum jam maneat ex ostensa contrarietate inter gratiam Molinæ & gratiam Pauli, quæ est sine dubio Christi, amplius tamen paucis ostenditur.

Primo ex precibus Ecclesiæ quas Lydium lapidem esse ad dignoscendam Christi gratiam adeo reputat Augustinus, (3) ut eas solas intuendas velit, quo postulatæ gratiæ natura patescat. Quæro ergo, an non gratiam Christi petat Ecclesia, cum eam a Christo postulat, aut per Christum? Quæro, an gratiam sufficientem Molinæ qua possimus, an efficacem qua velimus? utrum eam postulet quæ conferat nobis posse, an eam quæ in nobis operetur & velle? Expendantur publicæ

(1) *Rom.* 9. O homo tu quis es qui respondeas Deo? *&c.*

(2) *Rom.* 11. O altitudo divitiarum sapientiæ & scientiæ Dei! quam inscrutabilia sunt judicia ejus! *&c.*

(3) *Aug. lib. de dono persev. c.* 22, 23. *&* 27. *& ep.* 95.

preces (1) sive quas aut ex Psalmorum, aut ex alterius Scripturæ recitatione jugiter frequentat Ecclesia, sive quas, ut sunt ex arcano Scripturarum sensu collectæ, Collectas appellamus. Mentior si non hactenus in his inauditum, quod sive pro nobis, sive pro aliis petamus gratiam qua orare, converti, bene operari & in bono perseverare possimus, si velimus, & si non eam semper petimus, qua oremus, qua velimus, qua convertamur, qua bene operemur, & qua in bono perseveremus. At gratia qua possumus, si velimus, est gratia Molinæ sufficiens; gratia qua volumus & operamur, est gratia Christi efficax; Igitur ut illa nunquam postulata, sic nec pro gratia Christi reputata. *Sicut ergo in his Orationibus* (Aug. l. de dono persev. c. 23.) *ita & in hac fide nata est & crescit & crevit Ecclesia*, ut eam solam Christi gratiam credat, quæ, ut ait Apostolus, *dat velle & operari*, eam vero prorsus ignoret, quæ dat solum posse si velimus. Hoc argumento tanquam adversus omnes Pelagianorum cavillationes peremptorio usus est frequentissime Augustinus, definiente Cælestino Pontifice (in ep. ad Episc. Galliæ c.10.) *quod legem credendi lex statuit supplicandi.*

Secundo ex Scripturarum testimoniis quæ non gratiam *possibilitatis*, seu Molinæ *sufficientem* & voluntatis pedissequam sonant, sed gratiam *actionis* seu victricem, *efficacem*, & quæ, ait Apostolus, *operatur in nobis & velle & perficere*. Innumera ex his testimoniis urget Augustinus adversus (2) Pelagianos. Sic enim lib. de grat. Christi c. 25. c. 14. &c. 5. notat non dixisse Apostolum, Deus est qui operatur in nobis posse, sed dixisse, qui operatur in nobis velle & perficere. Non dixisse Christum Apostolis, Spiritus Patris vestri est qui dat vobis posse bene loqui, sed dixisse, *qui loquitur in vobis*. Non dixisse, omnis qui audivit a Patre & didicit, potest venire ad me, sed dixisse, *venit ad me*. Non dixisse Apostolum iis ad quos scribebat, orare se ad Deum pro eis, ut possent nihil mali facere, & possent bonum facere, sed dixisse *ne quid mali faciatis & bonum faciatis*. Non dixisse Deum per Prophetam, dabo vobis cor novum &c. & faciam ut in justificationibus meis possitis ambulare; sed dixisse, *faciam ut ambuletis*. Hæc & ejusmodi innumera loca quæ ex Scripturis ponderat Augustinus ut gratiam sonant efficacissimam, sic & gratiam Molinæ excludunt *potentialem seu sufficientem*, qua homini tribuatur posse operari si velit. Quantumcumque enim augeatur hæc gratia Molinistica, etiam ad centenos & millenos sufficientiæ gradus, naturam suam nunquam exuet, nec aliud tribuet voluntati quam *posse si velit*, adeo ut sive Deus operationem secuturam videat, sive non videat, sive Deus hoc velit, sive non velit, hoc sequetur certissime, vel ipsis Molinistis ita fatentibus, non quod gratia voluntatem, sed quod voluntas gratiam facit facere. Gratia Christi non est hujusmodi, nec ejus operatio aut influxus impulsum voluntatis expectat, sed prævenit, sed determinat, quodque ex Augustino dicebat Pontifex Clemens, *Agit in cordibus hominum motum voluntatis eorum, faciendo ex nolentibus volentes*. Ergo gratiæ Molinæ nihil commune est cum gratia Christi.

Tertio demum probatur ex diversitate status hominis integri & hominis lapsi quæ diversa quoque exigit gratiæ adjutoria. Hoc argumentum tanquam totius doctrinæ de gratia Christi basim firmissimam sæpe inculcat & late prosequitur Augustinus. Audiamus illud ex ipsius ore lib. de corrept. & grat. c. 11. & 12. 'Quid ergo, *inquit*, Adam non habuit Dei 'gratiam? Imo vero habuit magnam sed disparem 'gratiæ Christi. Ille in bonis erat quæ bonitate sui 'Conditoris acceperat. Sancti vero in hac vita ad 'quos pertinet libertationis hæc gratia, in malis sunt, 'ex quibus clamant ad Deum, libera nos a malo. Il-'le in illis bonis Christi morte non eguit: Istos a 'reatu & hæreditario & proprio illius agni sanguis 'absolvit. Ille non opus habebat eo adjutorio quod 'implorant isti cum dicunt, Video aliam legem in 'membris meis repugnantem legi mentis meæ, & 'captivantem me in lege peccati, quæ est in mem-'bris meis: quoniam in eis caro concupiscit adver-'sus spiritum, & spiritus adversus carnem; atque in 'tali certamine laborantes atque periclitantes dari 'sibi pugnandi vincendique virtutem per Christi 'gratiam poscunt. Ille vero nulla tali rixa a seipso 'adversus seipsum tentatus atque turbatus, in illo 'beatitudinis loco sua secum pace fruebatur. Proin-'de etsi non interim lætiore nunc verumtamen po-'tentiore gratia indigent isti. Hinc consequenter docet Augustinus ex Eccles. 15. Adamum tanquam *fortissimum relictum in manu consilii sui*, datamque ei gratiam congruentem liberrimæ sanissimæque voluntati, quæ videlicet non alia laborabat imbecillitate quam ea quæ creaturæ naturalis est; *ut ad malum sufficiat, ad bonum verò nihil sit, nisi adjuvetur ab omnipotenti Deo*; gratiam, inquam, non qua *fieret ut vellet*, non qua *fieret ut perseveraret*, non qua *Deus operaretur ut vellet*; sed talem, *per quam posset bonum operari & in eo perseverare si vellet, & quam desereret cum vellet*, eaque pro libito bene & male uti cum vellet, hoc est, gratiam mere potentialem & arbitrio voluntatis pleniissime subditam, & quæ ex operatione voluntatis fieret efficax, ex non operatione inefficax. At non sic, inquit, non sic actum est cum hominibus infirmis & in statu naturæ lapsæ constitutis, quibus debilitata, læsa, fracta, &c. (ut loquitur Concilium Arausicanum can. 13.) *amissa libertas* per effrenæ concupiscentiæ indomitos furores in carne, per ignorantiæ vulnus in mente, non sic cum eis actum est, sed provisa eis *gratia Redemptoris*, qua *invictissime quod bonum est vellent, & hoc deserere invictissime nollent. Nam si in tanta infirmitate hujus vitæ, in qua propter elationem reprimendam perfici virtutem oportebat*, ipsis

(1) *Collectæ Dom. 9. post Pent.* Ut petentibus desiderata concedas, facientes quæ tibi sunt placita postulare. *Dom. 3. post Pent.* Ut mereamur assequi quod promittis, fac nos amare quod præcipis. *Dom. 24. post Pent.* Excita quæsumus, Domine, tuorum fidelium voluntates. *Dom. 8. post Pent.* Largire, Domine, semper spiritum cogitandi quæ recta sunt propitius & agendi. *Sabb. ante Dom. Pass.* Ad te nostras etiam rebelles compelle propitius voluntates in secreta Missæ. *Hier. in Thren.* Convertе nos, Domine, ad te & convertemur.

(2) *Asserta Molinistarum, influxum gratiæ pendere à libero arbitrio.*

Liberum arbitrium esse directe causam cur Deus influat in opus per suam gratiam, non autem gratiam esse causam cur liberum arbitrium influat.

Non quodammodo trahere Deum ad cooperandum.

Usum gratiæ esse subjectum voluntati; pendere à libero arbitrio quod gratia sit habitura vel non habitura effectum, &c.

Ita passim Molina, Lessius, Suarez & alii contra canonem Concilii Arausi. 4.

Si quis ut a peccato purgemur, voluntatem nostram Deum expectare contendit, non autem ut etiam purgari velimus, per Spiritus Sancti infusionem in nobis fieri confitetur, resistit ipsi Spiritui Sancto dicenti per Salomonem, Præparatur voluntas a Domino; & per Apostolum, Deus est qui operatur in nobis velle, &c.

ipsis relinqueretur voluntas sua, ut in adjutorio Dei, sine quo perseverare non possent, manerent si vellent, nec Deus in eis operaretur ut vellent, inter tot & tantas tentationes infirmitate sua voluntas ipsa succumberet, & ideo perseverare non possent, quia deficientes infirmitate nec vellent, aut non ita vellent infirmitate voluntatis ut possent. Prima ergo gratia quæ data est Adamo talis erat, qua homo justitiam operaretur si vellet, & in qua permaneret si vellet, non qui fieret ut vellet. At secunda gratia quæ infirmo jam & lapso tribuitur, potentior est, qua etiam fit ut justitiam velit & tantum velit, tantoque ardore diligat, ut carnis voluntatem contraria concupiscentem voluntate ipsius vincat. Hæc Augustinus, ex quibus sic argumentor: *Gratia possibilitatis* data homini in statu naturæ integræ non est gratia Christi medicinalis seu a Christo per suæ passionis meritum infirmis hominibus comparata: At gratia Molinistarum est mera gratia *possibilitatis*, qua quidem indiget voluntas creata ut possit bene operari, sed qua operatur si velit, non operatur si non velit. Ergo gratia Molinistarum non est gratia Christi quæ semper invictissime efficax: Ergo dum Molinistæ gratiam efficacem rejiciunt, gratiam Christi penitus negant.

Ex hac prima capitis parte sic probata inferret Augustinus secunda efficaciter *Molinistas non esse Christianos.* Quid ita? Quia Christi gratiam negantes omnem Christi Religionem uno impulsu evertunt, Christi crucem evacuant, ejusque in carne adventum inanem reddunt.

Sed admittunt legem, admittunt Evangelium, remissionem peccatorum, gratiam habitualem, virtutes infusas, gratiam sufficientem, gratiam congruam; nihil refert, his omnibus utitur voluntas cum voluerit, hæc eadem deserit cum voluerit. Nisi ergo admittant *adjutorium quo*, hoc est, gratiam actualem invictissime operantem, non admittunt gratiam Christi de qua inter Pelagianos & Ecclesiam per annos viginti & amplius certatum est, utque non admittunt gratiam Christi, ut ait Augustinus, sic nec sunt Christiani.

Confessus est Pelagius in Concilio Palæstino, *Actiones naturales non attrahere gratiam, & gratiam non dari secundum merita nostra.* Fatetur apud Augustinum lib. de gratia Christi cap. 30. Quod *in omnibus operibus, liberum arbitrium divino semper adjuvatur auxilio*; fatetur cap. 35. nos nihil omnino boni posse facere sine Deo; hæcne sufficiebant Ecclesiæ? nequaquam. Urgebat enim per Augustinum cui in Conciliis duobus curam Scripturarum & disputationum commiserat; *Quærimus adhuc quo auxilio liberum dicat adjuvari arbitrium?* cap. 37. *Fateatur gratiam de qua quæstio est*, cap. 31. *Quærimus quo auxilio? quærimus qua gratia? operatur* (inquit Pelagius cap. 10.) *in nobis velle quod bonum est, velle quod sanctum est, dum nos terrenis cupiditatibus deditos mutorum more animalium tantummodo præsentia diligentes, futuræ gloriæ magnitudine & præmiorum sollicitatione succendit, dum revelatione sapientiæ in desiderium Dei stupentem excitat voluntatem, dum nobis suadet omne quod bonum est.* Optime Pelagius! Sed nunquid sat clare pronotis Augustini? Nequaquam. *In Pelagii & Cælestii scriptis* (inquit cap. 30.) *quæcunque legere potui, nusquam vos inveni gratiam quemadmodum confitenda est, confiteri. Quærimus ergo quo auxilio? quærimus quâ gratiâ? Fateatur gratiam de qua quæstio est.*

Sed quæso, dicat ipse Augustinus, quam ipse gratiam intelligat confitendam. *Nos* (inquit cap. 10.) *eam gratiam volumus isti fateantur aliquando, quâ futuræ gloriæ magnitudo non solùm promittitur, verùm etiam creditur & speratur, nec solùm revelatur sapientia, verùm etiam & amatur; nec suadetur solùm omne quod verum est & bonum, verùm etiam & persuadetur. Non enim omnium est fides qui audiunt per Scripturas Dominum Regnum cælorum pollicentem. Nec omnibus persuadetur quibuscumque suadetur, ut veniant ad eam qui dicit, Venite ad me omnes qui laboratis. Quorum autem sit fides, & quibus persuadetur ut ad eum veniant, satis ipse demonstravit, ubi ait, Nemo venit ad me nisi Pater qui misit me, traxerit eum.* Et paulo post, cum de non credentibus loqueretur: *Dixi*, inquit, *vobis quia nemo potest venire ad me, nisi ei fuerit datum à Patre meo; hanc debet Pelagius gratiam confiteri, si vult non solùm vocari, verùm etiam esse Christianus.*

Audistis Molinistæ! quascumque suasiones habeat homo, quascumque vocationes accipiat, *si non persuadetur, si non venit*, non hæ gratiæ sunt quas non norit Pelagius: non hæ sunt *de quibus quæstio est.* Quæ persuadeat & quæ trahat, quæritur: *hanc debet Pelagius confiteri, si vult non solùm vocari, verùm etiam esse Christianus.* Sed dicent, se omne bonum opus tribuere Deo, quod Pelagius tribuebat naturæ: hoc recte dixerint apud idiotas. Quærimus adhuc *quomodo* tribuant, an per eam gratiam *de qua quæstio est?* Quærimus *quo auxilio nos indigere fateantur?* (cap. 33.) Dicent fateri se gratiam quæ præcurrat omnem actionem liberi arbitrii, hoc fassi & Semipelagiani; gratiam, inquient, supernaturalem & internam, & quæ non sit solum in mente, sed etiam in voluntate. Dicam ego cum Augustino cap. 33. *Quis crederet sub hac quasi manifesta confessione sensum latere contrarium? Quærimus adhuc quo auxilio*, suadentene voluntati an persuadente, excitante an determinante, vocante an trahente? Nam & Pelagius, *in desiderium*, inquit, *Dei stupentem excitat voluntatem, dum nobis suadet omne quod bonum est.* Si non persuadentem & determinantem gratiam fatentur Molinistæ, non eam fatentur *de qua quæstio erat* inter Augustinum & Pelagium, nec se adjunxerunt Augustino, sed toti adhærent Pelagio: *Hanc debet Pelagius confiteri, si vult non solùm vocari, verùm etiam esse Christianus.*

Uno verbo, in hac doctrina gratiæ non datur medium, vel erratur cum Pelagianis & Semipelagianis, vel adhæretur Augustino, cujus fundamentalis in illos assertio fuit, de hac gratia persuadente, determinante & victrici, a qua cætera de prædestinatione quæsita penderent, nec querelæ, objecta, argumenta & invectivæ Hæreticorum in Augustinum ex alio capite promanarunt quam hujus *victricis gratiæ* per eum contra ipsos ex Scripturis & Ecclesiæ fide constanter assertæ & stabilitæ; vel hoc ipsum incogitanter fatente & observante Ludovico Molina, dum dicit; *Quod si Augustinus gratiam ejus sufficientem & libero subditam arbitrio docuisset, fortè neque Pelagiana hæresis fuisset exorta, neque Semipelagianorum in Augustinum concertationes.* Optime dicit Molina, quia & Semipelagiani omnes & Pelagiani fraternitatis dextras dedissent Augustino, nec aliud futurum erat, nisi quod Augustinum cum eis

Ecclesia damnasset. Igitur de gratia efficaci tota fuit controversia inter illos & Augustinum, ut & tota est hodie inter Molinistas & Augustini discipulos, ut non durum Molinæ videri debeat, si ab his ex sui Præceptoris verbis admonetur, quod *hanc debet gratiam confiteri, si vult non solùm vocari, verùm etiam esse Christianus.*

Sed quare non sit Christianus qui cætera præter hanc unicam gratiam victricem & efficacem de Christo & Christiana doctrina confitetur? Vellem dicti sui rationem ipse redderet Augustinus, reddam tamen ex Augustino, nec aliam quidem ab ea quam superius insinuavi, per negatam hanc gratiam efficacem everti uno impulsu omnem Christi Religionem, Christi crucem evacuari, ejusque in carne adventum inanem reddi.

Has enim consequentias Augustinus & Patres contra Pelagium ex negata illa gratia quæ propria Christi est, passim intulerunt, unde gratiam ad cujus confessionem Pelagium compellebant, soliti erant vocare gratiam Christi, *gratiam quâ Christiani sumus, gratiam Salvatoris, gratiam Christianam, gratiam quæ revelata est per passionem & resurrectionem Christi, gratiam quæ per Incarnationem Unigeniti donata est, denique gratiam Dei per Jesum Christum* quam ex Apostolo (Rom. 7.) didicerunt, *liberare nos à morte corporis hujus*, hoc est, victores nos reddere a vitiis & passionibus corporis mortis hujus. Hæc autem gratia non est gratia illa Molinæ sufficiens, similis ei qua etiam primus homo & Angeli indiguerunt, quando in primæ illius dignitatis & felicitatis præstantia creabantur: sed est gratia medicinalis & efficax qua per Salvatorem servamur & liberamur a vulneribus libero arbitrio inflictis, & quæ propterea non minus differt ab illa sufficiente, quam morbus cui sanando adhibetur, a pristina & primæva sanitate quæ post primi hominis lapsum amplius non habetur. De hac sola gratia Christi Augustinus & Patres disputant: hanc Augustinus explicuit, hanc (ut vidimus) primævæ illi gratiæ sufficienti seu possibilitatis manifeste opposuit: hanc hominibus in statu naturæ lapsæ, *ut mundum cum suis terroribus, amoribus & erroribus vincerent*, necessariam ex fide approbantis Ecclesiæ constantissime prædicavit; hanc qui non admittit, etsi alias quascunque gratias admittat, quantum ad præsentis controversiæ cardinem spectat, perinde omnino est ac si nullam admitteret.

Quia vero, ut salubriter monent S. Leo Papa Epistola ad Nicetam, & S. Prosper in carmine de ingratis, & contra collatorem cap. 5. tam sunt connexi hæresis illius Pelagianæ errores, ut ex uno ejus capite vel minimo concesso, tota statim reviviscat: ita ex negata necessitate gratiæ Christi efficacis, & dimissa in statu naturæ lapsæ sufficientia gratiæ *possibilitatis* tam tota evertitur Christiana Religio, quam per totam Pelagianam hæresim plene evertebatur. Sequitur enim, liberi arbitrii vires integras esse quibus ad bene operandum non aliud datur post originalem noxam gratiæ auxilium quam quod in statu innocentiæ dari oportebat. Sequitur nedum non integras liberi arbitrii vires, imo & robustiores: ex quo cum eadem prorsus gratia qua *in tanta status felicitate, in tanta non peccandi facilitate*, poterat Adam non peccare, in tanta etiam qua nunc premimur ærumnosæ mortalitatis calamitate, in tanta furentium concupiscentiarum tempestate, possint homines fortiter stare, possint & victores evadere. Sequitur contra Concilii Arausicani decreta liberum arbitrium non esse inclinatum, debilitatum & amissum in ordine ad bonum. Sequitur originale peccatum non vulnerasse libertatem. Sequitur non esse peccatum originale, ex quo per illud solum humana natura universim labefactata est. Sequitur *Christum gratis esse mortuum, ex quo per naturam justitia.* Sequitur non fuisse mortuum, ex quo gratis fuisse mortuum improbabile est. Sequitur non esse incarnatum, *ex quo non magnus de cælo venerit Medicus, si non magnus in terris jacebat ægrotus.* Num aliud in Christianæ Religionis sacrario supereſt evertendum? Num aliquid non solo æquatum? Igitur qui nolet tam celebres ruinas induxisse, aut se violatæ totius Christianitatis reatu sacrilego adstrinxisse, duo gratiarum genera distinguat, nec quod sanæ arbitrio voluntatis convenit, hæc ægroto tribuat, nec quod libero, hoc captivo relinquat sufficientem possibilitatis gratiam statui naturæ integræ: asserat gratiam Christi trahentem, persuadentem, efficacem & victricem statui naturæ lapsæ: *Hanc debet Pelagius confiteri, si vult non solùm vocari verùm etiam esse Christianus.*

Hoc in Molinam transtuli ex sensu Augustini quod in Molinam quadrat, non quod hominis religioni velim detraxisse, aut discipulorum ejus famam traduxisse: sed quod pessimæ quam incauti renovarunt doctrinæ, cognita olim præcipicia a quibus retrocedant debui indicasse, errores insequor, errantes veneror, quos ut Ecclesiæ filios incogitanter humana passos, & aliunde Christianæ pietatis cultores, potens est Deus corrigere, potens est Deus statuere & elisos erigere: hoc interim eos rogans, ut si nondum in Augustini, hoc est, totius antiquæ fidei sententiam consenserunt, suam sibi solis habeant quæ ipsis sufficit gratiam sufficientem, nec per procellata parum sinceris artibus Sedis Apostolicæ decreta eam qua fatemur nos egere, propriæ infirmitatis conscius gratiam eripiant efficacem, quamdiu non aliud habent quod in ejus vicem offerant quam gratiam Molinisticam, hoc est, pro pane filiorum quem auferunt, durum lapidem, pro pisce serpentem, pro ovo scorpionem.

Epilogus & conclusio.

EX dictis patet gratiæ Christi actuali de qua sola est quæstio, nunquam ita resisti, quin hæc, si ad actum consummandum datur, & victrici delectatione spiritus omnem carnis delectationem superet, & omnipotentissima facilitate quamvis resistentiam frangat, ac ex nolentibus volentes faciat; ex repugnantibus consentientes, & ex oppugnantibus amantes. Hoc Augustinus ex Scripturis & fide, hoc Clemens Papa & Congregatio de Auxiliis, hoc Thomas Aquinas ex reconditis Theologiæ fontibus decrevere.

Patet præterea gratiam quoque actualem quæ sufficiens (remota & in actu primo) appellatur, nulla unquam prohiberi resistentia quin suum effectum immediatum & proximum ad quem a Deo efficaciter destinatur, producat infallibiliter. Hoc Bellarminus, hoc Thomistæ omnes ex suis Præceptoribus Augustino & Thoma didicerunt; & nec per impossibile aliter posse contingere manifestis rationibus demonstrarunt.

Et propterea concludi debeat propositionem controversam

controverſam (quod interiori gratiæ in ſtatu naturæ lapſæ nunquam reſiſtitur;) ſic intellectam, nec ulli obnoxiam eſſe cenſuræ, nec ex Janſenii nomine poſſe proſcribi, cum circa illam nihil dixerit Janſenius quam quod ante ipſum dixerant Thomiſtæ & Bellarminus.

Si ſecus fiat, & ſub ſenſu aliquo damnetur ex iis quos jam ſua felicitate ex omnium Theologorum conſenſu, ſed diximus eſſe damnatos, niſi ii diſtincte & clare in proſcriptionis decreto aſſignentur, non Eccleſiæ paci conſulitur, ſed acriori contentionum flammæ fomes adjicitur; dum contendant Moliniſtæ ſuiſſe a Sede Apoſtolica aſſertam ſuam illam cui ſæpe reſiſtitur, & cui ſemper reſiſti poteſt, gratiam ſufficientem Paulo inimicam, Scripturis inviſam, precibus Eccleſiæ ignotam, quæ ut olim Adamo innocenti percommoda, ſic hominibus lapſis incongrua, quæ myſterium prædeſtinationis evertit, crucem Chriſti evacuat, & totam hæreſis Pelagianæ luem radix virulenta reſtaurat. Igitur quod monet S. Proſper contra Collatorem c. 44. De *proſtrati dudum dogmatis corpore* non hoc (1) *membrum ſinatur aſſurgere, quia notum eſt ita ſe falſitatis hujus habere verſutias, ut ſi liceat eis præteritæ correctionis imagine aliquod ſibi faventium radicis ſuæ germen excipere, totam ſæpe ſit in exigua ſui parte reparare: ubi enim non aliud habet ſumma quam portio, non eſt devotionis dediſſe prope totum, ſed fraude retinuiſſe vel minimum.*

The third Writing.

III. PROPOSITIO CONTROVERSA.

Ad merendum & demerendum in ſtatu naturæ lapſæ non requiritur libertas à neceſſitate, ſed ſufficit libertas à coactione.

DIceres inſpecto hujus propoſitionis cortice renovari damnatas Baii propoſitiones. Diceres tolli in ſtatu naturæ lapſæ ſive ad malum ſive ad bonum indifferentiam. Crederes inductam libertati viatoris neceſſitatem, everſumque penitus humanæ voluntatis arbitrium. Quid impie magis aut a Calvino dictum, aut a Luthero blaſphematum? Peccavit certe, nec leviter, Janſenius, ſi hæc docuit. Sed longe gravius peccant procul dubio Moliniſtæ, ſi quod nec ſomniavit Janſenius, mendaciter apud Sedem Apoſtolicam Janſenio affingunt, ut per Janſenii latus, vel ipſa deceptæ ac deluſæ Sedis Apoſtolicæ ſacratiſſima manu confoſſas fidei veritates, dejectam Chriſti gratiam efficacem, proſtratumque Auguſtinum, hoc eſt, damnatam erroris omnium ſeculorum fidem, conſecratum Molinam, reſtitutum ſuæ innocentiæ & famæ Pelagium, impietaque uno verbo ſua ſacrilega valeant gloriari. Hoc volunt certiſſime Moliniſtæ, hicque unicus ſcopus in quem per controverſæ propoſitionis delationem ſecretius collimant, non quod ſperent eam in vero Janſenii ſenſu nunquam a Sede Apoſtolica debere proſcribi, ſed ut proſcriptam in ſenſu Janſenii mentiri valeant, quam ſub Janſenii nomine obtulerint proſcribendam. Hinc nec pudor eos continuit ab infami & calumnioſo mendacio, nec ſcrupulus aliquis eos frænavit a Sedis Apoſtolicæ tentanda deceptione; ſed excuſſis pariter & fronte & conſcientia propoſitionem hanc quaſi ex Baio per Janſenium formaliter renovatam detulerunt, quod ubi perſuaſerint eam abſque exactiori veritatis inquiſitione ad ſolam quam habet cum damnata Baii propoſitione verborum conſonantiam, ſtatim ab hac Apoſtolica Sede ut jam proſcripta declarandam.

Igitur ne eis proſpere ſuccedat auſus tam ſacrilegus, ſenſum propoſitionum Baii oſtendam alieniſſimum a Janſenio, & demum legitimos ſenſus ſecretioribus Molinarum inſidiis in hac propoſitione impetitos, & per indiſtinctam propoſitionis cenſuram calumniæ expoſitos, diligenter expendam.

CAPUT. I.

Propoſitiones Baii in hac materia damnatæ oſtenduntur à doctrina Janſenii manifeſtiſſime alienæ.

PRocul ab Auguſtino & Theologica veritate receſſit Baius, dum docuit non contrariari libertati, nedum neceſſitatem complacentiæ et immutabilitatis, ſed nec ipſam quoque neceſſitatem abſolutam qua voluntas ad malum appetendum et exequendum ſine ullo ſui conſenſu, illicitis concupiſcentiæ motibus ſolet perurgeri. Hoc intellexiſſe Baium per articulos a Pio V. damnatos 39. *Quod voluntarie fit, etiamſi neceſſario fiat, libere tamen fit.* Et 66. *Sola violentia repugnat libertati hominis naturali.* Docet P. Gabriel Vaſquez in 1 2 D. Th. diſp. 109. cap. 8, dicens, *Prædictum Michaelem Baium ita putaſſe hominem peccare in omnibus affectibus & motibus ſuis qui non eſſent virtuti, ut etiam in his quæ ſine libertate fiunt, peccatum eſſe diceret. In quo nec Auguſtinus, nec ejus diſcipuli peccatum agnoſcunt.* Ita Vaſquez.

Et quidem veriſſimam eſſe Vaſquis interpretationem probat regula generalis P. Franciſci Suares tom. 1. de grat. prolog. 6, c. 2, n. 13, qua docet quomodo in propoſitionibus Baii ambiguis diſtinguendus ſit ſenſus Baii damnatus a ſenſu bono & Theologico, ex conſenſu nimirum propoſitionis ambiguæ cum aliis propoſitionibus in Bulla damnatis. Illumque dicit judicandum ſenſum Baii ideoque et damnatum, qui cum aliis propoſitionibus Baii damnatis nec ambiguis manifeſte conſentit. Alium vero ſenſum qui cum eis non concordat, et alioquin habet fide juſſores probatos Theologos, eſſe reputandum cenſum bonum et Theologicum, nec ſub Bullæ cenſura aliquatenus comprehenſum. Hæc, inquam, regula ad præſentem materiam applicata clare manifeſtat attigiſſe Vaſquem et Baii mentem in prædictis duobus articulis, et Pontificiæ Cenſuræ in iis damnandis unicum ſcopum: ſiquidem illi duo articuli ſic intellecti, ut libertati et peccato locum tribuant in motibus illis illicitis, qui rationis vigilantiam et voluntatis conſenſum anteverterunt, conſonant pleniſſime cum articulis manifeſte reprobis. 67. *Homo damnabiliter peccat in eo quod neceſſario facit.* 51. *Concupiſcentia ſive lex membrorum & prava ejus deſideria, quæ inviti ſentiunt homines, ſunt vera legis inobedientia;* & 76. *Concupiſcentia in renatis relapſis peccatum eſt; ſicut & alii pravi habitus.* Si vero intelligantur præfati duo

(1) *Nullum.*

duo articuli de voluntario libero et ex pleno arbitrii assensu elicito, jam nec congruunt cum articulis ultimo relatis: cum primi illi motus, etsi voluntarii, dicantur quia in voluntatem irrumpunt, non tamen sint aut dici queant liberi. Et ulterius habent illi duo articuli probe intellecti fidejussorem Patrum et Scholasticorum insigniorum catervam nobilissimam uno ore docentem, *libere fieri id omne quod voluntarie fit, seu ex ipsa interiori voluntatis electione & inclinatione procedit, quantumvis alioquin necessario & immutabiliter fiat, nec libertati repugnare necessitatem complacentiæ & immutabilitatis, sed solius violentiæ aut coactionis*, ut infra videbimus.

Admittitur passim hæc Vasquis interpretatio tanquam Theologica & omnis censuræ expers, cui Jansenium hæsisse aut sciunt aut nesciunt Molinistæ. Si nesciunt, certe non potuit ab eis incusari absque temeritatis infamia, quod præfatos Baii articulos in propositione controversa renovarit, cum projectæ temeritatis sit, de eo quod ignoramus, quempiam criminari. Si sciunt & norunt, jam profecto & deceptæ Sedis Apostolicæ & illatæ Jansenio calumniæ convincuntur: cum ex hoc capite, quod falsissimum norunt, Apostolicam Sedem in damnationem Jansenii, nequissimo simul & sacrilego ausu conentur impellere. Sed sciunt omnino, nec eis licuit ignorare quod in illo Auctore tam pervium. Is enim tom. 3, lib. 6, post explicatam suo modo liberi arbitrii naturam fuse & per multa capita, demum cap. 36. movet sibi ipsi objectionem ex damnatis Baii articulis sub hoc titulo: *Explicantur propositiones in Bulla Pii V. Quod voluntarie fit, etiamsi necessitate fiat, libere tamen fit, & sola violentia repugnat libertati hominis naturali*: hic est titulus præfati capitis 36. in ipso vero textu duplicem assignat difficultatis solutionem. Prima sic habet: *Idcirco*, inquit, *utramque propositionem damnandam censuerunt Pontifices, quia eo tendebant, ut motus illi concupiscentiæ qui rationem antevertunt, essent peccata, quod sine dubio falsum est*, &c. *eo autem in illis propositionibus collimari indicat Vasquez* 1 2, *disp.* 190, *c.* 18, *n.* 185, *ubi dicit auctorem propositionum putasse, hominem peccare in omnibus affectibus & motibus suis qui non essent virtutis, ut etiam in his quæ sine libertate fiunt, peccatum esse diceret, hoc est, in istis motibus concupiscentiæ indeliberatis, quos non esse liberos constat.* Hæc Jansenii prima solutio, ad quam corroborandam subsequenter confert articulos in titulo capitis recitatos cum aliis articulis in eadem Bulla comproscriptis, ut nos antea fecimus. Subjungit deinde alteram solutionem desumptam ex natura libertatis, quæ sive importet indifferentiam saltem contradictionis, ut volunt moderni, sive eam non importet, ut voluit Augustinus & Patres, minus late patet quam voluntas. Sic ergo ait: *Quemquam secundo, etiam a ceteris avulsa & de libertate generatim, sicut eam exposuimus, intellecta per se ipsa sine ulla interpretatione, vel mitigatione falsa sunt, constat enim hujusmodi improviso motus esse voluntarios & sine violentia ex voluntate fluere; nec tamen etiam in illo sensu esse liberos. Deest illis quippe id quod præcipuum est, quia non sunt in hominis potestate, non sumus eorum domini, sunt sine plena rationis advertentia, profluunt invita repugnanteque voluntate: quæ singula essentialiter repugnant libertati. Amplius ergo sine dubio requiritur quam esse voluntarium & sine violentia ut sit liberum. Hoc Pontifices stabilire voluerunt, ne tales spontanei necessarii motus liberi putarentur, & in perniciosum hujus vitæ errorem iretur, quem hæretici hujus temporis protulerunt. De amore autem beatifico, quem plures auctores veteres cum Augustino liberrimum esse docuerunt, nulla Pontificibus cura fuit: de illo vero solo nostra quæstio est*, &c. Hactenus Jansenius; & damnationi a Pontificibus in Baium latæ religiose subscribens, & se a Baio alienissimum egregie comprobans: Hoc si norunt Molinistæ dum Jansenium accusant, calumniatores sunt; si non norunt, temerarii.

Caput. II.

Quod nec de indifferentia in statu naturæ lapsæ ab hominibus submovenda Jansenius somniarit.

PRima in propositionem controversam querela de renovatis Baii articulis & adscriptis libertati & peccato, primis concupiscentiæ motibus jam absterso est: restat altera expurganda: quod nimirum a nobis dum vivimus tollat indifferentiam. Hanc ut aggrediar, quæro a Molinistis conversæ propositionis fabricatoribus et delatoribus, an hæc propositio unquam a Jansenio sic fuerit illimitate prolata, ut suspicionem aliquam facere potuerit negatæ ab ipso in nobis indifferentiæ, inductæ ad agendum necessitatis, ideoque et eversæ libertatis? sed, inquient, docet posse subsistere meritum sine indifferentia, & cum ipsa agendi necessitate. Non hoc quæro, nam et hoc dixisse et docuisse Augustinum, Thomam, et alios tam Patres quam Scholasticos, inferius ostendam. Quæro præcise, an hoc quod dicit posse fieri, unquam dixerit de facto in nobis fieri; Hæc enim duo diversissima sunt, et talia, ut unum sit sanum & Theologicum, alterum erroneum: nec enim a potentia ad actum jugis est consequentia. Poterant Apostoli ita per gratiæ dona firmari, ut nec venialiter quidem laberentur; hoc qui dixerit, verissime dixerit. Anne ideo asserere liceat eos nec peccasse venialiter; Hoc qui diceret, hæretice diceret, reclamantibus vel ipsis Apostolis, *Quoniam si dixerimus, quia peccatum non habemus, ipsi nos seducimus, & veritas in nobis non est.* Ita et in nostra quæstione asserere liceat absque periculo indifferentiam non esse de conceptu libertatis aut meriti, sed posse utrumque salvari vel in ipsa agendi necessitate. At vero dicere non licet quod post lapsum hominem in Adamo careant homines indifferentia in hujus vitæ statu aut ex necessitate quidpiam sive malum sive bonum operentur. Hoc ergo quæro an Jansenius dixerit? si enim dixit, juste in eum insurgitur; si non dixit, calumnioše impetitur, ut in his quæ non dixit, quasi ea dixerit apud Sedem Apostolicam accusatus, & ab ea mutilatus, in aliis quæ cum Augustino & Patribus contra Molinam docuit, fingi valeat a Molinistis fuisse condemnatus. Ut ergo pateat Molinistas non Jansenium quærere sed sub Jansenii velut prædamnati hominis infenso & malo nomine Augustinum, Thomam, & ipsam veritatem insectari, imo ipsissimæ veritatis Sedi augustissimæ decipiendæ totis animorum conatibus intendere, ipsum adduco Jansenium qui se prodat, et quid dixerit, aperte fateatur.

Certe nedum non dixit, quod eum dixisse mentiuntur

tiuntur Moliniſtæ, ſed contrarium prorſus ex Auguſtino & univerſa Chriſtiana Theologia ubique demonſtravit: ut plane mirum ſit, ſi poſt deprehenſum tam ſolenne Moliniſtarum mendacium, aliqua deinceps fides eorum dictis habeatur. Unicum Janſenii locum adduco qui plures poſſem adducere. Sic habet tom. 3, lib. 8, de gratia Chriſti Salvatoris cap. 20.

Quares fortaſſis, utrum igitur nulla indifferentia ſive contrarietatis, ſive contradictionis, ſit in libero voluntatis arbitrio poſt peccatum quandin in mortalitate vivimus? Si enim non adeſt indifferentia contrarietatis, quomodo poſſumus hic ſemper bene & male vivere? ſi non adeſt contradictionis, quomodo ergo dicitur, Qui potuit tranſgredi & non eſt tranſgreſſus, facere mala & non fecit?

Reſpondetur, quandiu hic vivimus, ſive in infidelitate ante gratiam, ſive jam ſub gratia, indifferentiam ad contraria, hoc eſt, ad volendum faciendumque bonum et malum, ſemper libero ineſſe arbitrio: ſed non eo modo quo quidam (*Moliniſtas intelligit*) putant, qui quocumque arbitrium ſive gratiæ ſive peccati delectationibus imbuatur, ſemper exiſtimant cum utravis ejus diſpoſitione poſſe fieri, ut utrumlibet velit ſive bonum ſive malum, pro illa ſola ſcilicet innata indifferentia voluntatis, quæ ſub quacumque diſpoſitione actum, præveniente ſe ſua libertate, in utramvis partem flectit. Talis enim indifferentia contrarietatis ab Auguſtino conſtantiſſime negata fuit, et a Pelagianis contentioſiſſime poſtulata, prout utrumque ſuis locis demonſtravimus. Alio igitur ſenſu liberum arbitrium ante gratiam, quemadmodum etiam alio ſenſu ſub gratia indifferentiam contradictionis et contrarietatis habet; ita ut videlicet quibuſcunque poſitis quæ ad agendum bonum vel malum requiſita ſunt, poſſit liberum arbitrium in hac vita facere bonum et malum, facere alterutrum et non facere.

Dicimus igitur, liberum arbitrium quantumcunque vehementi atque efficaci gratiæ delectatione præventum atque determinatum ad faciendum bonum, adhuc tamen poſſe bonum non tantum non facere, ſed etiam facere malum. Verum eſt enim iſtud non quidem in ſenſu COMPOSITO, ut vulgo dici ſolet, SED IN SENSU DIVISO. Nimirum quia eodem tempore quo voluntatis arbitrium ſub gratiæ delectatione efficaciter eam movente poſitum eſt, imo quo etiam actum voluntatis bonum facit, eſt in eadem voluntate poteſtas illud non faciendi, imo peccandi, non quod ceſſatio ab actu quem tunc elicit, aut actuale peccatum cum gratiæ delectantis influxu conſiſtere poſſit (quod ſenſus compoſitus poſtularet) ſed quia ceſſandi et peccandi poteſtas cum eadem gratia, ſimul in eodem voluntatis arbitrio conjungi poteſt; nam quamvis duo actus contrarii ſunt oppoſiti, et in eadem voluntate ſimul eſſe non poſſint, poteſtates tamen ad oppoſita non ſunt oppoſitæ, nec ſibi invicem, nec actibus oppoſitis, et in eodem ſimul ſubjecto ſive agente ſive quieſcente poſſunt commorari. Sic ergo voluntas quantacumque gratiæ ſuavitate rapiatur, poteſt non agere id in quod rapitur, quia veram non agendi poteſtatem etiam ſub gratia rapiente retinet, quamvis fieri nequeat, ut ipſa non actio cum gratiæ operatione in eadem ſimul voluntate copuletur. Sic enim juxta Tridentinum HOMO RECIPIENS INSPIRATIONEM ILLAM ABJICERE POTEST, ET LIBERUM ARBITRIUM A DEO MOTUM POTEST DISSENTIRE SI VELIT. Qua de re qui plura volet, auctores qui de phyſica prædeterminatione tractant conſulendi ſunt.

Hoc eſt igitur quod S. Auguſtinus tradit, quendo toties docet concupiſcentiam & ignorantiam, per quam nunc omnia peccata committuntur, non auferri ex nobis quandiu in hac mortali vita verſamur; hinc enim fit, quod non ſolum in nobis ipſa potentia voluntatis, quæ de ſe ad malum flexibilis eſt, ſed etiam pondus ad peccandum remanet, quod eſt peccandi poteſtas perfectiſſima, quæ ſane non ſolum adeſt ineſique voluntati quando gratiæ delectatione caret, ſed etiam quando intima ejus ſuavitate efficaciter trahitur, propter quam ſane liberum arbitrium, qualicumque gratia ad bene agendum rapiatur, rectiſſime dici poteſt poſſet peccare, licet fieri nequeat, ut ipſum peccatum ſimul in ſenſu compoſito cum gratiæ operatione ſocietur. Hoc ſenſu S. Proſper, QUI AD OBEDIENDUM SIBI IPSUM VELLE SIC DONAT, UT ETIAM A PERSEVERATURIS ILLAM MUTABILITATEM QUÆ POTEST NOLLE, NON AUFERAT: quibus verbis ſignificat manere in Sanctis illam mutabilitatem quæ poteſt in tentatione mutari; propter pugnam videlicet carnis et ſpiritus.

Hactenus Janſenius, non, ut calumniantur Moliniſtæ, indifferentiæ deſtructor, ſed conſtantiſſimus aſſertor, & quidem ſub iiſdem prorſus terminis, quibus eam aſſerunt & explicant Bellarminus & Thomiſtæ, quibus ſi quid contrarium dixerit in hac parte, liceat Moliniſtis aſſerere quod ſolum Janſenium impetunt. Si vero cum iis pleniſſime conſentit, deſinant ſuis artibus procurare ne audiantur Thomiſtæ, quaſi non eorum, ſed ſolius Ianſenii res agatur, nec ipſiſſimæ veritates gratiæ efficacis hodie impugnentur, quaſi ipſi per ſuos Anteſignanos, hoc eſt, Dominicanos Patres ante annos quadraginta coram ſummis Pontificibus Clemens VIII. & Paulo V. glorioſiſſime propugnarunt.

Caput. III.

Indifferentiam non eſſe eſſentialem libertati, ſed poſſe ſtare libertatem cum agendi neceſſitate, ideoque ſolam coactionem repugnare libertati.

VIdimus indifferentiam in hominibus, nec reclamante Ianſenio, huic vitæ ſtatui indefinenter annexam; nunc videndum exiſtimem, an ea adeo libertati cohæreat, ut nequeat libertas ſine ipſa conſtare.

Certe Divus Auguſtinus, qui quamvis hujus indifferentiæ in nobis, dum vivimus, ſit perpetuus defenſor, non tamen ex hoc indifferentiæ capite (ut poterat) ſed compendioſiori alia, eaque faciliori & magis ſimplici via efficaciam gratiæ cum noſtra libertate componit, & liberrimam aſſerit voluntatem ſub quocumque gratiæ efficacis impulſu, ex hoc ſolum quod ipſa non ut quoddam inanime organum movetur, ſed ita movetur fortiter & ſuaviter, ut & ſeipſam moveat: ita pro ſuæ naturæ modo ad volendum

lendum excitatur, ut & ipsa velit: consequenter ostendit (quod & alias frequentissime asserit) se in eo sensu esse, ut absolute loquendo, sive voluntas sit indifferens, sive non indifferens, sed ad unum determinata, libere tamen agat & semper libere velit: quod consequenter indifferentia, non per se, sed per accidens, non ut innatum quidpiam, sed ut adventitium spectet ad libertatem.

Concinunt Augustino cæteri SS. Patres & Scholasticorum turmæ non ignobiles, dum dicunt passim voluntatem tam esse sui juris, ut cogi ab ullo nequeat, tam esse liberam ut impossibile sit eam sua libertate privari qua non plus carere valeat quam seipsa. Si enim (inquiunt) volumus, aut libere volumus, aut inviti & nolentes: velle nolentes & invitos contradictorium est, & tam implicat quemquam velle simul & non velle, quam implicat simul esse & non esse. Igitur si volumus, libere volumus, qui (ut acute Augustinus) *non vellemus, si nollemus.* Igitur operari voluntatem & non libere operari, nec mente quidem potest comprehendi.

Ex hoc principio, quod ipsam voluntatis naturam exprimit, inferunt indifferentiam esse quidem signum libertatis manifestissimum in iis in quibus reperitur: at non esse ipsam libertatem, aut quidpiam ad libertatis per se spectatæ essentiam pertinens, inferunt libertatem constare posse cum determinatione ad unum & necessitate agendi inevitabili: sicque demum asserunt, subsistere in Deo primo libero & totius libertatis archetypo: substitisse in Christo viatore, & tota æternitate in Angelis & dæmonibus, in beatis & damnatis hominibus immobiliter substituram.

Audiamus loquentes Patres & Doctores alios.

D. Augustinus lib. 5. de Civitate Dei c. 10. *Si necessitas nostra illa dicenda est quæ non est in nostra potestate, sed etiam si nolumus efficit quod potest, sicut est necessitas mortis, manifestum est, voluntates, quibus rectè aut perperam vivimus, sub tali necessitate non esse. Nam si volumus, est; si nolumus, non est. Non enim vellemus, si nollemus: si autem ista definitur esse necessitas, secundum quam dicimus necesse esse ut ita sit aliquid, vel ita fiat: nescio cur eam timeamus ne nobis auferat libertatem voluntatis; neque enim & vitam Dei & præscientiam Dei sub necessitate ponimus,* (hoc est, necessitate contrariæ libertati) *si dicamus necesse est Deum semper vivere & cuncta præscire, sicut nec potestas ejus minuitur, cùm dicitur mori fallique non posse.* Et lib. 22. de Civit. cap. ult. *Nec ideo Beati liberum arbitrium non habebunt, quia peccata eos delectare non poterunt; magis quippe erit liberum à delectatione peccandi usque ad delectationem non peccandi indeclinabiliter liberatum.* Ibidem: *Primum liberum arbitrium posse non peccare, novissimum non posse peccare, sic enim erit inamissibilis voluntas pietatis & æquitatis, quomodo & felicitatis, &c.* Ibidem: *Certè Deus ipse numquid quia peccare non potest, ideo liberum arbitrium habere negandus est? Erit ergo illius civitatis & una in omnibus, & inseparabilis in singulis voluntas libera, ab omni malo liberata & implenda omni bono, fruens indeficienter æternorum jucunditate gaudiorum.*

D. Anselmus lib. de lib. arb. cap. 5. *Velle nemo potest invitus, quia non potest velle, nolens velle. Nam omnis voluntas ipsum sunum velle vult. Quomodo itaque non est libera voluntas, quam aliena potestas sine suo assensu subjicere non potest?*

D. Bernardus de grat. & lib. arb. *Voluntatem impossibile est suâ privari libertate. Potest quidem mutari voluntas, sed non nisi in aliam voluntatem, ut nunquam amittat libertatem. Tam ergo non poterit privari illâ quàm nec seipsa. Si poterit aliquando homo velle aliquid, & non voluntate, poterit & carere libertate voluntas. Sicut cælestis Angelus, aut etiam ipse Deus permanet liberè bonus, propria videlicet voluntate, non aliquâ extrinsecâ necessitate: sic profectò diabolus æquè liberè in malum corruit & perstitit, suo utique voluntario nutu, non alieno impulsu, &c.*

Hugo a S. Victore in sum. tom. 3. c. 9. *Liberum arbitrium sic dicitur, quia voluntarium, unde boni Angeli liberè boni, & mali liberè mali, &c.* Et tract. 2. cap. 4. *Quod si infers, ergo sunt indifferentes ad bonum & malum, respondetur, non in hac indifferentia consistere liberum arbitrium, sed liberum non aliud importare quàm voluntarium. Angeli autem boni abstinent à malo non necessitate cogente, sed libertate volente. Angeli similiter mali abstinent à bono non quia coguntur, sed quia liberè nolunt.*

Richardus a S. Victore de eruditione interioris hominis cap. 30. & de statu interioris hominis cap. 23. *Libertas consistit in hoc quod non possumus cogi inviti nec ad bonum nec ad malum, & hac æqualis in bonis & in malis: nec perdi unquam potest, aut minui unquam.*

Petrus Lombardus dictus Magister Sententiarum lib. 2. dist. 23. *Ubi non est libertas, nec est voluntas.* Et lib. 2. dist. 7. idem docet de Angelis & dæmonibus quod Divus Bernardus & Hugo Victorinus.

Guillelmus Episcopus Parisiensis de vitiis & peccatis fol. 211. & 213. *Necessitas aut impossibilitas quæ non prohibent quin actio aliqua sit voluntaria, hoc est, quin procedat à voluntate quæ non potest non esse libera, non impediunt etiam quin actio possit esse criminosa. Et necessitas stabilitatis & immutabilitatis qualis est quæ in Deo in ordine ad bonum reperitur, non aufert, sed perficit libertatem.*

Alexander de Hales Ordinis Seraphici & Præceptor SS. Thomæ & Bonaventuræ in 2. p. sum. q. 72. m. 3. a. 3. *Necessitas coactionis destruit arbitrium, non autem necessitas immutabilitatis, qualis reperitur in Angelis & dæmonibus, &c.*

D. Thomas Aquinas lib. 3. contra Gentes c. 138. *Est duplex necessitas, quædam coactionis, & hæc laudem virtuosorum actuum diminuit, quia voluntario contrariatur. Est autem quædam necessitas ex interiori inclinatione procedens, & hæc laudem virtuosi actus non minuit, sed auget: facit enim voluntatem non magis intense tendere in actum virtutis, & quantò perfectior fuerit habitus ex quo voluntas operatur, tantò vehementiùs eam inclinat. Quod si is ad perfectiorem devenerit, quamdam necessitatem infert ad bene agendum, sicut est in Beatis qui peccare non possunt, nec tamen propter hoc aut libertati voluntatis aliquid deperit aut actus bonitati.* Et de potentia q. 10. a. 2. ad 5. *Necessitas naturalis secundum quam voluntas aliquid ex necessitate velle dicitur, ut felicitatem, libertati voluntatis non repugnat, ut Augustinus docet lib. 3. de Civit. Dei: libertas enim voluntatis violentiæ vel coactioni opponitur: non est autem violentia aut coactio in hoc quod aliquid secundum ordinem suæ naturæ movetur, sed magis in hoc quod naturalis motus impeditur, sicut*

cùm

cùm impeditur grave ne descendat in medium. Unde voluntas liberè appetit felicitatem, licet necessariò appetat illam. Sic autem & Deus necessariò & tamen liberè suâ voluntate amat seipsum, licet de necessitate amet seipsum; & necessarium est quod tantum amet seipsum quantum bonus est, sicut tantum intelligit seipsum quantum est. Liberè ergo Spiritus Sanctus procedit a Patre, non tamen possibiliter, sed ex necessitate. Vide & de verit. q. 22. a. 5. ad 1. 3. & 4. & q. 23. a. 4. & ult. & q. 24. a. 1. ad 20. Et in 1. ad Hannibaldum dist. 47. q. unica, a. 1. &c.

Eadem dicunt D. Bonaventura in 2. dist. 25. q. 2. Richardus de Media villa in 2. dist. 7. a. 1. q. 2. & dist. 25. a. 2. q. 3. Henricus de Gandavo quodlib. 12. q. 26. Joannes Scotus quodlib. 16. Thomas de Argentina in 3. dist. 12. Marsilius in 3. dist. 12. a. 2. Gabriel Biel in 2. dist. 18. a. 3. Nicolaus de Orbellis in 2. dist. 25. Stephanus Bruleser in 2. dist. 25. q. 8. Petrus Capuleius Episcopus Conversanus in 2. 2. dist. 7. a. 1. q. 1. puncto 1. Gibieuf lib. 1. de libertate Dei & creaturæ, cap. 9. n. 7.

Patrum & Scholasticorum auctoritatibus addo rationes Theologicas.

Ab ipsa prima libertatis radice exordior, quæ in agente libero, non alia concipitur quam facultas illa mirabilis reflectendi se super suos actus, non solum apprehendo, sed etiam judicando; hoc solius naturæ intellectualis proprium est, ob ejus immaterialitatem, objectique vastitatem & illimitationem. Habet ergo agens intellectuale & liberum ex ratione quidem ut possit de fine & mediis judicare, utrorumque proportionem expendere, & per hoc ipsum de proprio suo judicio judicium ferre & definire, num recte judicaverit; habet vero ex voluntate ut possit se non solum apprehendo movere, sed etiam super motum suum reflectendo velle movere. Hæc prima radix libertatis quam insinuavit Thomas cum distinxit liberum a naturali, per hoc quod *naturale agit ex inclinatione naturæ, liberum autem ex judicio & ratione:* ex hac vero altissima libertatis radice oritur in agente per voluptatem dominium sui actus, quod est a libertate inseparabile: siquidem non possumus concipere volentem quia vult se velle, quin statim eum concipiamus suæ volitionis plenissime dominum & in volendo absolute liberum. Cum ergo in omni motu rationali voluntatis semper adsit expresse vel tacite hujusmodi super se reflexio: consequens etiam est quod ipsa voluntas in omni motu suo rationali aut consensu libera omnino, sibique dominetur, nec coacta agatur, nec impetu concitetur, sed ideo velit quia vult se velle, quia seipsam excitat, quia seipsam movet.

Hinc recte dicitur voluntas esse incoercibilis & indomabilis: nec minus esse impossibile voluntatem compelli invitam quam voluntatem non esse voluntatem: quidquid enim ex quocumque objecto voluptatis, aut timoris, aut cujuslibet affectus quantumcumque vehementis in voluntatem inciderit, semper ipsa suo arbitrio superior manet, & de istis tanquam de præparatoriis ad consentiendum aut dissentiendum judicat hoc ultro & sponte esse volendum, istud respuendum, & sic facit id quod ei videtur, id quod ei lubet, id quod ei placet, quæ propriæ & veræ libertatis indicia sunt. Si vero vehementissime placet aut displicet, nihil mirum si arbitrium quoque vehementissime constantissimeque sibi esse volendum aut nolendum arbitratur, & sibi ipsi legem imponit & necessitatem, quæ cum in actu appareat, non aliunde quam ab ipso arbitrio aut voluntate & domini & libertatis ejus perfectione proficiscitur.

Ex his sequitur manifeste quod probandum assumpsimus, *posse stare libertatem cum agendi necessitate; solam coactionem ei repugnare; nec esse de ejus conceptu quidditativo ipsam indifferentiam*, horumque exempla adducere possumus, qualia adducunt præallegati Auctores in Deo, Angelis & dæmonibus.

In Deo quidem, quia in eminentia simplicissimi actus Divini quo Deus se diligit ut bonum infinite diligibile, intelligere debemus quidquid perfectionis est in agente per intellectum & voluntatem. Ut ergo summa ejus perfectio est, quod se super actus suos reflectat & judicet se bene judicare, & velit se velle, ac per hoc sit vere Dominus sui actus & liberrime agat: sic & concipere debemus Deum non solum cognoscere seipsum ut infinite amabilem, non solum amare seipsum infinito amore, sed & intelligere & judicare quod bene judicet, & velle per voluntatem sequi judicium rationis, & velle diligere, & quod semper & invariabiliter summum bonum est & summe diligendum, velle semper & invariabiliter diligere; ideoque beatam sibi imponere necessitatem nunquam non diligendi; ideoque esse vere Dominum sui actus, & non obstante necessitate esse vere liberrimum.

Certe nefas est tam abjecte de Deo sentire, ut putemus eum præcipiti & concitato amoris æstu se unquam dilexisse. *In æternis*, inquit Aristoteles, *idem est esse & posse*; ut id semper in Deo fuisse noverimus, quod aliquando esse posse sine errore intelligimus. At si concipimus æternitatem pro cerebri nostri debilitate, seu per commensurationem ad tempus, nihil omnino addubitabimus, quin nunc saltem post elapsas infinitas seculorum myriades, noscant Pater & Filius se mutuo ardore, eoque justissimo, non minus quam infinito æternum dilexisse. Non dubitabimus quin approbent suum velle & velint velle, & velint se notionaliter diligere: quod nunc ipsis inesse intelligimus, semper fuisse non non dubitemus: Domini sunt & fuerint sui actus, sponte se dilexerunt & diligunt: Ergo actus ille dilectionis vere liberrimus, nec ut naturæ fœtus considerandus, sed ut liberrimæ voluntatis motus plenissime spontaneus. At simul etiam necessarius est, nec poterat aut potest non esse, cum nequeat Deus aut seipsum odisse, aut seipsum non amare. Fateor omnino, & ex hoc ipso concludo quod superius dixere tot Patres, stare necessitatem cum ipsa libertate, nec indifferentiam ipsi esse essentialem.

Augustinus lib. 1. operis imperfecti contra Julianum fol. 150. objicienti Iuliano; *Liberum non est, nisi quod duo potest velle bonum & malum*; respondet, *Liber ergo Deus non est, qui malum non potest velle: siccine laudas Deum ut ei auferas libertatem? An potius intelligere debes esse quamdam beatam necessitatem, quâ Deus injustus esse non potest?* Igitur stat suprema ratio libertatis in Deo cum necessitate se amandi, nec aliqualiter peccandi, quæ in eo non aliud est quam firmissima, indeficiens, æterna & immutabilis voluntas seu amor justitiæ, æquitatis atque fidelitatis erga se; non potest se non amare; erga nos si loqui vult, non potest nisi verum dicere; si promittit, fidelis est, & se negare non potest.

En igitur indifferentiam ſpecificationis a Deo remotam. Reſtat ſola indifferentia agendi & non agendi, quæ propria eſt exercitii; ſed iſta in Deo prorſus periit, hoc ipſo quo ſemel immobili voluntate voluit atque ſtatuit, quid in ſingulis circumſtantiis agendum ſit, quam retractare non poteſt. Quapropter ſi hoc duntaxat eſt eſſe liberum, indifferentem eſſe ad agendum & non agendum, liber fuiſſe Deus dici poteſt, liber vero eſſe non poteſt: imo vero nec liber fuiſſe dici poteſt. Quando enim liber fuerit, cum ab æterno, hoc eſt, ſine ullo initio, ſemper ad agendum vel non agendum determinatus fuerit? An ad inſtantia rationis veniendum erit, ut realem in Deo libertatem invenire poſſimus? Vel ergo & eſſe & fuiſſe ſemper liberum oportet, vel nunquam fuiſſe, nec eſſe, quod eſt impium cogitaſſe.

Hoc ipſum quod in Deo oſtendimus, videndum eſt modo in Angelis & hominibus qui viatores eſſe deſierunt. Certe quotquot horum æternam felicitatem ſunt adepti, neceſſario immutabiliter Deum amant, & tamen eos in hoc bono liberos aſſeruerunt ſuperius Sancti Patres. Nimirum non impetu concitantur ut bruta, nec pondere ſuo ruunt in centrum ſuæ quietis ut lapides, ſed ex rationis pleniſſimo, tranquilliſſimo ſereniſſimoque judicio judicant ſibi diligendum eſſe Deum, quem vident infinite diligibilem, & in hoc ſe ſaniſſime judicare judicant: ex voluntate vero amando ſequi rationem volunt, & hoc ſe velle volunt & ceſsare nolunt, & toto charitatis æſtu Deum amare ſatagunt, ideo & ſeipſos movent, & ſui actus dominium perfectiſſimum habent, vel in ipſa vel per ipſam quam ſibi imponunt immutabilem diligendi neceſſitatem liberrimi exiſtunt. Ut non fruſtra aut inconſulte dixerit Divus Thomas in 4. diſt. 48. q. 10. quod reſpectu amoris beatifici, erit *ſempiterna & libera electio*. Et Divus Bonaventura rationem aſſignans & modum explanans in 2. diſt. 25. q 2. *Neceſſitas coactionis repugnat libertati arbitrii, neceſſitas verò immutabilitatis non propter quod arbitrium dicitur liberum, non quia ſic velit hoc, ut velit vel velle poſſit ejus oppoſitum, ſed quia omne quod vult appetit ad ſui ipſius imperium, quia ſic vult aliquid, ut velit ſe velle illud, & ideo in actu volendi ſeipſum movet & ſibi dominatur; & pro tanto dicitur liberum, quamvis immutabiliter ordinetur ad illud.*

Præterea volunt Scholaſtici idcirco Deum nunc eſſe liberum, quia in illo inſtanti rationis libet, hoc eſt, indifferens fuit, & ex propria libertate ſe determinavit, in qua determinatione propter naturæ voluntatiſque conſtantiam immutabilis permanet. Hoc ſi Scholaſticis ſufficit, nulla ratio ſupereſt cur non & perpetuam illam juſtitiæ voluntatem ſeu amorem beatificum, quo beati Angeli & homines peccare non poſſunt, liberrimam voluntatem eſſe contendant. Eſt enim certiſſimum Angelos & homines qui beati fiunt, ita libera indifferentique voluntate juſtitiam elegiſſe, propriaque ſe libertate determinaſſe ad diligendam pietatem & juſtitiam & in ea perſeverandum, ſicut Deus ad opera quibus vel creaturas vel aliquid in creaturis operatur. Non enim imaginandum eſt aliam Beatis infundi cum beatitudine voluntatem, quæ propter perpetuam determinationem non ſit libera, ſed eadem omnino voluntas libera, ſeu amor juſtitiæ liberrime ſuſceptus in via, ſine ulla mutatione firmior, & ardentior, & jucundior in patria perſeverat, dicente Apoſtolo, *Charitas non evacuatur*. Igitur ſi immutabilitas naturæ in Deo non extinguit primigeniam electionis libertatem, ideoque Deus quamvis immutabilis & ad unum determinatus, nihilominus liber intelligitur, quia in illo primo ſigno rationis concipitur fuiſſe indifferens: certe immutabilitas gratiæ in Beatis quæ naturalem Dei immutabilitatem non adæquat, ſed ſolum imitatur, multo minus eorum libertatem interimet, aut ullatenus prohibebit quin, quantumvis immutabiles & determinati, revera tamen dicantur liberi, qui olim plane indifferentes, hanc ſibi immutabilitatis determinationem & neceſſitatem voluntate liberrima elegerunt. Stat ergo in beatis Angelis & hominibus libertas ſine indifferentia.

Sed & ſtat quoque in peccantibus Angelis, ſeu ſemetipſos amantibus, ut in damnatis hominibus, quorum voluntas in malo obſtirmata & ad malum determinata in æternum ſive naturæ conſtantia, ſive gratiæ deſtitutione, ſive damnationis æquitate & pondere, ſtabilis perſeverat: quam tamen nemo dixerit eſſe minus liberam, etſi non alia quam illa ipſa, quam dixi, conſideratione qua dicitur Deum eſſe liberum, quia ſe ipſum libere ſua voluntate determinavit. Ita Divus Thomas q. 16, de malo, a. 5. o. & ad 6. & 8. *Secundum modum naturæ ſuæ competit Angelo ut immobiliter hæreat ei quod per propriam voluntatem elegit, unde ſicut motus averſionis à Deo fuit in diabolo voluntarius, ita etiam & quies in eo quod voluit eſt voluntaria; nam voluntariè perſeverat in malo, ſed tamen voluntas ejus in hoc immutabiliter manet determinata.* Et Divus Bernardus loco ſupra citato: *Nec Deus caret ſuo libero arbitrio, nec diabolus: quoniam quod ille eſſe non poteſt malus, non infirma facit neceſſitas, ſed firma in bono voluntas, & voluntaria firmitas; quodque is non valet in bonum reſpirare, non aliena facit violenta oppreſſio, ſed ſua ipſius in malo obſtinata voluntas ac voluntaria obſtinatio.* Igitur probatiſſimum manet, non eſſe eſſentialem libertati per ſe ſpectatæ indifferentiam, poſſeque ſine hac libertatem ſubſiſtere, & cum inevitabili agendi neceſſitate componi, dummodo hæc neceſſitas oriatur ab ipſa voluntate & ab immutabili firmitate & complacentia qua ſuo objecto inhæret & agglutinatur.

Objicies vel ipſum Divum Auguſtinum vel alios ſanctos Patres, qui liberum arbitrium definiunt interdum per indifferentiam, vel per potentiam boni & mali.

Reſpondeo, quod talis definitio non eſt per eſſentialia; ſed quemadmodum Ambroſius lib. de arca Noe cap. 4. & Auguſtinus lib. de ordine c. 11. & lib. de quantitate animæ cap. 25. hominem definiunt *Animal rationale mortale*, non quod crediderint eſſe de eſſentia hominis, quod ſit mortalis, aut quod immortalitas glorioſa deſtructura ſit noſtram naturam; ſed quod intenderint definiendo homini in hoc ſtatu infelici, in quo moriendi neceſſitas eſt naturæ omnium hominum conditio inſeparabilis. Ita etiam ideo vel ipſi vel alii definientes liberum arbitrium indifferentiæ meminere, non quod exiſtiment libertatem ſtare non poſſe ſine hac indifferentia, ſed quod libertatem conſiderent qualis in hominibus reperitur in hac vita huic annexam indifferentiæ. Fuit igitur eorum ſcopus, non tam definire naturam libertatis in ſe ſpectatæ, quam ejuſdem contra Manichæos probare exiſtentiam, quæ ex indifferentia,

ferentia, omnibus hominibus, dum hic vivunt, communi, manifeste convincitur: Ut enim passiones humanæ, doloris, famis, sitis, lassitudinis, somni, sunt veritatis naturæ nostræ certissimi indices, quibus se ideo Christus subjecit, ut se verum hominem comprobaret: nec tamen dici potest, quod sint essentiales naturæ nostræ, quodque qui his carebunt in cælo Beati, desinant esse homines: ita verissime quisquis hanc habet indifferentiam et potest facere bonum et malum, operari et non operari, necessario liber est, quamvis dici nequeat quod quisquis hanc perdit indifferentiam, perdat et libertatem.

Caput IV.

Stare posse meritum sine indifferentia & cum ipsa agendi necessitate.

Quæ de libertate, probavimus, nunc de merito libet ostendere, quanquam unum ex altero probatum maneat, et qui primum admiserit, nequeat de posteriori dubitare.

Imprimis præter Auctores superius allegatos et loca ex iis adducta Divi Thomæ suffragium habemus manifestum, dum is in 1 p. docet, Angelos meruisse in primo suæ creationis instanti, et simul definit non eos aliquam habuisse indifferentiam ad primam illam operationem quæ erat ad unum determinata et necessario bona.

Rursum idem statuit dum docet necessitatem amoris in Beatis nequaquam obstare merito, si status ipse beatitudinis huic non repugnaret. Sic enim 2 2. q. 4, a. 4 o. dicit. *Quod voluntas videntis Dei essentiam ex necessitate amat, quicquid amat sub ordine ad Deum.* Et postea 2,2, q. 182, a. 2, ad 2. asserit illum ipsum amorem a quo removerat indifferentiam et adstruxerat necessitatem, esse per se meritorium, nisi conditio ipsius status perfectæ beatitudinis, ulterioris progressus meritum excluderet. *In statu* (inquit) *felicitatis futuræ homo pervenit ad perfectum, & ideo non relinquitur locus proficiendi per meritum; si tamen relinqueretur, esset efficacius meritum propter majorem charitatem.* Similiter 3 p. q. 19, a. 3, ad 1, negat D. Thomas posse Christum in cælo quidpiam mereri, non ex agendi necessitate ad unum determinante, sed ex ipsa ratione status. *Christus* (inquit) *meruit per charitatem, in quantum erat charitas non comprehensoris sed viatoris; & ideo quia nunc non est viator, non est in statu merendi.*

Adhuc in 3. dist. 18. a. 2 ad 5. dicit, quod *etiamsi liberum arbitrium Christi esset determinatum ad unum numero, sicut ad diligendum Deum, quod non facere non potest, tamen non ex hoc amittit libertatem aut rationem laudis sive meriti, quia in illud non coacte sed sponte tendit, & ita est actus sui dominus.* Nimirum perstat D. Thomas in suo illo centies repetito principio, quod sola *necessitas coactionis tollit libertatem & facit involuntarium, & ideo excludit rationem laudis & meriti, non autem necessitas immutabilitatis, complacentiæ, aut firmatæ voluntatis in bonum.* Ita 2 2. q. 88. a. 3 ad 3, et q. 186, a. 2, ad 2. et 1. p. q. 62, a. 8 ad 3. et in 3. dist. 12, q. 3, a. 1 ad 3. et alibi passim.

Addo his Divi Thomæ et superius adductis Patrum et Scholasticorum auctoritatibus ponderationem argumenti efficacissime a summo Christianæ fidei mysterio deprompti et a præfatis Auctoribus sæpe insinuati ad ostendendam libertatis et meriti cum ipsa agendi necessitate concordiam.

Petitur hoc argumentum e libertate et merito Christi Domini dum esset in hac vita: negari siquidem non potest absque everso Religionis fundamento, quin Christus Dominus liber fuerit, et meruerit in iis ipsis actibus, in quibus nullam potuit habere indifferentiam. Sumo hujus rei exemplum in ea morte quam ex Patris præscripto debuit perferre: hæc enim quamvis in se esset objectum indifferens voluntati Christi, at ut jussa a Patre non poterat non acceptari a Christo, quia quamvis in sensu diviso posset Christus non mori, ut et cætera opera ei per præceptum imposita non implere: at in sensu composito jam nullus remanebat locus indifferentiæ: Cum qui non poterat habere indifferentiam ad peccandum vel non peccandum, non etiam poterat esse indifferens ad obediendum vel non obediendum. Quomodo ergo fuit liber circa hoc præceptum formaliter sumptum, si non habuit facultatem indifferentem ad utrumlibet? Quomodo libere obedivit, qui non obedire non potuit? Libere quidem obediisse in morte appetenda certissima res est, cum ex communi omnium consensu, *ubi non est libertas, nullus sit locus merito*; nec per consequens potuisset Christus promereri salutem nostram in ea oblatione, si non in ea offerenda liber extitisset. At quomodo liber, si non est libertas sine indifferentia, nec libere fit, nisi quod omitti aut non fieri potest? Tenebatur Christus præcepto Patris mortem imperantis, Ioann. 6. *Non veni ut faciam voluntatem meam, sed voluntatem Patris qui misit me.* Ioann. 10. *Nemo tollit animam meam, sed ego pono eam, & iterum resumo eam: hoc mandatum dedit mihi Pater.* Ioann. 18. *Calicem quem dedit mihi Pater, non vis ut bibam illum?* Philipp. 2. *Factus obediens usque ad mortem.* Erat Christus ut peccati aut criminis, sic & cujuscumque vel levis imperfectionis incapax, ut posset se subtrahere nedum ab imperio & præcepto Patris, sed nec a quibuscumque vel levissimis quæ ei quomodocumque placita intellexisset; quomodo ergo indifferens in morte appetenda? Mori debuit sub præcepto, non potuit non velle obedire: ergo non indifferens ad mortem. Si non indifferens, quomodo liber? Sed si non liber in obediendo, quomodo salutem nostram potuit mereri per hunc actum obedientiæ? & quomodo dicit Paulus, *Factus obediens usque ad mortem, propter quod & Deus exaltavit illum; &c.*

Variis effugiis eludunt hoc argumentum indifferentiæ protectores, dum dicunt, non fuisse mortem Christo imperatam secundum omnes circumstantias, nec ex motivo diversarum virtutum, in quibus eligendis & exercendis libertatem habuerit. Verum non tangitur, ne dicam evacuatur per has evasiones difficultatis nervus, qui in eo est, ut ostendatur libertas Christi in observatione præceptorum; sive legis naturalis, sive legis positivæ & paternæ, in qua quia præfati Auctores seu recentiores Theologi non vident indifferentiam, sic nec admittunt libertatem. Ideoque cum pernegent Christum fuisse liberum circa præcepta, recurrunt ad nescio quas circumstantias & virtutes non jussas ex præcepto, in quibus vel aliquam saltem libertatis umbram Christo condonant, removentes consequenter

ſequenter omne meritum & laudem ab ipſius obedientia & præceptorum obſervatione: cui nihilominus Paulus Apoſtolus omne meritum adſcribit, *Factus obediens uſque ad mortem, propter quod & Deus exaltavit illum, &c.*

Non ergo eſt quæſtio de ſalvanda Chriſti libertate in his quæ juſſa non erant, ſed de ea comprobanda in ordine ad præcepta, cum obedientia eſſentialiter præceptum reſpiciat, aſſeratque deinde Apoſtolus Chriſtum in obediendo fuiſſe liberum, dum eum aſſeruit in obediendo meruiſſe, cum tamen non poſſet non obedire. Difficultatem in hoc inveniunt præfati recentiores; ſed certe vel hæc ſola difficultas qua ſe torquent, in ſalvanda in his actibus alioquin neceſſariis, Chriſti libertate, permagnum mihi eſt argumentum, quod notio quam habent de libertate, non ſit vera nec adæquata, cum eos impediat ne eam agnoſcant ubi ſupreme eminet. Fatentur ut fateri debent, *potentiam peccandi nec eſſe libertatem, nec partem libertatis*, quodque e contrario ſumma libertas ſit, *non poſſe peccare*, ut expreſſe cum Divo Auguſtino & Divo Thoma univerſa docet Theologia; & tamen dum inquirunt quomodo Chriſtus potuerit eſſe liber, in hoc uno hærent, quod peccare nequiverit, ſicque, velint nolint, ideo vix eum audent tueri liberum, quia norunt ſumme & ſupreme liberum. Ridiculam prorſus contradictionem! & illi plane ſimilem qua quis admiſſo quod claudicatio nec ſit ambulatio, nec pars ambulationis, ſed turpiſſimus in ambulante defectus, mox ideo negare vellet Petrum ambulare, quod videret Petrum non claudicare. Si Chriſtus obnoxius fuiſſet peccato ut cæteri hominum, nihil laboraſſent in agnoſcenda ejus libertate: at quia non in eo vident quod ad libertatem non confert, ſed libertati multum detrahit *(poſſe peccare)* jam liber non eſt, utque aliqualem in eo ſalvent libertatem, quærunt aliquam in eo poteſtatem ſi non peccandi, at ſaltem minus perfecte & divine operandi, multa agendo abſque expectato Patris ſui nutu, in quibus, inquiunt, non fuiſſet liber, ſi ea Pater ei juſſiſſet, quia jubenti Patri non obedire non potuiſſet. Intricatam plane Philoſophiam & quæ ſeipſam turpiter collidit!

Spinas nimirum reperiunt & punguntur, ubi roſas colligerent ſi non ab antiqua & Patrum & Scholaſticorum doctrina receſſiſſent: hæc ipſa quippe non peccandi neceſſitas, quæ eos abſterret ne libertatem diſcernant in actionibus Chriſti perfectoribus, eas ipſas actiones ſupreme liberas eis oſtendiſſet, eoque liberiores quo magis neceſſarias. Audiſſent enim dicentes Divum Auguſtinum, Thomam, Bonaventuram & alios ſupra allegatos, *quod neceſſitas coactionis repugnat libertati arbitrii, non autem neceſſitas immutabilitatis*; & quod *neceſſitas coactionis tollit rationem meriti, neceſſitas autem immutabilitatis ex interiori voluntatis inclinatione & virtuoſi habitus perfectione procedens, non laudem, non meritum virtuoſi actus tollit, ſed perficit, auget, non minuit.*

Talis omnino fuit Chriſti neceſſitas feliciſſima, ſecundum quam non poterat non obedire Patri. Num enim in hac illatam aliquam vim externam putas, quæ eum ad obedientiam cogeret? Num determinationem aliquam ſervilem, qualis reperitur in brutis, quæ non tam agunt quam aguntur ex præſentia objecti & apprehenſione phantaſiæ? Nec hoc delilaret ipſa impietas. Unde ergo ipſi tam arcta neceſſitas ad paternas leges, niſi ex ipſiſſima ejus voluntate tam firmiter bono cohærente & tam immobiliter Deo adfixa, ut non poſſet vel minimum ab ejus nutibus receſſiſſe. Auguſtinus lib. de corr. & grat. cap. 11. 'Neque enim metuendum erat ne iſto 'ineffabili modo in unitatem perſonæ a Verbo Deo 'natura humana ſuſcepta, per liberum voluntatis 'peccaret arbitrium, cum ipſa ſuſceptio talis eſſet, 'ut natura hominis ita a Deo ſuſcepta, nullum in ſe 'motum malæ voluntatis admitteret. *Et lib. de 'prædeſt. Sanct. cap. 15*: An ideo in illo non libera voluntas erat et non tanto magis erat, quanto 'minus ſervire peccato non poterat?

Demum ad hujus lucidiſſimæ veritatis plenam intelligentiam deponendæ anticipatæ opiniones, quæ mentem præoccupant, et conſulendum rationis naturalis vel ſolum lumen, a quo prorſus abhorret, ut dicamur nos liberi in obedientia ad Deum, quia obedimus nutanti voluntate et ad ſingula momenta pene defectura. Chriſtus vero, quia forti, quia plena, quia infracta voluntate obedivit, non ei libere obediverit, obedivit ex amore et conſummata illa charitate qua in Patrem æſtuabat: nihil autem amore liberius, nec quidquam tam libere fit, quam quod fit ex amore.

Num, quæſo, riſu et ſibilis foret dignus qui ſuccenſeret puero quod non libere Patri ſuo obediat, quia tam impenſe Patrem diligit, ut præ amoris magnitudine nequeat vel minimum ejus præteriſſe mandatum? Quis tam inſulſe philoſophatur, ut dicat, mulierem parum ſui viri amantem, libere magis ægro aſſidere quam quæ tota erga virum in amores colliquatur: quod quæ parum diligit, plenam habeat ſui operis indifferentiam, et tam ſit parata deſerere quam aſſidere: quæ vero ferventer amat, toto ſui amoris pondere quaſi ſuavi ſimul et ineluctabili neceſsitate trahitur, ut in ægri ſolatia ſe totam impendat? Quis dicat generoſum militem, ad defectionem et proditionem in ſuum Principem magna præmiorum ſpe ſollicitatum, parum aut nihil apud Principem meruiſſe dum non conſentit, quod innata animi nobilitate adſtrictus, et ſummo in Principem amore quaſi religatus, nequiverit fidem ſuam prodere, quam forte prodidiſſet, ſi minus ſui Principis amans, aut minus animo nobilis extitiſſet? Mentem exuerit qui hoc dicat, nec potius videat quod quo arctiori neceſſitate adſtringitur puer ut Patri obediat, mulier ut viro aſſideat, ſubditus ut Principi ſerviat: eo et magis libere agunt, et plus laudis merentur, *ex quo iſta neceſſitas non eſt neceſsitas coactionis aut violentiæ quæ minuit laudem actus virtuoſi, quia opponitur voluntario* (ait Divus Thomas) *ſed eſt neceſsitas complacentiæ ex interiori voluntatis inclinatione procedens*, hoc eſt, ex ardentiſſimo affectu filii in patrem, conjugis in virum, et ſubditi in Principem. *Hæc enim neceſsitas* (addit D. Thomas) *laudem virtuoſi actus non minuit, ſed auget, quia facit voluntatem magis intenſe tendere in actum virtutis, & minus ab eo deficere.* Et ideo quo magis augetur neceſsitas, eo et libertas: *cumque ſummum ſuæ perfectionis attigerit, ut in Chriſto & Beatis, qui Deum amant immobiliter, eique obſequuntur immutabili neceſsitate, tunc quoque & libertas perfecta eſt ac plane conſummata.*

Igitur Chriſti erga Patrem præſtita toto vitæ decurſu obedientia, et maxime in ſui ipſius offerendo per crucem ſacrificio, ut fuit actio ſupremi meriti,

ita

ita & fuit ſupremæ libertatis, quamvis ſimul & ſemel fuerit ſupremæ neceſſitatis, ex quo impoſſibile erat, quod dilectus hic Filius dilecto Patri non obediret. Nec vero ad hæc concilianda opus eſt falſis ſubtilitatibus cerebrum implicare, ſed ſolum meminiſſe illius quod ait D. Bernardus, *Ideo in obedientia libero non carniſſe arbitrio, quoniam quod non poſſet non obedire, non infirma faciebat neceſſitas, ſed firma in bono voluntas & voluntaria firmitas.*

Stat ergo quod in hoc & ſuperiori capite probandum aſſumpſimus, indifferentiam non eſſe eſſentialem libertati aut merito, nec ſimplicem neceſſitatem, qualis eſt complacentiæ & immutabilitatis, libertati aut merito repugnare.

CAPUT. V.

De ſenſu compoſito & diviſo.

SECTIO PRIMA.

Exponitur nodus controverſiæ inter Moliniſtas & Sanctorum Auguſtini & Thomæ Diſcipulos circa liberi arbitrii cum gratia efficaci concordiam.

EOs hactenus ſenſus examinavi, quos controverſæ propoſitionis cortex primo velut intuitu repræſentat. Diſtinxi pravos & damnatos a bonis nec damnabilibus, dum oſtendi in primo capite illegitimam Baii doctrinam de libertate aut peccato primis concupiſcentiæ motibus attributo, religioſiſſime fuiſſe damnatam. Dum in ſecundo capite inſinuavi indifferentiam ad bonum & malum ab homine viatore non niſi erronee poſſe negari: Dumque demum in tertio & quarto capite per rationes Theologicas & ex Patrum ſolidiſſima mente, a qua plerique recentiorum ſatis inconſulte & inadvertenter receſſerunt, libertatem cum agendi neceſſitate compoſui, & abſque ulla indifferentia ſtare poſſe demonſtravi.

Detegendus ſupereſt præcipuus & ſecretior finis qui Moliniſtas movit ut propoſitionem controverſam miro ambiguitatis ſtudio implicatam connecterent, & a Sede Apoſtolica damnandam poſtularent. Quid enim quærunt? Num ut per damnatam hanc propoſitionem damnetur ſenſus Baii tanquam a Janſenio renovatus? Non hoc quærunt qui Janſenium æquiſſimæ Baii damnationi ſubſcripſiſſe certo certius norunt. Num ut indifferentia, tum contradictionis tum contrarietatis, putetur ab homine, dum vivit, inſeparabilis? Norunt & hoc etiam a Janſeno millies aſſertum, ac velut fidei dogmata contra Calvinum & alios hujus ſeculi novatores, ex Auguſtino Scripturas ubique allegante, firmiter conſtitutum. Num ut non liceat deinceps opinari Deum & Beatos in ſua felicitate, aut dæmones & damnatos in ſuis ærumnis liberos eſſe, nec tamen indifferentes, ſed immutabilis voluntatis neceſſitate illos ad bonum, & hos ad malum eſſe determinatos? Non hoc etiam quærunt, qui ignorare non poſſunt, id olim venerabili Patrum antiquitati conſtanter acceptum, id nec ab hodiernis etiam Scholis ita exulat, quin abſque aliqua cenſuræ formidine & licuerit ſemper, & liceat nobiliſſimis Scoti Diſcipulis, ſe etiam ex frequenti Divi Thomæ ſuffragio non inaniter protegentibus, vel in ipſa Spiritus Sancti æterna ac per ſe primo neceſſaria proceſſione libertatem aſſerere? Non igitur hoc quærunt, quod ſe expreſſe obtenturos ſperare nequeant.

Solius gratiæ Chriſti efficacis & humanorum cordium omnipotentiſſima facilitate victricis, everſioni intendunt; huic cum Pelagio bellum indixere, & huic ab Eccleſiæ fide eliminandæ ſuas diſponunt machinas. Quamvis igitur omnia fortaſſis ſupradicta quærere ſe ſimulent, & quaſi male a Janſenio aſſerta mentiantur, ea quæ ſub unius propoſitionis cenſura & damnatione proſcribenda ſollicitent, non tamen hæc quærunt, ſed per hæc aut in toto aut in parte obtenta, inſidiantur ſolidiſſimæ veritati, quam, licet a Cenſoribus impenſatam, a Judicibus intactam, & a ſententia nota penitus immunem, volunt tamen velut formaliter damnatam ex probabili apud imperitos conſequentia ſe poſſe traducere. Diffidunt quippe de ſuæ cauſæ æquitate, quam in Fauſto, Caſſiano, & aliis Semipelagianis Maſſilienſibus lugent totius Eccleſiæ maledictis everſam. Vident quam ſe periculoſæ viæ commiſerint. Sed quo imprudentiam ſuam in ſuſcepta ſemel doctrinæ Catholicæ impugnatione ipſa facti contumacia coloneſtent: &, quod perſeveranter agunt, prudenter inchoaſſe judicentur: nihil relinquunt intentatum, ex quo quodammodo ſperent ſe, ſi non victoriam aſſecuturos, ſaltem adverſæ ſibi partis jura perturbaturos.

Admittunt omnes Divi Auguſtini & Divi Thomæ Diſcipuli plenam in homine, dum vivit, ad bene vel male agendum indifferentiam, quam nulla tollat gratiæ quantumcunque efficacis determinatio. Admittunt liberum hominis arbitrium, etiam ſub moventis gratiæ delectatione conſtitutum, adhuc tamen poſſe bonum, ad quod movetur, non tantum non facere, ſed etiam facere malum. Verum quia non admittunt, quod olim contentioſiſſime poſtulabat Pelagius, & conſtantiſſime negabat Auguſtinus, poſſe componi actualem creatæ voluntatis diſſenſum cum ipſa actuali motione gratiæ efficacis, ſeu (ut in Scholis loquuntur) dicunt motionem efficacem Divinæ gratiæ non tollere a libero arbitrio indifferentiam, aut vero inferre neceſſitatem *ſenſus diviſi*, ſed ſolum *ſenſus compoſiti*, hoc eſt uno verbo, & libertatem ſalvant & gratiæ efficaciam. Hinc Moliniſtarum adverſus eos incitata contentio, & ferociſſimus armatus furor, qui quod deſperet ſe poſſe unquam perfringere aut penetrare, tentatum hactenus fruſtra hunc *ſenſum compoſiti & diviſi* fortiſſimum clypeum, quo rubiginoſa Pelagianorum tela, adverſus libertatis & gratiæ concordiam immiſſa, cuncta facillime eliduntur, de eo ab eis per dolum & inſidias ſubtrahendo aſtutiſſime cogitavit.

Hoc totum controverſiæ propoſitionis fabricandæ & apud Sedem Apoſtolicam criminandæ arcanum ſecretiſſimum: ſi enim obtinerunt Moliniſtæ damnari propoſitionem quæ aſſerit, *ad merendum & demerendum in ſtatu naturæ lapſæ non requiri in homine libertatem a neceſſitate, ſed ſufficere libertatem a coactione*, mox inferent audaciſſime, damnatam etiam neceſſitatem *ſenſus compoſiti*, de qua tamen Sedes Apoſtolica nec per ſomnium cogitaverit, exultabuntque exultatione peſſima, & orbem inplebunt clamoribus, explosam gratiam Chriſti efficacem

cem & consecratam gratiam Molinisticam; quod non aliud esset quam damnatam erroris omnium seculorum fidem, & declaratam Pelagii innocentiam.

SECTIO SECUNDA.

Distinctionis sensus compositi & divisi necessitas in rebus Theologicis ostenditur.

COnstat imprimis hanc sensus compositi & divisi distinctionem prorsus ad infinita necessariam, nobisque olim ab Aristotele indicatam in 1 Elench. cap. 3., usurpasse millies Divum Thomam in sua Theologia, ubi & *necessitatem sensus compositi* explicat interdum per nomina æquipollentia, *necessitatis ex suppositione*, *necessitatis conditionatæ*, *necessitatis consequentiæ*, *necessitatis de dicto*, *necessitatis immutabilitatis & infallibilitatis*. Necessitatem vero sensus divisi exprimit sub nominibus *necessitatis simplicis*, *absolutæ*, *consequentis*, *de re*, *& coactionis*. Usi sunt & eadem distinctione in materia de prædestinatione, gratia & libero arbitrio, Divus Augustinus lib. de civit. Dei cap. 10. & lib. de prædest. Dei, cujus locus refertur a Gratian. cap. Vasis iræ. 11. Quamvis 23, q. 24. S. Prosper de vocatione gentium. cap. 18. D. Anselmus lib. de concordia prædest. & lib. arb. cap. 10. Concilium Colonienſe in enchiridio Christianæ institutionis, de Sacramento pœnitentiæ. Boetius Severinus a Divo Thoma & Scoto relatus, Magister Sententiarum in 1. dist. 28. Alexander de Hales, Divus Bonaventura, Scotus, & quotquot post illos fuere Theologi Scholastici.

Hujus siquidem distinctionis necessitas talis est, ut nequeant sine illa aut apte exponi, aut in concordiam revocari, multa quæ alioquin in sacris Literis & Conciliis videntur dissonantia. Duo hujus rei exempla profero. Definit Concilium Trident. sess. 6, c. 5, & can. 4, quod semper cum Augustino & Thoma docuerant antiquiores Theologi, *Hominem a Deo per gratiam motum & excitatum posse abjicere inspirationem divinam, illique dissentire si velit.* Quomodo, quæso, hæc Concilii definitio consonet cum variis Scripturæ locis, in quibus dicitur, *posse neminem dissentire aut resistere volenti aut moventi* Deo? Esther 13. Pr. 7.3. Isa. 14, 46, 47. & Rom. 9. Quis dicat aut Concilium Tridentinum Scripturis repugnare, aut Scripturas Concilio? Certe per hanc solam distinctionem possunt conciliari, ut intelligantur Scripturæ loquutæ *in sensu composito*, Tridentini vero Patres *in sensu diviso*. Rursum quis audiat Joannem Apostolum 1. 1, dicentem, *Omnis, qui natus est ex Deo non peccat; sed nec peccare potest, quoniam semen* Dei *manet in illo*? An non natus est ex Deo David? An non Petrus Apostolus? An non justi alii plerique, quos tamen post acceptam gratiam & potuisse peccare, & turpiter peccasse Scriptura commemorat? An ergo Scripturæ contraria? Nequaquam: peccare enim possunt justi absolute & simpliciter in se spectati *& in sensu diviso*; At ut justi, ut ex Deo nati, ut semen divinæ gratiæ in se habentes non peccant, nec peccare queunt *in sensu composito*: sed ex necessitate conditionata & suppositionis impeccabiles sunt. Implicat enim hæc duo simul esse vera, quod scilicet aliquis sit natus ex Deo, hoc est, existat in gratia, & quod simul peccet mortaliter: quand oquidem gratia & peccatum mortale in eodem subjecto simul esse non possint. Dictum igitur Joannis Apostoli sic explicatum nullam facit difficultatem, quod sine hac distinctione esset intolerabile.

SECTIO TERTIA.

Sensus compositi & divisi germana intelligentia, & ad concordiam gratiæ cum libero arbitrio applicatio.

NE errari contingat in explicatione sensus compositi & divisi, aperienda est spontanea Molinistarum hallucinatio, qui in suam & olim Pelagianorum læsæ libertatis querelam possint probabiliter ingerere, aliter hos sensus intelligere se fingunt quam sint intelligendi. Dicunt enim (1) hanc Thomistarum propositionem, *Liberum arbitrium motum a Deo potest dissentire in sensu diviso, & non potest dissentire in sensu composito*, sic esse intelligendam, quod quandiu motio divinæ gratiæ est in homine, ille nequeat dissentire, sed necessario convertatur: ablata vero motione illa efficaci, tunc poterit dissentire & non converti. Non, inquam, est iste verus sensus hujus propositionis, sed sensus a Molinistis egregie confictus, & tanquam hæreticus ac humanæ libertatis penitus destructivus, falso adscriptus Divi Augustini & Thomæ Discipulis, cum tamen ab eorum mente sit alieniſſimus.

Certe tam clare & tam frequenter se isti explicant (2), ut nullus in eos supetsit calumniæ locus. Supponunt doctrinam probatissimam & per se manifestam Aristotelis & D. Thomæ 9. Metaph. lect. 10; quod in causa contingenti & libera simul est potentia ad utrumque oppositorum, quamvis horum altero actu efficiatur: non tamen est potentia ad opposita simul habenda. Sic enim in homine, quamvis actualiter aut sedente aut ambulante, est simultas *potentiæ* ad sedendum aut ambulandum, non tamen est *potentia simultatis*, hoc est, potentia ad ambulandum & sedendum simul. Et similiter in pariete est simul potentia ad esse nigrum & ad esse album, quæ non ab eo tollitur per actualem albedinem aut nigredinem, non tamen est potentia ad esse simul album & nigrum. Et ratio est, quia potentia ad unum actum non repugnat potentiæ ad actum contrarium; nec etiam repugnat actui contrario: Sed tota repugnantia & incompatibilitas est solum in ipsis actibus contrariis, qui simul & semel reperiri nequeunt in eodem subjecto. Itaque juxta hanc doctrinam facillime explicant Thomistæ

(1) *Ita imponunt Thomistis Suarez lib. de concursu Dei c. 10. n. 5. & lib. 3. c. 9. n. 4.*
Molina 1 p. q. 14. a. 13. disp. 18. m. 2.
Vasquez 1 4 p. q. 1. a. 13. disp. 68. c. 3 & 5.
Conine. de actib. supernatural. l. 1. disp. 2. dub. 3.
Lessius de gratia efficaci, c. 3. n. 19.
Meratius de grat. disp. 6. sect. 1. & alii communiter.
(2) *Ita se explicant Capreolus in 1. disp. 38. q. 1 ad 2. art. 1.*
Ferrariensis lib. 1. cont. Gentl c. 67.
Dominicus Soto de grat. & lib. arb. lib. 1. c. 16.
Banez 1 p. q. 14. a. 13. dub. ult. & 2 2. q. 10. a. 1. dub. 2. docum. 3. ad 4.
Alvarez de auxil. disp. 25. n. 19. & disp. 92. num. 5 & 6.
Ledesma q. unica de auxil. a. 12.
Cabrera, Cumel, Salmanticenses, Gaspar & omnes passim Thomistæ.

suam

ſuam propoſitionem, *liberum arbitrium efficaciter a Deo motum non poſſe diſſentire in ſenſu compoſito*; dum dicunt non componi aut combinari in hac propoſitione auxilium efficax cum ſola voluntate creata aut ſola potentia ad reſiſtendum, ſed cum ipſo actuali diſſenſu & reſiſtentia voluntatis. Nec enim hujuſmodi auxilium habet repugnantiam & incompoſſibilitatem cum potentia & libertate diſſenſus aut reſiſtentiæ voluntatis, ſed cum ſolo ejus diſſenſu aut reſiſtentia actuali.

Igitur ſi hæc propoſitio, Petrus ſedens non poteſt ambulare in ſenſu compoſito, non ſignificat quod quando Petrus ſedet amiſerit aut potentiam progreſſivam aut libertatem ambulandi. Cum vero non ſedebit, jam & potentiam & libertatem ambulandi recuperabit; ſed ſignificat ambulationem & ſeſſionem eſſe actus ſimul incompoſſibiles in Petro. Ita & hæc propoſitio, *liberum arbitrium motum a Deo auxilio efficaci, non poteſt diſſentire in ſenſu compoſito*, non ſignificat quod quando motio eſt efficax in homine, non poſſet diſſentire ſi velit; ablata vero motione efficaci, tunc poſſit diſſentire; ſed ſignificat motionem actualem auxilii efficacis & diſſenſum & reſiſtentiam voluntatis in homine eſſe incompoſſibilia, nec minus inter ſe pugnare quam pugnent in Petro ſedere ſimul & ambulare, vel ſedere & non ſedere. Itaque ſicut Petrus dum ſedet, ideo liberrime ſedere intelligitur, quia poteſt ſurgere, poteſt non ſedere, poteſt ambulare, quamvis ipſam ambulationem nequeat componere cum actuali ſeſſione. Ita liberum arbitrium dum a Deo efficaciter movetur, ideo liberrime moveri ſeu conſentire intelligitur, quia ad diſſentiendum & quidvis aliud operandum, liberrimam retinet poteſtatem, quamvis actum diſſenſus aut reſiſtentiæ non poſſit componere cum ipſa motione divina actuali.

Omnem, ſi quæ ſupereſt, difficultatem tollent quæ ſuperius diximus in examine ſecundæ propoſitionis controverſæ c. 2 & 3, ubi oſtendimus ex Divo Auguſtino, motionem gratiæ efficacis & bonam operationem noſtram ſe inſeparabiliter comitari. Oſtendimus ex Divo Thoma, *impoſſibile eſſe eum non moveri, quem Spiritus Sanctus movere velit*. Oſtendimus ex Thomiſtis & Bellarmino implicare contradictionem, nec ab homine ſanæ mentis concipi poſſe, quomodo Deus actualiter moveat animam, & anima non moveatur actualiter, cum movens & motum ſint correlativa. Hæc enim omnia manifeſte probant, motionem gratiæ efficacis in voluntate non importare aliquam prioritatem temporis ante conſenſum ipſius voluntatis, ſed ſolam prioritatem naturæ, et quidem talem, quæ dici nequeat prioritas exiſtentiæ, quaſi in uno ſigno naturæ exiſtat motio efficax, et in alio ſigno exiſtat conſenſus voluntatis; ut enim diximus, movere et moveri correlativa ſunt. Nec poteſt concipi Deus in aliquo inſtanti naturæ ſeu exiſtentiæ movere, quin in eodem voluntas concipiatur mota ſeu conſentiens. Tota ergo hæc prioritas naturæ conſiſtit in dependentia actus ſeu conſenſus voluntatis a gratiæ promotione. Cæterum in eodem inſtanti nedum temporis, ſed et naturæ, in quo verum eſt dicere, voluntas præmovetur per gratiæ efficacis auxilium ad Dei amorem, in eodem verum eſt dicere, voluntas nunc libere elicit actum amoris: unde fit, quod ponere tale auxilium efficax in voluntate, eſt etiam ponere, quod eadem voluntas libere conſentiat. Sicut ergo repugnat, quod Petrus ſedens poſſit ambulare in ſenſu compoſito (quamvis alioquin, ut oſtendimus, liberrime ſedeat), quia nimirum incompoſſibiles ſunt in Petro ſimul et ſemel ſedere et non ſedere: ita repugnat quod liberum arbitrium motum a Deo, et ſimul conſentiens poſſit diſſentire in ſenſu compoſito (quamvis alioquin liberrime conſentiat), quia nimirum incompoſſibiles ſunt actualis conſenſus & actualis diſſenſus liberi arbitrii.

His ita poſitis et explicatis, ingeminent Moliniſtæ ſuas de læſa per gratiam hominis libertate querelas. Maſſilienſes dicunt libertatem conſiſtere in hoc quod, *poſitis omnibus ad agendum requiſitis, poſſit agere & non agere*. Una hæ diſtinctio ſenſus compoſiti et diviſi ab Auguſtino et Thoma nobis correcta, omnia eorum argumenta retundet. Non enim neceſſe eſt, ut cum omnibus illis ad agendum requiſitis, inter quæ etiam cæleſtis delectatio ſeu gratia eſt, ſtet ſimul, ut non agat voluntas, ſed ſolum ut poſſit non agere. In libero enim arbitrio quantumcumque ad agendum præparato, imo determinato et actu operante, requiritur, ut diximus, *ſimultas potentiæ* ad operandum et non operandum, non potentia ſimultatis, ut videlicet ſimul agat et non agat, hoc eſt, ut clarius expoſuimus, in libero arbitrio eſt poteſtas ad oppoſita, non tamen poteſtas ſimul in ſe habenda: hoc enim nemo niſi inſulſus dixerit. Hoc ergo ſenſu admittimus Moliniſtis, libertatem intelligendam, ut nimirum poſitis omnibus ad agendum requiſitis, etiam cæleſti quacumque dulcedine, prædeterminatione et auxilio gratiæ efficacis præmoventis, ſtet ſimul, ut poſſit non velle, non autem ut ſimul non velit. Potentia enim non volendi non repugnat omnibus illis ad volendum requiſitis, ſed ſolus actualis diſſenſus, quo actualiter non velit. Itaque *in ſenſu diviſo* poteſt voluntas non facere id quod Deus per gratiam efficacem in ea operatur, in ſenſu vero compoſito nequaquam.

Horum utrumque inſinuat Divus Auguſtinus, dum infirmitatem voluntatis humanæ quæ poteſt in peccatum deflectere, paſſim copulat cum indeclinabili gratiæ firmitate, qua fit, ut invictiſſime nolit a bono, ad quod excitatur, averti. Lib. de corrept. et grat. cap. 12. *Subventum eſt igitur infirmitati voluntatis humanæ, ut divina gratia indeclinabiliter & inſuperabiliter ageretur*. Rurſum: *Et ideo quamvis infirma, non tamen deficeret, neque adverſitate aliqua vinceretur*. Rurſum: *Infirmis ſervavit ut, ipſo donante, invictiſſime quod bonum eſt vellent, & hoc diſerere invictiſſime nollent*. Ubi infirmitatem voluntatis allegat, oſtendit eius libertatem abſolutam, & in ſenſu diviſo, quæ etiam ſub gratia conſtituta, poteſt gratiæ diſſentire. Ubi invictiſſimam, indeclinabilem & inſuperabilem gratiæ actionem nominat, oſtendit infallibilitatis ſeu ſenſus compoſiti neceſſitatem, qua non poſſit voluntas ab opere bono ulla tentatione ita declinari, ulla adverſitate ita ſuperari, ut actualis declinatio & ſuperatio voluntatis una cum Dei gratia conjungatur. Id ipſum D. Thomas 1 2. q. 10. a. 4 ad 3: *Si Deus movet voluntatem ad aliquid, impoſſibile eſt huic poſitioni quod voluntas ad illud non moveatur* (en neceſſitatem ſenſus compoſiti & condionatam) *non tamen eſt impoſſibile ſimpliciter* (en libertatem ſenſus diviſi & abſolutam) *unde non ſequitur quod voluntas ex neceſſitate moveatur*, ſimplici ſcilicet & abſoluta,

quæ

quæ ſola cum libertate pugnat. Sic & in Boetium lib. 5 de conſolatione, proſa ult. per eamdem diſtinctionem ſenſus compoſiti & diviſi concordat Dei præſcientiam cum rerum contingentia, dicens, *Quæ præviſa ſunt a Deo neceſſario evenire in ſenſu compoſito, contingenter vero in ſenſu diviſo.* Seu, ut ipſe ibi exponit *neceſſario neceſſitate conditionata, non neceſſitate abſoluta.* Vel, ut ipſemet lib. 1. cont. gent. cap. 67, *neceſſario neceſſitate conſequentiæ, non neceſſitate conſequentis.*

Igitur *neceſſitatem hanc ſenſus compoſiti* in libero arbitrio ſub gratiæ motione conſtituto, tanquam ipſius libertatis humanæ inimicam velle criminari, non aliud eſt, quam aut terminos non capere, aut manifeſte delirare? ſed nec delirio, nec terminorum ignorantia laborant qui eam criminantur, imo conſultiſſimo aſtu tentant, quod viribus nequeunt, & ſuppreſſo callidius apud Sedem Apoſtolicam tum hujus neceſſitatis ſic explicatæ, tum gratiæ efficacis nomine, quaſi neutri immineant, & de neutra cogitent; propoſitionem controverſiam tanquam male ſanam, Baianam, Janſeniſticam, Calviniſticam, Turcicam, & diabolicam, ſimplici veritatis & Religionis zelo ementito damnari deflagitant, ut mox ſub *neceſſitatis* nomine univerſaliter & æquivoce in damnata propoſitione expreſſo, damnatam etiam ipſam *ſenſus compoſiti neceſſitatem*, de qua Sedes Apoſtolica ne quidem cogitaverit, ſtabilitam ſenſus compoſiti indifferentiam, proſcriptam victricem Chriſti gratiam, & conſecratam demum Maſſilienſem Molinæ ſufficientiam audaciſſime mentiantur, nequiſſime glorientur.

Hæc bona eorum fides, quæ, quia modo cognita, non eis quidquam proderit. Quamvis enim millies damnaretur propoſitio, quam damnari percupiunt, ſi non adhibita diſtinctione, ſublata æquivocatione, reſtricta univerſalitate, & ſemota omni ambiguitate damnatur, & in ipſo damnationis decreto ſpecialiſſimam cenſuræ notam in neceſſitatem hanc conditionatam intorquet: non hæc, inquam, in damnatione comprehenſa reputabitur adeo libertati innocua, adeo vindex libertatis a Chriſto liberatæ.

Meminerint Moliniſtæ ſibi per hanc ipſam allegatam ſenſus compoſiti neceſſitatem a P. Thoma Lemos & P. Didaco Alvarez obſtructa ſæpius ora coram ſummis Pontificibus Clemente VIII. & Paulo V. dum ad nauſeam uſque in variis Congregationibus de Auxiliis pro libero hominis arbitrio contra Chriſti gratiam egregii bellatores caput quintum et canonem quartum ſeſſionis ſextæ Concilii Tridentini pro ſua cauſa adducerent, in quo definit ſanctum Concilium; *Hominem a Deo motum poſſe inſpirationem abjicere, eique, ſi velit, diſſentire.* Conſulant acta Congregationum, et videant contra recoctam hanc crambem, quam jugiter recoquebant, aſſignatam ſibi hanc diſtinctionem *ſenſus compoſiti & diviſi*; admiſſam in libero arbitrio neceſſitatem conditionatam, ſeu in ſenſu compoſito, ut moventi gratiæ conſentiat; aſſertam libertatem abſolutam & in ſenſu diviſo ut diſſentiat, & de hac explicatum tam fuſe, et tam ſæpe, & tam luculenter Concilii locum, ut nec Judices, nec Conſultores iam pati poſſent, quod inermis Baſtida et prope exanimis pro ſua ſaltem defenſione, et ne inultus moreretur, ad excuſſum ſibi pluries e manibus hoc pilum rurſum vellet recurrere.

Igitur ut Concilii locus, quem pro ſe tam expreſſum mentiebantur, & tam ferociter intorquebant, nihil eis profuit quin cauſa caderent, ſic nec quidquam proderit controverſæ propoſitionis obtenta proſcriptio, ni ea nominatim hanc ſenſus compoſiti neceſſitatem profliget & confodiat. Profligabit autem (ſic ſperem ſecuriſſime) cum Sedes Romana fiet Pelagiana, & adverſus eam inferi portæ prævaluerint, cum defecerit fides Petri, pro qua Chriſtus rogavit ne deficiat, & cum ſuam Spiritus Sanctus deſeruerit Eccleſiam, quam ſpopondit ſe nunquam deſerturum.

Ut vero diſtinctius intelligant quid ſint ab hac veritatis Sede reportaturi, quoties non per fraudem circuitus, non per æquivocationum labyrinthos, non per ſenſus propoſitionum ambiguos et implexos, ſed exerte, clare et diſtincte aliquid contra gratiam Chriſti efficacem, aliquid in favorem gratiæ Fauſti Moliniſticæ definiri poſtulaverint; Audiant explicatiſſimam mentem Conſultorum Congregationis de Auxiliis circa ſequentes articulos, quiomnes ad rem noſtram.

Ex actis Congregationis de Auxiliis.

QUi dixerit, gratiam qua Deus operatur in nobis ‘velle & perficere, non ſic movere voluntatem noſtram, ut ex virtute motionis Dei per ‘eam operantis ſit infallibile quod actu conſentiamus & operemur, errat.

Qui dixerit, gratiam iſtam ad volendum & o‘perandum quæ pertinent ad ſalutem, aut non ‘eſſe ita efficacem, ut præveniendo voluntatem ‘noſtram, ipſam vera & reali efficientia præmo‘veat, & faciat velle atque operari, aut ſine ea ‘poſſe aliquem actu velle & operari, errat.

Qui dixerit gratiam efficacem excitare, alli‘cere, invitare & ſuadere voluntatem, non tamen ‘ita ut Deus efficaciter moveat voluntatem ipſam ‘ad conſentiendum: ſed ipſa jam conſentiente et ‘cooperante, ſimul cum ea influat tantum in a‘ctum, errat.

(1) Qui dixerit, efficaciam gratiæ Dei, ſeu ‘hoc quod eſt, auxilium gratiæ eſſe efficax, pen‘dere a conſenſu et cooperatione liberi arbitrii ‘hominis: aut liberum hominis arbitrium ſuo ‘conſenſu et cooperatione efficere auxilium gra‘tiæ efficax, adverſatur doctrinæ quæ ab Eccleſia ‘Dei definitum eſt, Deum etiam in illis quos ‘vocat gratis, non expectare eorum voluntates ſeu ‘conſenſum ad ipſos gratia ſua adjuvandum, quaſi ‘ab ipſorum libero arbitrio ſic penderet, quod ‘conſentiant vocationi, aut velint id ad quod ſunt ‘vocati, ut Deus hoc in iis non operetur efficaci ‘ſua gratia, ſed ab iis expectet pro innata ipſis vo‘luntate, errat.

Ita ſentio Petrus Lombardus Archiepiſcopus Armacanus.
Ita ſentio Archiepiſcopus Fr. Jo. de Rada Epiſcopus Pactenſis, *&c.*
Ita ſentio Lælius Landus Epiſcopus Neritonenſis.
Ita ſentio Fr. Hieronymus Pallantius Epiſcopus Biſontinus.
Ita ſentio Anaſtatius Abbas Farfenſis Secretarius.

(1) *Ex Conc. Araus. can.* 4 & 5.
Aug. ep. 107. *Petro Diacano, c.* 9.
Fulgentio de incarnat. & grat. c. 18, 28, 29 & 30.

Ita

Ita ſentio Fr. Io. Bapt. de Plumbino Ord. S. Aug. Procurator Generalis.
Ita ſentio Fr. Gregorius Nunnius Coronel Secretarius.
Ita ſentio Fr. Iacobus le Boſſu Doctor Sorbonicus, Religioſus S. Dionyſii in Francia.

An Anſwer to a Writing of M. Hallier *and his Collegues, containing Sixty Paſſages of S.* Auguſt. *relating to the Firſt Propoſition; in which we ſhew, that there was none of them but what was either falſly or impertinently alledg'd.*

Advertiſement touching this Anſwer.

THe only thing needful to be ſignifi'd to the Reader touching this Anſwer (beſides what I have already ſaid of it, *Part. 6. Chap.* 21.) and which he will obſerve of his own accord as he reads it, is, that I have added thereunto whilſt it was printing four Notes or Obſervations, which he will find printed in different Characters from thoſe of the body of the Writing, to ſignifie more plainly that they were annex'd thereunto. Three of them are plac'd after our Anſwer to what the above-ſaid Gentlemen ſaid in the beginning of their writing, imputing the firſt Propoſition to *Janſenius*; and the Fourth after our Anſwer to the Nineth Teſtimony of S. *Auguſtin*, which they had cited in their Writing: That which we preſented to the Pope in refutation of them, was thus entitl'd upon the outſide of the firſt leaf; BEATISSIMO PATRI INNOCENTIO PAPÆ DECIMO PRO DOCTORIBUS infra ſubſcriptis S. Auguſtini Defenſoribus, CONTRA DOMINOS Hallier, Lagaut & Joyſel Doctores Pariſienſes, ſive Ieſuitarum, ſive ſuo, ſive alio quocunque nomine agentes in negotio quinque propoſitionum. INFORMATIO QUARTA IN JURE. In qua explanantur ſexaginta Sancti Auguſtini teſtimonia a D. Hallier ejuſque ſociis contra primam propoſitionem in ſcripto quodam anonymo producta. Oſtenditurque ea omnia vel mala fide vel perperam citata eſſe.

There was alſo within-ſide another Title here ſubjoyn'd.

EXPLANATIO
Sexaginta teſtimoniorum S. Auguſtini.
Seu
Confutatio Scripti cujuſdam anonymi & à nemine ſubſcripti, quod in manus noſtras pervenit, quodque reſcimus oblatum fuiſſe à Domino Hallier & Sociis ejus contra primam propoſitionem; in quo 60 circiter S. Auguſtini teſtimonia adverſus eam ab ipſis proferuntur.

CLarius atque commodius nullum fieri poteſt hujus ſcripti examen, quam ſi integrum referatur, ac ſingula teſtimonia in eo contenta ſigillatim explanentur, ſed prius aliquæ notæ in totum ſcriptum ſcribendique rationem ſubjiciendæ ſunt ad pleniorum controverſiæ intelligentiam neceſſariæ.

Notæ generales in totum Scriptum.

I.

NOn ponitur quod in quæſtione eſt, nihil ergo toto hoc ſcripto agitur. Ut primæ propoſitionis veritas expendatur, duo tantum inquirere neceſſe eſt, ſcilicet, an gratia ex ſe efficax ſit neceſſaria ad ſingulos pios actus, & an illa gratia det poſſe proximum ad hunc actum ad quem eſt efficax, adeo ut per illam poſſimus, & ſine illa non poſſimus: His enim duobus poſitis, propoſitio, ut defenditur a nobis, & ut a Ianſenio aſſeritur, vera eſt. Nam ſi gratia ad præceptum implendum neceſſaria ſit ex ſe efficax, certum eſt juſtos, qui præceptum aliquod non implent, gratiam ex ſe efficacem, ad illud implendum neceſſariam, non habere. Et ſi eadem det poſſe proximum & completum ad hoc implendum, ſi per eam poſſumus, & ſine ea non poſſumus, certum eſt etiam aliquos juſtos, hac gratia efficace deſtitutos, aliquando aliquod præceptum implere non poſſe proxime & complete. Hæc autem duo de quibus potiſſimum agitur, agique omnino neceſſe eſt, ut propoſitio juxta ſenſum a Ianſenio aſſertum, & a nobis defenſum expendatur, ne attinguntur quidem, nec proinde quidquam de iis ex allatis Sancti Auguſtini teſtimoniis concludi poteſt. Mala ergo fide in hoc ſcripto agitur, ac fruſtra tot S. Auguſtini teſtimonia proferuntur.

II.

Ponitur & probatur plurimis locis quod in quæſtione non eſt, imo quod Ianſenius confitetur, quodque nos ut certum & Catholicum aſſerimus. Confitemur Deum nihil impoſſibile hominibus præcipere, nihil cuiquam præcepiſſe impoſſibile; S. Auguſtini, Concilii Tridentini, Eccleſiæ univerſæ doctrina hæc eſt. De hoc non agitur, hoc non controvertitur: ſed illud unum explorandum, quid, cum hoc dicunt, intelligant S. Auguſtinus, Tridentinum, Eccleſia. Nihil impoſſibile homini Deus præcipit, quia per gratiam fieri poteſt; quidquid præcipit fieri poteſt, ſi natura ſanetur & adjuvetur gratia Dei per Chriſtum. Hic eſt S. Auguſtini ſenſus contra Pelagium, & Tridentini contra Calvinum. An autem gratia Chriſti, ſine qua præceptum fieri non poteſt, detur omnibus, illud eſt de quo quæritur. Dicimus non dari omnibus, Negamus hinc ſequi quod Deus impoſſibilia præcipiat, niſi illa ſententia ſumatur ſecundum ſenſum Pelagii, non Auguſtini. Quidquid ergo ex S. Auguſtino proferunt adverſarii, ut oſtendant Deum impoſſibilia non præcipere, vanum eſt, nec ad rem pertinet, ac mala fide agunt.

III.

S. Auguſtini teſtimonia truncant ac mutilant, doloſe ſupprimunt quæ illius mentem plane explicant, illi ſenſum penitus alienum & contrarium affingunt, ut ex ipſis locis manifeſtum eſt. Denique hæc omnia teſtimonia aut falſo, aut fraudulenter

dulenter, aut nequaquam ad rem allegant.

IV.

Multa S. Augustini testimonia hinc & inde adducunt, ut plurimum non dicendo qua de re in iis agatur, quid valeant, quid probent, qua intentione ea referant. Non est hæc sincera veritatis indagandæ ratio, sed apertum de ea occultanda consilium. Quam sinceriore modo agamus patet ex scripto nostro circa primam propositionem, ubi S. Augustini testimonia discutimus, quid valeant, quid probent ostendimus, ea singulis conclusionibus ordinatim atteximus.

V.

Simulant se gratiam ex se efficacem ad singulos pios actus necessariam non impugnare. Se gratiam quidem sufficientem admittere ac probare, sed eam qua gratia ex se efficax non destruitur, & tamen nulla est vis omnium fere testimoniorum quæ proferunt, vel si ad aliquid valeant, valent ad destruendam gratiam ex se efficacem ad operandum & orandum necessariam; & cum ex iis concludunt semper dari aliquam gratiam sufficientem ad operandum seu ad orandum, vel nihil concludunt, vel gratiam sufficientem Molinisticam, seu libero arbitrio quoad usum subjectam intelligunt.

VI.

Cum S. Augustini sententia clara & expressa ex iis libris in quibus dogmatice contra Pelagianos disputat, eorum errores refutat, Ecclesiæ fidem defendit, præcipue inquirenda sit, quod nos in scripto nostro circa primam propositionem facimus, alia via procedunt advetsarii, ac præcipue ex moralibus S. Augustini, e sermonibus, e Psalmorum expositionibus, ex operibus contra Manichæos testimonia proferunt. In quibus ex professo non agit de his quæstionibus, quanquam tamen nec quicquam in iis sit quod adversariorum sententiæ faveat, ut ostendemus.

VII.

Imponunt Iansenio, ut infra ostendetur.

VIII.

S. Augustini testimonia referendo ejusdem auctoritatem destruunt, ut etiam probabitur.

SCRIPTUM ADVERSARIORUM.

Prima Propositio.

ALiqua Dei præcepta hominibus justis volentibus & conantibus secundum præsentes quas habent vires sunt impossibilia. Deest quoque iis gratia quâ possibilia fiant.

Docet Jansenius tom. 3. lib. 3. de gratia Salvatoris cap. 33. qui & addit: Hoc enim S. Petri exemplo aliisque multis quotidie manifestum est, qui tentantur ultra quam possint sustinere.

RESPONSIO.

HOc docet Iansenius, & ex multis S. Augustini locis colligit, sed ex antecedentibus & consequentibus, a quibus propositio avulsa est, clarum est quam recto sensu illud dixerit. Nam non loquitur nisi de posse completissimo, quando voluntas sic est præparata per Christi gratiam, ut non nude possit, sed etiam velit; quod posse completissimum dicit non haberi nisi per actualem Christi gratiam proxime necessariam ad id quod agendum est, quæ dat non solum posse si velis, sed & velle quod potes. Sic loquitur libro 3. de gratia Salvatoris cap. 15. Sect. 'Quarto itaque completissime dicimur posse, quando Sancti Spiritus inspiratione 'sic voluntas præparatur, ut non nude possit, sed 'etiam velit. Tali gratia non solum posse, sed e'tiam ipsum agere adjuvatur: dat enim non so'lum posse si velis, sed & velle quod potes. Hoc 'posse nunquam habetur nisi quando reipsa quoque 'agitur; & est proprius effectus non fidei, aut cha'ritatis, seu bonæ voluntatis habitualis, sed illius 'gratiæ actualis, quam Christus attulit hominibus 'infirmis per crucem suam. In hoc ergo tota quæstio circa hanc propositionem consistit, an gratia efficax proxime ad agendum necessaria det completissimum posse ad agendum. Hoc est, ita completam agendi possibilitatem, ut nihil aliud per modum principii ex parte Dei ad agendum requiratur; Quam possibilitatem S. Augustinus de natur. & gratia cap. 42. vocat possibilitatem cum effectu. Nihil aliud Iansenius dicit, nihil aliud asserimus. Quamdiu adversarii hoc non refutaverint, nihil agent. Hoc autem toto hoc scripto nequaquam attingunt.

Nota prima.

'Hoc scripto ante omnem Propositionum censu'ram summo Pontifici exhibito, apertissime inno'tescit, a Doctoribus Augustinianis nihil aliud 'circa primam Propositionem defensum fuisse, 'quam gratiam per se efficacem ad singulos pios 'actus esse necessariam, & per illam dari posse 'proximum & completum, seu, ut infra expo'nitur, ita completam agendi possibilitatem, ut 'nihil aliud per modum principii ex parte Dei ad 'agendum requiratur, quod solum gratiæ per se 'efficacis ad singulos actus necessariæ dogma con'tinet. Dum primam propositionem veram & 'a se defendi aiunt, hunc unum sensum defen'dunt: ac, ne quis suspicaretur, aut primam 'Propositionem ab iis simpliciter defendi, aut a'lium in ea quam gratiæ per se efficacis sensum 'defendi, vulgo eandem propositionem ita ex'primunt ac limitant, Propositio ut defenditur a 'nobis, propositio juxta sensum a nobis defen'sum. Ergo ante constitutionem prima Proposi'tio de hæresi damnata, utpote ab isto gratiæ 'per se efficacis sensu alieniissima, nequaquam ab 'Augustinianis defensa est.

Nota

Nota ſecunda.

'Hoc uno ſcripto Auguſtiniani Janſenii ſenſum 'attingunt. Etſi enim de hoc in iſta de quinque Pro-'poſitionibus controverſia agere ipſis minime pro-'poſitum eſſet, nullamque ejus mentionem fieri 'monuiſſet ſummus Pontifex, cum tamen adverſa-'rii hoc ſuo ſcripto ejus verba referrent, & alienum 'ab ipſo ſenſum illis affingerent, fieri non potuit, 'quin Auguſtiniani reſpondendo id obiter animad-'verterent, & hanc hallucinationem veri Janſenii 'ſenſus circa primam Propoſitionem expoſitione de-'tegerent. Non tamen de defenſo Janſenii ſenſu 'quidquam Romæ auditum dixeris, quia hæc, quan-'tumvis pro argumenti magnitudine ac difficultate 'breviſſima, ac obiter ſolum dicta, nec lecta nec ex-'aminata ſunt. Cum enim, ipſo fatente, (1) nulla 'deinceps, poſt auditos Doctores, Conſultorum 'collatio, nulla Congregatio habita fuerit, ita nul-'lum hujus ſcripti & aliorum ſummo Pontifici ſi-'mul exhibitorum examen inſtitutum eſt.

Nota tertia.

Ex hac Janſeniani ſenſus obiter in hanc reſponſio-'nem inſerta defenſione videre licet, unum ſemper 'ac conſtantem Auguſtinianis ſenſum de tota iſta 'materia fuiſſe, nec, ut quidam cavillantur, eos poſt 'conſtitutiones demum ubique receptas ad hanc de 'male intellecto ab adverſariis Janſenii ſenſu quere-'lam & diſputationem confugiſſe. Ecce enim hic & 'reſponſione ſequenti aperte clamant, perperam ab 'adverſariis intelligi Janſenium & illi graviſſime im-'poni. Non ergo Janſenii ſenſus nomine unquam 'defenderunt illos errores, qui ipſi ab adverſariis 'tribuuntur. Sed falſo illos affingi Janſenio conſtan-'ter, & ante & poſt conſtitutiones affirmarunt. I-'dem ſemper de gratia, idem de Janſenio ſenſerunt. 'Solam ipſi efficacem gratiam propugnarunt, ſolam 'a Janſenio efficacem gratiam explicatam ac defen-'ſam arbitrati ſunt: hoc uno aliquantum a ſe non 'ſenſu, ſed verbis diſſimiles, quod ante conſtitutio-'nes gratiæ efficacis doctrinam in Propoſitionum 'verbis, minus ſtricte & rigoroſe ſumptis, includi 'poſſe merito, ut aliqui e Romanis Conſultoribus 'ſentiebant: eadem vero conſenſu Eccleſiæ decla-'ratione ſummi Pontificis, penitus jam ab iiſdem 'excluſa, nihil jam in illis remanere fateantur niſi er-'rorum fæcem merito a quibuſque reprobandam.

SCRIPTUM ADVERSARIORUM.

Conſtat verò ex ejus doctrina & principiis ſecundo toto iſto libro, 3. & alibi, etiam juſtis, quoti-eſcunque tranſgrediuntur mandata Dei, deeſſe gra-tiam, tum illam qua eadem implere poſſint, tum iſtam quâ auxilium ad præcepta implenda ſufficiens impe-trare queant.

RESPONSIO.

IMponunt graviſſime Janſenio, niſi per auxilium ſufficiens intelligant Molinifticum, quod revera nunquam adeſſe in hoc ſtatu docet Janſenius, quia per illud vera Chriſti gratia deſtruitur, & Pelagia-nus error reſtituitur. Nunquam vero dixit juſtos, quotieſcumque tranſgrediuntur præceptum, nullam habere gratiam. In hac ipſa propoſitione de qua a-gitur, quæſtio eſt de juſtis volentibus utique per gratiam aliquam; dicuntur enim volentes, imper-fecte ſcilicet & invalide per hanc parvam gratiam, ut docet S. Auguſtinus de gratia & libero arbitrio, in teſtimoniis quæ Janſenius præcipue citat in locis ubi de hac propoſitione agit. Dum ergo dicit Jan-ſenius, non adeſſe gratiam qua poſſint præcepta implere, intelligit de gratia dante poſſe ita com-pletum, ut det ſimul plenum velle, ſed non exclu-dit aliam parvam gratiam, & quæ tanta non eſt, quanta ſufficit ad præceptum aliquod implendum. Dum vero dicit Janſenius non adeſſe gratiam qua poſſint impetrare auxilium operandi, intelligit non adeſſe tantam gratiam, qua tam perfecte oretur, quàm perfecte orandum eſt, ut impetretur magna Dei gratia, quæ non niſi magnis gemitibus implo-ratur. Sæpe enim Janſenius aſſerit eſſe parvam gratiam incipiendi, imperfecte volendi, tepide o-randi, in eo qui non operatur, non perficit, non ple-ne vult, quique ardenter & perſeveranter non orat, ut videri poteſt multis in locis apud ipſum Janſeni-um. Legatur de gratia Salvatoris lib. 2. cap. 27. lib. 4. cap. 16, 17, 18. lib. 8. cap. 2. & poſtea adverſa-riorum fide judicetur.

Hanc autem parvam gratiam non vocavit quidem gratiam ſufficientem ad operandum, quia non ex-iſtimavit illud auxilium ad aliquid ſufficiens dici, præ-ter quod aliud auxilium neceſſarium eſt: ſed reipſa gratiam ſufficientem ſumpram pro parva & imper-fecta, quæ tanta non eſt quanta ſufficit ut volendo faciamus, ſed quæ ſufficit & efficit ut imperfecte velimus, non ſolum non negavit, ſed in locis cita-tis & ubique ſicut veram Chriſti gratiam adſtruxit, docuitque eam ſæpe reperiri in iis qui tranſgredian-tur aliquod præceptum.

SCRIPTUM ADVERSARIORUM.

[I S. Auguſtini Teſtimonium ab Adverſariis contra primam propoſitionem productum.]

Contrarium docet Sanctus Auguſtinus, 1. Ne-mini à Deo impoſſibilia præcipi docet libro ter-tio de libero arbitrio, capite decimo octavo:

Quacunque iſta cauſa voluntatis, ſi non ei poteſt reſiſti, ſine peccato ei ceditur; ſi autem poteſt, non ei cedatur, & non peccabitur; an forte fallit incau-tum? ergo caveat ne fallat. An tanta fallacia eſt omnino non poſſit? ſi ita eſt, nulla peccata ſunt; quis enim peccat in eo quod caveri nullo modo poteſt? pec-catur autem; caveri igitur poteſt.

Approbat lib. 1. Retract. cap. 9. in quorum re-cenſionem hæc habet.

In his atque hujuſmodi verbis meis, quia gratia Dei commemorata non eſt, de qua tunc non agebatur, putant Pelagiani, vel putare poſſunt, ſuam nos tenui-ſſe ſententiam: ſed fruſtra hoc putant; voluntas quippe eſt quâ & peccatur, & recte vivitur, quod his verbis egimus.

(1) Cavilli pag. 37.

Approbat lib. de natura & gratia cap. 67.

Agnosco, verba mea sunt; sed etiam ipse dignetur agnoscere superius cuncta quæ dicta sunt. De gratia quippe Dei agitur, quæ nobis per Mediatorem medicinâ opitulatur, non de impossibilitate justitiæ. Potest ergo ei causæ, quæcumque illa est, resisti? potest plane; nam in hoc adjutorium postulamus, dicentes, Ne nos inferas in tentationem: quod adjutorium non posceremus, si resisti nullo modo crederemus: Potest peccatum caveri, sed opitulante illo qui non potest falli.

RESPONSIO.

I. SI quid probat hic locus sumptus ex adversariorum mente, nimis probat; probat quod falsissimum est, & S. Augustino evidenter contrarium, proindeque nihil probat: nam vel adversarii probant quod intendunt, vel ex hoc loco colligunt dari semper aliquam gratiam veram & internam voluntati, ut peccatum vitari possit, quia alias peccatum non esset, cum vitari non posset: Ergo datur semper singulis adultis, infidelibus, excæcatis, & aliis, aliqua vera Christi gratia voluntati interna quotiescumque peccant; quia si non daretur, juxta adversariorum principia dici non posset peccatum vitari posse: Hoc autem cum falsissimum sit, & S. Augustini doctrinæ penitus repugnans. Quando S. Augustinus dicit peccatum vitari posse, sensus non est, quod omni peccanti semper infundatur a Deo vera & interna voluntatis gratia. Adversarii ergo nihil omnino ex hoc loco probare possunt. Jam autem quis sit hujus testimonii sensus videamus.

II. Nihil probat hoc testimonium adversum nos, sed potius confirmat quod dicimus. Quis enim negat peccatum posse vitari, posse illi resisti, justitiam non esse impossibilem? De hoc inter nos quæstio non est, sed de sensu quo S. Augustinus id asserat, dicimus hoc sensu asseri, quia, ut docet de perfect. justitiæ Cælestio respondens cap. 2. *Vitari potest peccatum, si natura sanetur gratiâ Dei per Christum.* Et hoc ipsum in loco citato docet his verbis: *Potest peccatum caveri, sed opitulante illo qui non potest falli.* Hoc est, potest caveri quando Deus opitulatur: si autem intelligatur hoc sensu, quod Deus semper opitulatur ad vitandum peccatum, quod semper cuique inest peccati vitandi possibilitas proxima per gratiam Christi semper præsentem, qua voluntas pro nutu suo vel implet præceptum ex pietate, vel impetrat auxilium, illud Pelagii principiis conforme esse dicimus, & a S. Augustino contra Pelagium semper negari, ut ostendimus in scripto circa primam propositionem cap. 5. art. 1. & 2. & art. 13. respons. 1. & 2. Ut ergo adversarii id de quo solum quæritur probarent, in hoc deberent insudare, ut ostenderent gratiam Christianam, per quam præceptum seu orandi, seu credendi, seu operandi, fit proxime & complete possibile, semper a Deo omnium hominum cordibus misericorditer infundi, ut verum sit quod Deus in sensu S. Augustini impossibilia non præcipit. Aliqua testimonia Augustini proferre deberent quibus illud demonstrarent.

Sed hoc a doctrina S. Augustini omnino alienum est, apud quem peccatum & ab homine sano & ab homine lapso vitari potest, sed diverso longe sensu; ideo enim ab homine sano peccatum vitari potest, quia semper habet gratiam præsentem qua id proxime pro nutu suo possit; ideo vero ab homine lapso peccatum vitari potest, quia, ut diximus, per gratiam vitari potest, seu si natura gratia Dei per Christum sanetur. Sed, ut S. Augustinus aperte in locis citatis docet, natura non semper sanatur per Christi gratiam, & tunc, ut loquitur, ex infirmitate, quæ pœna peccati est, non potest, sive non videndo qualis esse debeat, sive videndo & non volendo esse qualem se debere esse videt; hoc docet & retract. lib. 1. cap. 8. libros de Libero arbitrio recensens, & cit. cap. 6. de natur. & grat. quæ infra referentur.

Quoties ergo quæ S. Augustinus de peccato in libris de lib. arb. dixerat, peccatum scilicet non esse quod vitari non potest, & similia; Pelagiani illi objecerunt, & eo sensu intelligi voluerunt, ut peccatum non esset, nisi quicumque peccat, semper proxime posset illud vitare, seu nisi in quoque homine semper esset illud pro nutu suo posse vitare & recte facere; toties S. Augustinus respondit se quoad istum sensum locutum esse de peccato, quod tantummodo peccatum est, non vero de peccato, quod simul & peccatum est, & pœna peccati. Lib. 1. retract. cap. 9. sic loquitur: 'Et in libro tertio, 'cum dixissem illud quo & Pelagium de meis opus- 'culis usum fuisse commemoravi; quis enim, in- 'quam, peccat in eo quod nullo modo caveri potest? 'Peccatur autem, caveri igitur potest. Continuo 'secutus adjunxi, & tamen per ignorantiam facta 'quædam judicantur, *&c. Et mox infra*: Sunt etiam 'necessitate facta improbanda, ubi vult homo 'recte facere & non potest, &c. Sed hæc omnia 'hominum sunt ex illa mortis damnatione venien- 'tium; nam si non est ista pœna hominis, sed natura, nulla ista peccata sunt. *Et infra sic concludit*: 'Et alio loco, approbare, inquam, falsa pro veris, ut 'erret invitus, & resistente atque torquente dolore 'carnalis vinculi, non posse a libidinosis operibus 'temperare, non est natura instituti hominis, sed 'pœna damnati. Cum autem de libera voluntate 'recte faciendi loquimur, de illa scilicet, in qua 'homo factus est, loquimur. Ecce jam longe antequam Pelagiana hæresis extitisset, sic disputavi- 'mus, velut jam contra illos disputaremus. Quæ omnia in libro de nat. & gratia cap. 67. similiter dicit. Eodem modo cum Iulianus objiceret S. Augustino definitionem peccati ab eo contra Manichæos prolatam, scilicet, 'Peccatum est voluntas amit- 'tendi vel retinendi quod justitia vetat, & unde li- 'berum est abstinere; S. Augustinus ter illi in libro 1. operis imperfecti, nempe cap. 44. 47. & 104. respondit, se ibi peccatum definivisse quod tantummodo peccatum est, non quod etiam pœna peccati: 'Ita definitio peccati, *inquit cap.* 104. 'ejus est 'quod peccatum tantummodo est, non quod etiam 'pœna peccati, qua perit libertas non peccandi, a 'quo malo non liberat, nisi ille qui non tantum dicimus, Dimitte nobis debita nostra, verum etiam, 'Et ne nos inducas in tentationem, sed libera nos 'a malo.

SCRIPTUM

SCRIPTUM ADVESARIORUM

[II. Teſtimonium.]

Idem libri 3 *citati de libero arbitrio cap.* 9.

Objicientibus cur cum ignorantiæ cæcitate & cupiditatis difficultatibus homines naſcantur, ita reſpondet.

'REcte fortaſſe quererentur, ſi erroris aut libi-
'dinis nullus hominum victor exiſteret; cum
'vero ubique ſit præſens qui multis modis per crea-
'turam ſibi Domino ſervientem averſum vocet, do-
'ceat credentem, conſoletur ſperantem, diligen-
'tem exhortetur, conantem adjuvet, exaudiat de-
'precantem, non tibi deputatur ad culpam, quod
'invitus ignoras, ſed quod negligis quærere quod
'ignoras: neque illud quod vulnerata membra non
'colligis, ſed quod volentem ſanare contemnis:
'iſta tua propria peccata ſunt, nulli enim homini
'ablatum eſt ſcire utiliter, quod inutiliter ignora-
'tur, & humiliter confitendam eſſe imbecillitatem,
'ut quærenti & confitenti ille ſubveniat, qui nec
'erat dum ſubvenit, nec laborat; nam illud quod
'ignorans quiſque non recte facit, & quod recte
'volens facere non poteſt, ideo dicuntur peccata,
'quia de peccato illo liberæ voluntatis originem
'ducunt.

Approbat lib. de nat. & grat. cap. 67. *relatis verbis ſubjungens:*

Ita exhortatus ſum quantum potui ad recte vi-
'vendum, & gratiam non evacuavi, ſine qua natura
'humana jam tenebrata atque vitiata illuminari
'non poteſt & ſanari, de qua re cum iſtis tota verti-
'tur quæſtio, ne gratiam Dei quæ eſt in Chriſto
'Jeſu Domino noſtro perverſa naturæ defenſione
'truſtremur.

RESPONSIO.

AD intelligentiam hujus loci notandum eſt S. Auguſtinum, cum hos de libero arbitrio libros ſcriberet, nondum cognoviſſe nec aſſeruiſſe initium fidei eſſe donum Dei, illum de hac veritate convictum fuiſſe ſolum in exordio ſui Epiſcopatus, ſcribendo ſecundam quæſtionem lib. 1 ad Simplicianum. Hoc patet ex libro de prædeſtinatione Sanct. c. 3 & 4, et de dono perſev. cap. 20.

I. Hoc poſito, petimus ab adverſariis quid ex hoc loco colligant. An omnibus ad excuſationem in peccato dari gratiam Chriſti, ut incipiant credere & pie velle, ac ut ad Deum orando confugiant? ſed quomodo ex dictis a S. Auguſtino in libris de libero arbitrio probare poſſunt dari omnibus ad credendum & ad orandum gratiam Chriſti; ſiquidem Sanctus Auguſtinus, cum hæc ſcriberet, non putabat initium fidei & orationem eſſe donum gratiæ Chriſti, ut prænotavimus?

II. Si gratia generalis fidei & orationis hoc in loco a Sancto Auguſtino tradita eſſet, & dicerent adverſarii eam eſſe quam confitentur, & quam ad fidem & orationem confiteri ſufficit, ſe Semipelagianos eſſe declararent, aliam gratiam ad initium fidei non confitendo præter iſtam quam Sanctus Auguſtinus agnoſcens, nihilominus in errore Semipelagianorum verſabatur, ut ipſe aſſerit.

III. Juxta S. Auguſtini doctrinam contra Pelagianos aſſertam, gratia ſi daretur ad excuſationem hominum in peccatis, non eſſet vera gratia, ut expreſſe probat in epiſtola ad Sixtum; ergo repugnat S. Auguſtino ut gratiam aliquam ad excuſationem hominibus, cum peccant, dari, in libro de natura & gratia aſſeruerit, & hanc eſſe veram Chriſti gratiam cenſuerit.

IV. Poſtquam adverſarios convicimus ipſos hoc teſtimonium tam perperam adducere, ut contra nos eo uti non poſſint, niſi Semipelaginanum errorem profitendo: jam illius ſenſus exponendus eſt. Itaque S. Auguſtinus hoc loco aliud contra Pelagium adſtruit, ſcilicet, gratiam operum, quam Pelagius negabat, & quam præcipue in libro de natura et gratia S. Auguſtinus probat: aliud vero filet, ſcilicet, gratiam fidei et orationis, eam nec negando, quia de illa hoc loco non agebat, nec adſtruendo, quia S. Auguſtinus libros de libero arbitrio ſcribens, nondum eam cognoſcebat. Itaque in hoc teſtimonio lib. 3 de libero arbitrio gratiam non evacuavit, ut ipſe teſtatur in libro de natur. et grat. quia ſcilicet in eo gratiam operum adſtruxit, & gratiam fidei non negavit, de ea nihil dicendo. Sic licet in libro expoſitionis quarumdam propoſitionum ad Romanos apertius quam in ullo alio ſecundum errorem, in quo erat, locutus fuerit, dixit tamen libro 1 Retract. cap. 23, ſe ibi evertiſſe hæreſim Pelagianam, negantem ſcilicet gratiam Chriſti ad operandum et ad Deum amandum requiri: *Unde quidem*, inquit, *jam evertitur hæreſis Pelagiana, quæ vult non ex Deo nobis, ſed ex nobis eſſe charitatem qua bene ac pie vivimus.* Proindeque Sanctus Auguſtinus hoc teſtimonium petitum ex libro 3 de libero arbitrio repetit ac confirmat in libro de natura et gratia, non ut ex eo adſtruat gratiam fidei, quam nondum cognoſcebat cum libros de libero arbitrio ſcriberet, ſed ut ex eo gratiam operum contra Pelagium confirmet, oſtendatque ſe illam non evacuaſſe, cum dixit homines in peccatis excuſationem non habere.

Verus ergo hujus loci ſenſus iſte eſt: Sanctus Auguſtinus oſtendit homines non habere excuſationem in peccatis, quia Deus aliqua ſemper adjumenta vel gratiæ internæ, vel ſaltem externæ hominibus confert, per quæ excuſatio omnis illis auferatur. *Per creaturam*, inquit, *ſibi Domino ſervientem.* An hæc gratia interna eſt? puta per mundi ordinem, gubernationemque admirabilem, per ſolem, lunam, pluvias cæteraque cæli & terræ beneficia, homines a ſe averſos vocat, & quidem ut dicitur Actorum 14, *Non ſine teſtimonio ſeipſum relinquens, benefaciens, de cælo dans pluvias & tempora fructifera*, quod ſufficit ad auferendam excuſationem hominum in peccatis. *Tali cognitione*, inquit S. Fulgentius de veritate prædeſtinat. & grat. lib. 1, cap. ultimo, *ablata excuſatio eſt, non collata ſalvatio.* Certum autem eſt, hic S. Auguſtinum non plene ſolviſſe hanc ſummam difficultatem, quomodo juſte Deus de peccatoribus conqueratur, quibus gratiam neceſſariam non dat, nec latentes judiciorum Dei cauſas aperuiſſe. Siquidem S. Auguſtinus nondum,

nondum,, cum hæc scriberet, gratiæ & prædestinationis mysterium plene cognoscebat. Nec eo in loco de gratia ex professo agebat, ut ipse dicit lib. 1 Retract. cap. 9. *De gratia vero Dei*, inquit, *qua suos electos sic prædestinavit, ut eorum, qui jam in eis utuntur libero arbitrio, ipse etiam sic præparet voluntates, nihil in eis libris disputatum est propter hanc propositam quæstionem. Ubi autem incidit locus, ut hujus gratiæ fieret commemoratio, transeunter commemorata est, non quasi inde ageretur, operosa ratiocinatione defensa.*

Ubi vero illi contra Pelagianos & eorum reliquias de prædestinatione Dei, de hominum excusatione ex professo disserendum fuit, ubi opus fuit gratiam *operosa ratiocinatione* defendi, videatur quid de hac re dixerit, præcipue in epistola ad Sixtum, in qua argumentum istud ab excusatione hominum petitum pleniſſime solvit, non per gratiæ alicujus sufficientis voluntaris internæ in usu liberi arbitrii positæ assertionem, sed per inscrutabila & justa Dei judicia juxta Apostoli doctrinam, qui eadem responsione hominum excusationem repressit. Videantur dicta in scripto circa primam propositionem cap. 5, articul. 13, responsione 2 & 3.

IV. Quod hæc verba, *Nulli enim homini ablatum est scire utiliter, quod inutiliter ignorat*, &c. Observandum est, hæc legi quidem in libro de libero arbitrio, sed non repeti in libro de natura & gratia, quia forte in his verbis Semipelagianus error exprimitur, si significetur in unoquoque restare post peccatum vires, ut ad fidem se disponat, ut velle incipiat, ut suam imbecillitatem confiteatur, & ad Deum orandum confugiat. Hic mala fides adversariorum retegitur, qui hæc verba retulerunt quasi Sanctus Augustinus in libro de natura & gratia repetiisset ac confirmasset. Nam his verbis ex libro de libero arbitrio citatis, mox subjungunt: *Approbat libro de natura & gratia cap. 67, relatis verbis subjungens: Ita exhortatus sum.*

Dicent adversarii: Sed hæc verba S. Augustinus non retractat neque in libro de natura & gratia, neque in lib. Retract. Respondemus hæc sufficienter retractata fuisse, cum Sanctus Augustinus & in lib Retract. & in lib. de prædestinat. Sanctorum cap. 5. & de dono perseverantiæ cap. 20. nos monuit se ante Episcoparum de dono fidei recte non sensisse. Non est ergo quod adversarii hæc ultima verba de gratia ad quærendum & ad orandum omnibus data exponentes, hac accusatione fraudem suam tegere intelligentiumque oculis eripere præsumant.

Hæc tamen verba secundum Catholicum sensum exponi possent, dicendo neminem necessitate premi ut in peccato maneat, posse unumquemque ex suæ infirmitatis experientia scire, se infirmum esse, & ab ignorantia & infirmitate, Deo adjuvante, liberari.

SCRIPTUM ADVERSARIORUM.

[III. Testimonium.]

Idem lib. 1. *de Gen. contra Manichæos cap.* 3.

ILlud autem lumen non irrationabilium animalium oculos pascit, sed pura corda eorum qui Deo credunt, & ab amore visibilium rerum & temporalium, se ad ejus præcepta servanda convertunt, quod omnes hominet possunt si velint, quia illud lumen illuminat omnem hominem venientem in hunc mundum.

Approbat lib. 1 *Retract. c.* 10, *in quorum recensione hæc scribit.*

Non existiment novi hæretici Pelagiani secundum eos esse dictum; verum est enim omnes homines hoc posse si velint, sed præparatur voluntas a Domino, *& tantum augetur munere charitatis ut possint, quod hic ideo dictum non est, quoniam præsenti necessarium non erat quæstioni.*

NOTA *hic absolute ab Augustino asseri verum esse quod omnes homines possint ad* Dei *præcepta servanda se convertere, negari tantum quod sine gratia id possint, idque adversus Pelagianos non silendum, adversus alios hæreticos sileri potuisse, affirmari. Quia scilicet ad veritatem propositionis id non spectare credidit, sed tantum ad modum quo propositio vera est, significandum, ideoque tacito etiam modo veritatis propositionem subsistere existimavit.*

NOTA *præterea, dum excusat se quod agens pro libero arbitrio sileat gratiam de qua minime agebatur, similiter innuere, nec se reprehendendum esse, si forte agens ex professo de gratia, liberi arbitrii mentionem omittat, de quo nulla cum Pelagianis erat quæstio.*

RESPONSIO.

HÆc verba prout exponuntur in libro Retractar. non solum nobis non adversantur, sed valde favent. Verum est enim omnes homines posse si velint; sed præparatur voluntas a Domino scilicet ut velint; atqui certum est apud S. Augustinum voluntatem in omnibus hominibus non præparari. *Multi*, inquit, de prædestinatione Sanctorum cap. 6, *audiunt verbum veritatis, sed alii credunt, alii contradicunt; volunt ergo isti credere, volunt autem illi, quis hoc ignorat? quis hoc neget? sed cum aliis præparetur, aliis non præparetur voluntas a Domino, discernendum est utique quid veniat de misericordia ejus, quid de judicio.* Certum est etiam apud S. Augustinum & alios Patres, voluntatem præparari nihil aliud esse, quam nobis volitionem ipsam actualem a Deo dari, ut voluntas præparari nunquam dicatur, nisi cum actu volumus. Hoc patet ex iis S. Augustini verbis de Christi oratione pro Petro ut fides ejus non deficeret. *Sed quia*, inquit de corrept. & grat. cap. 18, *præparatur voluntas a Domino, ideo pro illo non posset esse inanis oratio.* Quare, ut innumeris S. Augustini locis patet, hæc Apostoli verba, *Deus est qui operatur velle*, eodem sensu sumuntur

muntur atque iſta, *præparatur voluntas a Domino*, proindeque iſta ſicut illa gratiam efficacem denotant; ergo licet omnes poſſint ſervare mandata ſi velint, quia tamen nunquam volunt niſi cum voluntas eorum præparatur, ac ſemper voluntas eorum non præparetur, probari non poteſt ex hoc loco, omnes homines ſemper habere gratiam internam qua proxime poſſint Dei mandata ſervare: imo ex hoc loco probatur hanc gratiam omnibus ſemper non dari. Alia verba ſequentia evidenter denotant, ex hoc loco concludi non poſſe gratiam omnibus dari qua poſſint Dei præcepta ſervare. Sic enim S. Auguſtinus loquitur: *Sed præparatur voluntas a Domino, & tantum augetur munere charitatis ut poſſint.* Quis autem dixerit in omnibus hominibus, infidelibus, Atheis, Hæreticis, excæcatis voluntatem tantum augeri munere charitatis ut poſſint Dei præcepta ſervare? Cum ergo in omnibus non ſit illud charitatis munus, omnes non poſſunt, quia ſolum poſſunt cum augetur voluntas munere charitatis, & illud munus eſt gratia hæc magna de qua loquitur S. Auguſtinus de gratia & libero arbitrio, cap. 15 & 16, quæ tanta eſt, quanta ſufficit ut volendo faciamus, & quam qui non habet, nondum poteſt. Ut pateat quam verum ſit ac S. Auguſtini doctrinæ conforme quod dicimus, jam citata ex libro de gratia & libero arbitrio teſtimonia integra legenda ſunt. In his enim S. Auguſtinus dicit quod non ſolum poſſumus mandata ſervare ſi volumus, ſed etiam quod ea ſervamus ſi volumus; & tamen docet nos aliquando illa non poſſe ſervare. *Per hanc*, inquit cap. 18, *gratiam fit, ut ipſa bona voluntas quæ jam eſſe cœpit, augeatur, & tam magna fiat ut poſſit implere divina mandata* (en illud charitatis munus quo poſſumus) *quæ voluerit cum valde perfecteque voluerit, ad hoc enim valet quod ſcriptum eſt, Si volueris conſervabis mandata, ut homo qui volueris & non potuerit, nondum ſe plene velle cognoſcat, & oret ut habeat tantam voluntatem, quanta ſufficit ad implenda mandata. Sic quippe adjuvatur ut faciat quod jubetur: Tunc enim utile eſt velle cum poſſumus, & tunc utile eſt poſſe cum volumus: Nam quid prodeſt ſi quod non poſſumus volumus, aut ſi quod poſſumus nolumus!* Idem docet capite ſequenti, ubi & utitur eodem iſto loco Scripturæ: *Voluntas præparatur a Domino. Certum eſt*, inquit, *nos mandata ſervare ſi volumus, ſed quia præparatur voluntas a Domino, ab illo petendum eſt ut tantum velimus, quantum ſufficit ut volendo faciamus.* Ex his patet, nos per eamdem gratiam ſimul & poſſe & plene velle: proindeque cum omnes gratiam, qua plene velint, non habeant, gratiam etiam non habere qua poſſint; etſi verum ſit omnes non ſolum poſſe ſervare mandata ſi velint, ſed etiam ea ſervare ſi velint. Quibus & ſimilibus ſententiis non ſignificatur gratiam quæ det bonum poſſe, & bonam voluntatem ſemper eſſe præſentem, ſed denotatur omnia quæ ad colendum Deum & pie vivendum pertinent, ſic in bona voluntate conſiſtere, ut cum plene volumus, poſſimus juſte vivere, nec bona vita ab exterioribus rebus pendeat, quas habere ſæpe non poſſumus, etiamſi plene & toto corde eas appetamus.

SCRIPTUM ADVERSARIORUM.

[IV. Teſtimonium.]

Libro de duabus animabus contrà Manichæos, capite 11.

NEc hi libri obſcuri mihi ſervandi erunt, unde dicerem neminem vituperatione ſuppliciove dignum qui aut id velit quod juſtitia velle non prohibet, aut id non faciat quod facere non poteſt. Nonne iſta cantant & in montibus paſtores, & in theatris Poetæ, & indocti in circulis, & docti in bibliothecis, & magiſtri in ſcholis, & Antiſtites in ſacris locis, & in orbe terrarum genus humanum, quod nullo modo vituperatione & damnatione dignus eſt, aut non contra vetitum juſtitiæ faciens, aut quod non poteſt non faciens!

RESPONSIO.

REſpondetur Sanctum Auguſtinum loqui tum de eo qui non facit quod facere non poteſt, & ſi velit illud facere: quia tunc invitus illud non facit: tum de eo qui naturaliter non poteſt; quia tunc natura, non voluntate non facit. Seu Auguſtinus loquitur de eo qui non poteſt vel ob alienam vel ob propriam naturam bonum facere, non vero de eo qui vitio naturæ & ex pœna primi peccati non poteſt, quod evidentiſſime patet ex tribus capitibus.

I. Ex ipſo contextu S. Auguſtini; Quærit enim an peccet qui invitus & coactus quippiam facit. Reſpondetque ex communi notitia generis humani non peccare, quia non niſi voluntate peccatur. *Voluntas autem*, inquit, *eſt animi motus cogente nullo ad aliquid vel non amittendum vel adipiſcendum. Et hoc*, inquit idem, *ita manifeſtum eſt, & non doctrina, ſed natura omnibus promptum, ut neceſſe non ſit libros obſcuros ſcrutari, unde diſcatur neminem vituperatione ſuppliciove dignum, qui id non faciat quod facere non poteſt.* Quis ergo non videat Auguſtinum loqui de eo qui vult facere quod tenetur, & non poteſt, quia tunc ſi non facit, id non provenit ex voluntate, ſed ex coactione vel violentia? oportet autem, ait Auguſtinus, ut volens a cogente ſit liber. Qui ergo vult aliquid facere & violentia prohibetur ne faciat, non peccat, quia non volens ſen invitus non facit.

II. Id patet ex errore Manichæorum, quem hic ſibi confutandum proponit Auguſtinus. Manichæi enim ex ipſo Auguſtino tum in toto hoc opere, tum in lib. 1 Retractationum cap. 15, duas animas in uno homine conſtituebant, unam bonam a Deo, alteram malam a principe tenebrarum; illam totius boni in homine principium, hanc vero totius mali, adeo ut ſi illa velit declinare a malo & facere bonum, hæc ut potentior illi reluctans, eam cogat invitam malum facere quod non vult, & prohibeat bonum facere quod vult, proindeque ipſam & totum hominem pertrahat in peccatum. Quem errorem impugnat S. Auguſtinus, quia hinc ſequeretur, nec animam bonam peccare, nec malam; non bonam, quia cogeretur a mala, proindeque non peccaret, cum non niſi voluntate peccetur;

non

non etiam malam, quia natura peccaret non voluntate.

III. Id manifeste patet ex consequentia & definitione peccati, quam inde deducit Augustinus, & quam explicat in libro Retractat. Cum enim dixisset, ex communi notitia hominem non esse supplicio dignum qui non facit quod non potest, statim & nullo intermedio infert hanc definitionem peccati esse legitimam: *Peccatum est voluntas retinendi & consequendi, quod justitia vetat, & unde liberum est abstinere.* Verum quia postea abutebantur Pelagiani his Augustini verbis ut probarent nec eum esse liberum, nec peccare qui a peccato abstinere non potest, proindeque hominem aut gratia destitutum non peccare, aut sine gratia vincere posse peccatum. Augustinus in libro 1 Retractat. cap. 15, ostendit hæc verba nihil favere Pelagianis; docet enim quod a seipso dictum est adversus Manichæos, *non esse supplicio dignum qui non facit quod facere non potest*, id intelligendum non esse de impotentia quæ oriatur ex perversis cupiditatibus vitiosæ voluntatis quæ ipsam pertrahant in peccatum. Cum enim his cupiditatibus illectus homo trahitur in consensum, non præterea non peccat, imo peccat & supplicio dignus est, quia licet abstractus a concupiscentia sua, tamen voluntate peccat. Quod clarissimis his verbis asserit Augustinus loco citato Retract: *Quisquis sciens peccat, si potest cogenti ad peccatum sine peccato resistere, nec tamen facit, utique volens peccat, quoniam qui potest resistere, non cogitur cedere. Qui vero cogenti cupiditati bona voluntate resistere non potest, & ideo facit contra præcepta justitiæ, jam hoc etiam ita peccatum est, ut sit etiam pœna peccati; quapropter peccatum sine voluntate esse non posse verissimum est.*

Itemque definitio peccati, qua diximus: Pec-
'catum est voluntas retinendi vel consequendi
'quod justitia vetat, & unde liberum est abstinere,
'propterea vera est, quia id definitum est quod
'tantummodo peccatum est, quale fuit primum
'peccatum Adæ, non quod est etiam pœna peccati:
'nam quando tale est ut idem sit & pœna peccati,
'quantum est quod valet sub dominante cupiditate,
'nisi forte, si pia est, ut oret auxilium, in tantum
'enim libera est, quia in tantum liberata est, & in
'tantum appellatur voluntas: alioqui tutius cupi-
'ditas quam voluntas propriæ nuncupanda est; quæ
, non est, sicut Manichæi desipiunt, alienæ naturæ
'additamentum, sed nostræ vitium, a quo non sana-
'mur nisi gratia Salvatoris.

Quod ipsum etiam repetit libro 1 operis imperfecti contra Julianum cap. 44 & 47. Etenim Pelagiani arbitrantes se triumphum insignem retulisse de Augustino per ipsummet Augustinum, illi objiciebant quod adversus Manichæos scripserat, quodque hodie nobis ab adversariis objicitur: 'O lucens
'aurum in stercore, *aiebat Julianus*; quid verius?
'quid planius dici a quoquam vel orthodoxo potu-
'isset? peccatum, inquit, est voluntas admittendi
'vel consequendi quod justitia vetat, & unde libe-
'rum est abstinere. *Sed ad hoc quid Augustinus?*
'Hic peccatum, *inquit*, definitum est quod tantum-
'modo peccatum est, non quod etiam pœna pec-
'cati; de hoc quippe agendum fuit, quando mali
'origo quærebatur, quale commissum est a primo
'homine ante omnes homines malum: sed tu aut
'non potes intelligere, aut non vis, *Et iterum*:
'Ipse est Adam quem nostra illa definitio, quæ tibi
'placuit, intuebatur, cum dicerem; Peccatum est
'voluntas retinendi vel consequendi quod justitia
'vetat, & unde liberum est abstinere. Adam quip-
'pe omnino, quando peccavit, nihil in se habebat
'mali, quo nolens urgeretur ad operandum malum,
'& propter quod diceret, Non quod volo facio bo-
'num, sed quod nolo malum hoc ago; ac per hoc
'id egit peccando quod justitia vetabat, & unde
'illi liberum fuerat abstinere. Nam ei qui dicit,
'Quod nolo malum hoc ago, abstinere in liberum
'non est. Consulatur locus integer, ubi cognosci-
tur ex Augustino, eum peccare & supplicio dignum esse, qui non facit id quod non potest facere, si ideo non possit, quia carnali concupiscentiæ, quæ ex peccato irrepsit, resistere bona voluntate non prævalet.

Pudeat adversarios antiquas illas Pelagianorum objectiones recantare; pudeat illos cum Juliano ex Augustino contra ipsum Augustinum arma depromere; sed magis eos pudeat locum citatum non integrum sed dimidiatum protulisse. Cum enim objecissent hæc Augustini verba, *eum non esse supplicio dignum, qui id non faciat quod facere non potest*, hæc verba immediate sequentia suppressserunt: *ergo peccatum est voluntas retinendi vel consequendi quod justitia vetat, & unde liberum est abstinere.* Verum quo consilio, qua mente id factum sit, non admodum difficile est deprehendere; videbant enim id quod ab illis objectum est, ab Augustino in sequentibus verbis esse explicatum, paratamque esse responsionem nostram loco citato Retractionum; ideoque hæc verba de definitione peccati silentio prætererunt, qua fraus illorum subtilius & occultius delitesceret.

SCRIPTUM ADVESARIORUM.

[V. Testimonium.]

Ejusdem libri cap. 12.

Dicere animas esse malas & nihil peccare, plenum est dementiæ; dicere autem peccare sine voluntate, magnum deliramentum est; & peccatorum teneri quemquam, quia non facit quod facere non potuit, summæ iniquitatis est & insaniæ: quamobrem illæ animæ, quidquid faciunt, si natura, non voluntate faciunt, id est, si libero ad faciendum & non faciendum motu animi carent: si denique his abstinendi abesse sua potestas nulla conceditur, peccato earum teneri non possumus.

RESPONSIO.

CUm S. Augustinus dicit reum non teneri quempiam quia non fecit quod facere non potuit, loquitur tantum de eo qui id facere non potuit ob naturalem impotentiam, sed malitiam & primævam sui institutionem, quales esse quasdam animas naturaliter malas contendebant Manichæi, non vero de eo quia id non potuit vitio peccati & concupiscentiæ ex peccato subsecutæ. Id manifeste demonstratur ex quatuor probationibus.

I. Ex ipso argumento quæstionis. Agitur enim ibi,

ibi, ut aſſerit S. Auguſtinus (1) in Retractione hujus loci, de origine mali & primi peccati quod intravit in mundum, quodque Manichæi refundebant in animas natura ſua malas. Ex quo patet, quod cum Auguſtinus dicit, nullas animas eſſe naturaliter malas, quia nemo tenetur reus, quod non fecerit id quod facere non potuit, loquitur tantum de eo qui impotens eſt boni ex malitia naturali, non ex vitio præcedentis peccati; ita ut hæc ſit argumentatio Auguſtini: Qui naturaliter ita malus eſt ut bonus eſſe non poſſit, non peccat; quia non facit quod facere non poteſt. Atqui ſecundum vos, o Manichæi! ſunt quædam animæ ita naturaliter malæ ut bonæ eſſe non poſſint; ergo ſecundum vos illæ animæ non peccant, quia non faciunt quod facere non poſſunt.

II. Id patet ex argumento S. Auguſtini, quia inquit, non poſſunt eſſe malæ animæ niſi peccent, non poſſunt peccare niſi voluntate, nec poſſunt peccare voluntate, ſi libero ad faciendum et ad non faciendum motu animi carent, quia tunc non voluntate, ſed natura peccarent. Nam voluntas rationalis non poteſt alio modo fieri, quam cum facultate quadam ad bonum & ad malum; quare ſi qua anima humana hac facultate careret, eſſetque ad malum naturaliter determinata, profecto non voluntate peccaret, ſed naturâ.

III. Ex alia ratione quam ſubjungit S. Auguſtinus, *Manifeſtum eſt non peccare animas in eo quod non ſunt tales quales eſſe non poſſunt.* Atqui S. Auguſtinum loqui de impotentia ex malitia & inſtitutione naturali, non ex vitio peccati, manifeſtum eſt ex libro de nat. & grat. c. 8 & 9. ubi expreſſe docet, & parvulos qui ſine lavacro regenerationis morte præveniuntur, & juvenes vel ſenes qui nihil de Chriſto audierunt, juſte ut peccatores damnari, quamvis aliud eſſe non potuerint.

IV. Quia, ut obſervavimus in reſponſionibus ad objectionem præcedentem, S. Auguſtinus iterum tractans hoc opuſculum de duabus animabus, expreſſe docet, reum teneri peccati, qui non facit quod facere non potuit, ſi id non potuit ex reſiſtentia carnalis concupiſcentiæ legiſque peccati, quæ repugnat legi mentis & captivam ducit in lege peccati. *Qui vero*, inquit, *cogenti cupiditati bona voluntate reſiſtere non poteſt, & ideo facit contra præcepta juſtitiæ, jam hoc ita peccatum eſt, ut ſit etiam pœna peccati.* Ex quo manifeſtiſſime apparet, hæc verba ab adverſariis objecta, *eum non eſſe reum peccati, qui non facit id quod facere non potuit*, eſſe ſolummodo intelligenda de eo qui id non potuit ex primæva inſtitutione ſuæ naturæ, quod directe adverſatur Manichæis contendentibus animas, quamvis eſſent naturaliter malæ, peccare tamen & ſupplicio dignas eſſe.

SCRIPTUM ADVESARIORUM.

[VI. Teſtimonium.]

Lib. 2. 2 contra Fauſtum cap. 78.

Solve autem iniquitas ſive juſtitia, niſi eſſet in voluntate, non eſſet in poteſtate; Porro ſi in poteſtate non eſſet, nullum præmium, nulla pœna juſta eſſet; quod nemo ſapit niſi qui deſipit.

(1) *Lib. 3. Retract. cap. 15.*

EX his diſce duo; primum, quæ ad mores ſpectant, niſi in arbitrio potſtates exiſtant, hæc abſolute in poteſtate noſtra poſſe dici. proinde nec præceptorum obſervationem, quæ a voluntate eligi non poteſt, abſolute in hominis poteſtate eſſe dici poſſe; alterum, quæ ea ratione in poteſtate noſtra non ſunt, illa nec præmio digna eſſe, nec pœna juſte affici dici poſſe.

RESPONSIO.

QUis pudor, quæ fides adverſariorum, qui hunc locum dimidiatum obtendunt, & reticent verba immediate ſequentia, quæ adeo conferunt ad S. Auguſtini ſententiam, ut ſe habet, exponendam? En igitur verba Auguſtini quæ proxime ſequuntur: *Ignorantia vero & infirmitas, ut vel neſciat homo quid velle debeat, vel non omne quod voluerit poſſit, ex occulto pœnarum ordine venit, & illis inſcrutabilibus judiciis Dei, apud quem non eſt iniquitas.* Et infra: *Et quia de hac juſta pœna non liberat niſi miſericors gratia, certum eſt; & hinc Apoſtolus gemebundus exclamat, Infelix ego homo! quis me liberabit de corpore mortis hujus? Gratia Dei per Jeſum Chriſtum Dominum noſtrum. Sed quid ſit diſtributio judicantis & miſerentis Dei, cur alius ſic, alius autem ſic, occultis ſit cauſis, juſtis tamen.*

Sed dicent adverſarii, cum S. Auguſtinus dicat juſtitiam eſſe in voluntate & poteſtate noſtra; quomodo verum erit quod ſubjungit poſtea, multa nos velle in hac infirmitate, quæ tamen non poſſumus?

Reſp. hunc nodum ſolvit ipſe Auguſtinus lib. 1 Retractionum cap. 22, explicans quomodo verum ſit quod alio loco dixit, eſſe ſcilicet in noſtra poteſtate mutare vitam noſtram; ait enim, *Id non eſt contra gratiam Dei quam prædicamus, in poteſtate quippe hominis eſt mutare in melius voluntatem, ſed ea poteſtas nulla eſt niſi a Deo detur, de quo dictum eſt, Dedit eis poteſtatem filios Dei fieri; cum enim hoc ſit in poteſtate, quod cum volumus facimus, nihil tam in poteſtate quam ipſa voluntas eſt: ſed præparatur voluntas a Domino; eo modo ergo dat poteſtatem. Sic intelligendum eſt & quod dixi poſtea, in noſtra poteſtate eſſe, ut vel inſeri bonitate Dei, vel excidi ejus ſeveritate mereamur, quia in poteſtate noſtra non eſt, niſi quod noſtram ſequitur voluntatem, quæ cum fortis & potens præparatur a Domino, facile fit opus pietatis, etiam quod difficile atque impoſſibile fuit.*

Agnoſcant igitur & fateantur adverſarii ex his geminis Auguſtini locis eam eſſe hujus ſancti Viri doctrinam. I. Juſtitiam eatenus eſſe in poteſtate noſtra, quia cum volumus illam facimus, ſi tamen valde & perfecte volumus.

II. Ea ratione dari nobis a Deo hanc poteſtatem, quia ipſe dat huius juſtitiæ voluntatem.

III. In hac infirmitate & ſub onere mortalitatis hujus multa eſſe in voluntate noſtra quæ non ſunt in poteſtate, eo quod ſcilicet voluntas noſtra parva eſt eſt & invalida, nondum plena ac robuſta.

IV. Hanc voluntatem, ſeu parvam ſeu robuſtam, quibuſdam dari a Deo miſerente, quibuſdam non dari a Deo judicante, quia cujus vult miſeretur, & quem vult indurat, quod, inquit Auguſtinus, ex occulto pœnarum ordine venit & ejus inſcrutabilibus judiciis.

V. Niſi Deus fortem atque potentem voluntatem

tem præparet, opus pietatis non solum esse difficile, sed etiam impossibile.

SCRIPTUM ADVERSARIORUM.

[VIII. Testimonium.]

Libro 1. *de fide contra Manichæos cap.* 10.

'QUis enim non clamat stultum esse præcepta dare ei cui liberum non est quod præcipitur fa-'cere; & iniquum esse, eum damnare, cui non fu-'it potestas jussa complere? & has injustitias & ini-'quitates miseri non intelligunt Deo se adscribere; 'sed quid verum est, nisi & Dominum dare præcep-'ta, & animas esse libetæ voluntatis?

RESPONSIO.

NOn minus hoc testimonio S. Augustini quam aliis supra citatis abuntuntur adversarii; cum enim dicit, animas esse liberæ voluntatis, non loquitur de libertate illis restituta per gratiam Christi, sed de libertate naturali, quam a Deo auctore acceperunt, & quam etiam per peccatum non amiserunt; de hac enim libertate naturali tota quæstio vertebatur inter Catholicos & Manichæos; unde perperam omnino colligunt adversarii, gratiam Christi omnibus dari quibus præcepta dantur, qua illis ad pie vivendum restituatur libertas, ac præcepta Dei possibilia fiant. Quod ergo docet Augustinus, illud est, nempe liberum arbitrium ad bonum & ad malum esse etiam in hominibus lapsis, quod manifestissime demonstrat ex præceptis quæ dantur omnibus hominibus: ut quid enim juberet Deus si nulla esset libertas, & homines essent naturaliter determinati ad malum? Sed quæ sit illa libertas, & quod in omnibus non sanetur nec juvetur gratia Dei, luce clarius ostendit lib. 1. operis imperfecti contra Iulianum cap. 98.

'Ex quo, *inquit*, homo incipit uti voluntatis ar-'bitrio, & peccare & non peccare potest: sed alte-'rum horum non facit, nisi adjutus ab eo qui dixit, 'Sine me nihil potestis facere; alterum vero pro-'pria voluntate sive a seipso sive ab alio deceptore 'seductus, vel peccato sicut servus addictus. Adju-'tos autem homines novimus Dei Spiritu, ut ea 'vellent quæ Dei sunt, ante baptismum, sicut Cor-'nelium; quosdam vero nec post baptismum, sicut 'Simonem Magum; judicia enim Dei sunt sicut 'multa abyssus, & gratia ejus non ex operibus, alio-'qui gratia jam non est gratia.

SCRIPTUM ADVERSARIORUM.

[VIII. Testimonium.]

Libro 2. *de peccatorum meritis & remissione cap.* 3.

ACute autem videntur dicere, quasi hoc ullus nostrum ignoret, quod si nolumus non pec-'camus, nec præciperet Deus homini quod esset 'humanæ voluntati impossibile: sed hoc non vi-'dent, quod ad nonnulla superanda vel quæ male 'cupiuntur, vel quæ male metuuntur, magnis ali-'quando & totis viribus opus est voluntatis, quas 'nos non perfecte in omnibus adhibituros prævi-'dit, qui per Prophetam veridice dici voluit: Non 'justificabitur in conspectu tuo omnis vivens.

RESPONSIO.

NIhil penitus ad rem valet locus iste, nec magis nos premit quam S. Augustinum, dum illi a Pelagianis proposita est, *Si nolumus non peccamus*, sicut, *si volumus mandata servamus*, quod antea jam exposuimus; sed ut peccare non velimus, *præparatur voluntas a Domino*; omnibus autem non præparari certum est. Hoc unum est quod adversariis probandum est, omnibus voluntatem præparari, ut peccare nolint. Agnoscimus cum illis quod Deus nihil præcipit quod sit humanæ voluntati impossibile, quia quidquid præcipit per Christi gratiam possibile est; potest vitari peccatum si natura vitiata sanetur gratia Dei per Christum: sed non vident nobiscum, magnas & totas vires voluntatis, quibus ad nonnulla facienda aliqando opus est, semper nobis præsentes non esse: Hæ enim vires sunt gratia dei magna quæ semper non datur. *Certum est nos facere cum faciamus*, (inquit de gratia & libero arbitrio cap. 16.) *sed ille facit ut faciamus, præbendo vires efficacissimas voluntati.* Et infra: *Qui ergo vult facere Dei mandatum & non potest, jam quidem habet voluntatem bonam, sed adhuc parvam & invalidam; poterit autem, cum magnam habuerit & robustam.* Mox subjungit: *Istam charitatem Apostolus Petrus nondum habuit, quando timore Dominum ter negavit.* Hinc agnoscitur, aliquando etiam justis magnam illam deesse gratiam sine qua non possunt magnas illas vires voluntatis habere.

Præterea in toto hoc capite & præcedenti, ut vel minimum legenti patebit, agitur tantum de peccatis venialibus, quæ Pelagiani contendebant omnino vinci per naturam, Augustinus vero nonnisi per gratiam. Itaque objiciebant Pelagiani hominem posse vivere sine omni peccato si velit. Id fatebatur Sanctus Augustinus hoc ipsomet libro cap. 6 & 15, dummodo adjuvetur a Deo, & tantum velit quantum res exigit. *Ac per hoc*, inquit, *potest homo, si velit, esse sine peccato adjutus a Deo.* Objiciebant Deum nihil impossibile homini præcepisse, cui præcepit vivere sine peccato. Dicebat S. Augustinus etiam id esse possibile homini si sanetur per gratiam quantum sanari oportet; sed ad hoc ut possit vivere sine peccato, opus esse aliquando magnis et totis viribus voluntatis.

Jam vero quid inde adversarii colligunt? Colliguntne esse in omnibus justis magnas et totas illas vires voluntatis, seu gratiam sufficientem qua pro nutu suo illas magnas et totas vires adhibeant quibus opus est ad evitandum seu vincendum omni ex parte peccatum? Quo quid falsius? quid ab ipsa experientia Sanctorum & ab ipsa doctrina S. Augustini magis alienum est? Id clare videri potest, si legatur ejusdem secundi libri de peccatorum meritis et remissione cap. 5, 17 et 19. ubi passim docet, Deum quosdam Sanctos suos sanare et adjuvare ad vitandum aliquod peccatum, quosdam non sanare nec adjuvare; quod si facit, misericordia facit; et quibus non facit, judicio non facit. *Nos autem* (inquit cap. 18.) *quantum concessum est sapiamus & intelligamus, si possumus, Dominum Deum bonum, ideo etiam Sanctis suis alicujus operis justi aliquando non tribuere vel certa*

scientiam

ſcientiam vel victricem delectationem, ut cognoſcant non à ſeipſis, ſed ab illo ſibi eſſe lucem, quâ illuminentur tenebræ eorum, & ſuavitatem quâ det fructum ſuum terra eorum.

Quin etiam eo uſque progrediuntur adverſarii, ut doctrinam a Concilio Tridentino ſub anathemate damnatam ſequi & Auguſtino imponere audeant. Nam Concilium anathemate percutit eos qui dicunt hominem juſtificatum poſſe in tota vita peccata omnia, etiam venialia, vitare, niſi ex ſpeciali Dei privilegio, quemadmodum de B. Virgine tenet Eccleſia.

Abſit igitur, abſit, ut S. Auguſtinus ſenſerit hominem juſtum per gratiam ſufficientem ſemper ipſi præſentem pro nutu ſuo adhibere poſſe magnas illas et totas vires quibus opus eſt ut vivat abſque omni peccato. Sed tantummodo dixit, quod ut homo vivat ſine peccato, opus eſt magnis et totis viribus voluntatis, quas homo a ſeipſo non habet, ſed a gratia ſanante et adjuvante; quia vero Deus gratia ſua non omnino ſanat Sanctos ſuos in hac vita, ideo prævidet illos has magnas vires in omnibus non adhibituros, ex quo fit, ut non juſtificetur in conſpectu ejus omnis vivens.

SCRIPTUM ADVERSARIORUM.

[IX. Teſtimonium.]

Lib. de natura & gratia cap. 42.

HIc (Pelagius) recte facit aliquando conſentire, quia non juſtificabitur in conſpectu tuo omnis ‘vivens; non tamen ibi eſſe quæſtionem, ſed in ‘ipſa non peccandi poſſibilitate contendit, in qua ‘nec nos adverſus eum certare opus eſt: Nam ne‘que illud nimis curo, utrum fuerint hic aliqui, vel ‘ſint, vel eſſe poſſint, qui perfectam, cui nihil addendum eſſet, habuerint, vel habeant, vel habituri ſint charitatem Dei; ipſa enim eſt veriſſima, pleniſſima, perfectiſſimaque juſtitia, quoniam id ‘quod voluntate hominis adjuta per Dei gratiam, ‘fieri poſſe confiteor & defendo, quando, vel ubi, ‘vel in quo fiat, nimium certare non debeo, ne‘que de ipſa poſſibilitate contendo, cum, ſanata & ‘adjuta hominum voluntate, poſſibilitas ipſa ſimul ‘cum effectu in Sanctis proveniat, &c.

TRIA hic nota contra Janſenium: I. de poſſi‘bilitate adimplendi præcepta nullam fuiſſe S. Au‘guſtino cum Pelagio diſputationem. II. Totam di‘ſputationem fuiſſe quod hic aſſereret ſine gratiæ o‘pe præcepta omnia impleri poſſe; Catholici negarent. III. Auguſtinum non dicere poſſibilitatem ‘præcepta adimplendi eſſe ſimpliciter cum ipſorum ‘obſervatione conjunctam, quemadmodum vult ‘Janſenius, ſed in juſtis tantum eſſe conjunctam.

RESPONSIO.

HOc unico loco prima propoſitio (ut a nobis defenditur) ſtabiliri poſsit, ut mox patebit.

Quoad primam notam, reſpondemus nullam fuiſſe Sancto Auguſtino diſputationem cum Pelagio de poſſibilitate, quia ſcilicet Auguſtinus contendere nolebat, utrum eſſe poſſent vel potuiſſent aliqui ſine peccato, ſed an hoc fieri poſſet in hominibus gratia non adjutis. Fuit ergo quæſtio (hoc ſecundam adverſariorum notam attingit) de poſſibilitate, an ſcilicet illa daretur per Chriſti gratiam? Affirmabat Auguſtinus, negabat Pelagius; ſed hæc gratia de qua quæſtio erat, erat vera Chriſti gratia efficax dans ſimul poſſe & velle.

Ad tertiam notam reſpondemus, ex adverſariis ipſis primam propoſitionem hoc teſtimonio definiri. Dicunt enim, in juſtis poſſibilitatem præcepti adimplendi ſimul cum ejus obſervatione ſeu cum effectu eſſe conjunctam. Ergo cum juſtus non obſervat aliquod præceptum, non habet illam poſſibilitatem quæ ſimul cum effectu conjuncta eſt; non habet gratiam ex qua poſſibilitas ſimul cum effectu provenit; ergo tunc ſecundum vires quas habet, infirmas ſcilicet, non adjutas gratia efficace, non poteſt præceptum aliquod ſervare, tunc deeſt illi gratia qua præceptum illi poſſibile fiat quæ eſt cum effectu conjuncta. Nihil aliud Janſenius circa hanc primam propoſitionem docet. Ad illud denique quod obſervant Adverſarii, Auguſtinum non dicere poſſibilitatem eſſe conjunctam cum effectu, ſed ſolum in juſtis, reſpondemus hic affirmari de juſtis, quod ad quæſtionem noſtram ſufficit, non negari de aliis; quibus etiam, ut alibi docet S. Auguſtinus, gratia Chriſti dat ſimul poſſibilitatem proximam cum effectu, hoc eſt, cum pia voluntate ſeu actione, ſeu dat ſimul ut velint, et ut velle poſſint: ut centenis ſancti Auguſtini teſtimoniis probavimus in ſcipto circa primam propoſitionem capite 4.

Denique loquitur hic Auguſtinus de poſſibilitate cum effectu, qua natura adjuta & ſanata poteſt præter crimina etiam peccata venialia ſuperare, quæ gratia non datur niſi Sanctis; quapropter non eſt mirum ſi de Sanctis mentionem tantummodo hic fecerit Auguſtinus.

Nota.

Solus ergo gratiæ per ſeipſam efficacis neceſſariæ ſenſus ab Auguſtinianis circa primam Propoſitionem conſtanter defenſus, ſolus Janſenio tributus. Sola poſſibilitas quæ eſt cum effectu, ſeu quæ complectitur omnia ad agendum neceſſaria, aliquibus juſtis quibuſdam in tentationibus denegata.

SCRIPTUM ADVERSARIORUM.

[X. Teſtimonium.]

Lib. de nat. & grat. cap. 43. loquens de homine ſemivivo relicto ex peccato originali gravibus ſaucio confoſſoque vulneribus.

NOn igitur Deus impoſſibilia jubet, ſed jubendo admonet & facere quod poſſis, & petere quod non poſſis. Jam nunc videamus unde poſſit, unde non poſſit. Iſte dicit, voluntate non eſt quod natura poteſt. Ego dico, voluntate quidem non eſt homo juſtus, nec naturâ poteſt, ſed medicinâ poterit, quod vitio non poteſt.

Nota differentiam inter Auguſtinum & Pelagium: Pelagius natum dicebat hominem juſtum, atque adeo non voluntate ſed natura juſtum; Auguſtinus naſci quemcumque juſtum, aut naturæ viribus juſtum fieri poſſe negabat, ſed voluntate per gratiam ſanatâ aſſerebat.

RESPONSIO.

DEus impoſſibilia non jubet, quia quicquid jubet per gratiam fieri poteſt; quæ homo ſuo vitio facere non poteſt, illa poterit per medicinam, hoc eſt, quando natura ſanata erit per gratiam. Sed hinc non ſequitur omnes ſemper ſanari per gratiam, vel dari omnibus medicinam qua poſſint. Multi aliqua ſuo vitio non poſſunt, quibus non adeſt gratia qua poſſint, iis tamen Deus impoſſibilia non præcipit, quia poteſ-

runt per medicinam quod ſuo vitio non poſſunt. Hoc in loco docet S. *Aug.* inter hominem ſanum & infirmum hoc eſſe diſcrimen, quod homini ſano ſemper adeſſet per gratiam ipſi præſentem peccata vitandi & præcepta implendi proxima poſſibilitas: ſed jam homo infirmus ab illa felicitate cecidit, non habet amplius eandem poſſibilitatem per gratiam ipſi ſemper præſentem, & quaſi inſitam, ſed eget auxilio medicinæ ut præcepti implendi poſſibilitatem recuperet, & quia per medicinalem gratiam poterit, quod ſuo vitio non poteſt, igitur Deus impoſſibilia non jubet. Attendatur totus S. Auguſtini contextus: *Verum eſt autem*, inquit, *quod ait* (ſcilicet Pelagius) *quod Deus tam bonus quàm juſtus talem hominem fecerit, qui peccati malo carere ſufficeret, ſed ſi voluiſſet. Quis eum neſcit ſanum & inculpabilem factum, & libero arbitrio, atque ad juſtè vivendum poteſtate liberâ, conſtitutum.* En poſſibilitas proxima non peccandi, per gratiam ſcilicet ſemper præſentem. *Sed nunc de illo agitur quem ſemivivum latrones reliquerunt, qui gravibus ſaucium confoſſuſque vulneribus, non ita poteſt ad juſtitiæ culmen aſcendere ſicut potuit inde deſcendere, qui etiamſi jam in ſtabulo eſt, adhuc curatur. Non igitur Deus impoſſibilia jubet, &c.* Homo ergo ſemivivus relictus, ſi in ſtabulo eſt, curatur: Ergo poterit per medicinam quod ſuo vitio non poteſt. Igitur Deus impoſſibilia non jubet; ſiquidem quæ jubet, per gratiam ſanantem impleri poſſunt. Hæc eſt tota S. Auguſtini doctrina, quæ nobis penitus favet, adverſariis nequaquam; pleniorem hujus ſententiæ & ſimilium expoſitionem vide in ſcripto circa primam propoſitionem cap. 5. art. 1. & 2. Præterea obſervandum eſt, hoc teſtimonium ab adverſariis citatum tam parum eorum ſententiæ favere, ut gratiam ſufficientem communem, quam ex hoc probare intendunt, deſtruat. Hæc enim verba ab Auguſtino dicta ſunt præcipue in materia de peccatis venialibus, de quibus agitur toto hoc capite & præcedenti, ut objectioni Pelagii ſatisfaceret, quæ talis erat: Deus bonus & juſtus nihil præcipit impoſſibile; atqui præcipit homini vivere abſque omni peccato; Ergo non eſt impoſſibile homini vivere abſque peccato.

Jam vero quid ad hæc S. Auguſtinus? Concedit Deum nihil præcepiſſe homini impoſſibile, cum ei præcipit vivere ſine peccato; & tamen articulus eſt fidei, gratiam ſufficientem & neceſſariam non dari homini in hac vita, ut poſſit vivere abſque omni peccato. Igitur cum S. Auguſtinus dicit Deum nihil præcipere impoſſibile, non ideo dicit quia nihil Deus præcipit homini quod poſſibile non reddat per gratiam ſufficientem illi collatam, ſed ſolummodo quia prout homo ſanatur per gratiam, medicina poteſt quod vitio ſuo, id eſt, vitiata natura non poterat.

SCRIPTUM ADVERSARIORUM.

[XI. Teſtimonium.]

Ejuſdem libri cap. 69.

'VAlde autem bona ſunt præcepta ſi legitime utamur: eo quippe ipſo quo firmiſſime credi-
'mus, Deum juſtum & bonum impoſſibilia non po-
'tuiſſe præcipere, hinc admonemur, & in facilibus
'quid agamus, & in difficilibus quid petamus.
'NOTA I. Iuſtitiæ & bonitati Dei dici repugna-
'nare quod impoſſibilia jubeat. II. Tam facilia
'quam difficilia a nobis impleri, ſed facilia præ-
'ſenti Dei ope, difficilia impetrato ejuſdem per ora-
'tionem auxilio.

RESPONSIO.

REſponſio ad hæc duo teſtimonia patet ex præcedentibus, *per præceptum admonemur.* Sed non ſequitur ex admonitione nobis a Deo ſemper infundi gratiam internam, ſive ad operandum ſive ad orandum neceſſariam, ac licet non detur, tamen præceptum impoſſibile dicendum non eſt, quia homo per medicinam poterit, quod vitio ſuo non poteſt. Quia poſſibile eſt, ſi natura ſanetur per gratiam: nihilque probant adverſarii, niſi oſtendant dari ſemper gratiam, ſeu ad operandum ſeu ad orandum neceſſariam, quoties aliquid a Deo præcipitur. Quod ita erroneum dicimus, ut ex hoc principio ſequatur evidentiſſime, Chriſtum gratis eſſe mortuum, & gratiam non eſſe gratiam, ſed eſſe ex debito, ex juſtitia, non ex gratia gratuita, ut omittamus hinc deſtrui neceſſitatem auxilii efficacis ſeu ad operandum ſeu ad orandum.

Admonitionem, exhortationem & legem, ſæpe ſine gratia voluntati interna, proindeque ſine profectu eſſe, clariſſimè docet S. Auguſtinus, cum dicit, legis auditorem fruſtra admoneri, niſi Deus intus operetur velle, ac ſine dubio proficere, quoties Deus dat incrementum; ex quo ſequitur, incrementum, ſeu gratiam interiorem auditori a Deo non dari, cum ex Dei ſermone & admonitione legis non proficit. 'Admoneo, *inquit Sanctus Augu-*
'*ſtinus operis imperfecti lib. 2. cap.* 157. ut intelliga-
'tis cui gratiæ ſitis inimici negando operari Deum
'voluntates in mentibus hominum, non ut nolen-
'tes credant, quod abſurdiſſime dicitur, ſed ut vo-
'lentes ex nolentibus fiant; non, ſicut facit Doctor
'homo, docendo & hortando, minando & pro-
'mittendo in ſermone Dei: quod fruſtra fit niſi
'Deus intus operetur & velle per inveſtigabiles vias
'ſuas. Cum enim verbis Doctor plantat & rigat,
'poſſumus dicere, ſorte credit auditor: cum vero
'dat incrementum Deus, ſine dubio credit & pro-
'ficit. Ecce quod intereſt inter legem & promiſſio-
'nem, inter literam & ſpiritum.

SCRIPTUM ADVERSARIORUM.

[XII. Teſtimonium.]

Libro de gratia & libero arbitrio capite 16.

MAgnum aliquid Pelagiani ſe ſcire putant quando dicunt, non juberet Deus, quod ſciret ab
'ab homine non poſſe fieri: quis hoc neſciat? ſed
'ideo jubet aliqua quæ non poſſumus, ut noverimus
'quid ab illo petere debeamus. Ipſa eſt enim fides
'quæ orando impetrat quod lex imperat. Denique
'ipſe qui dixit, Si volueris, conſervabis mandata,
'in eodem libro Eccleſ. cap. 22. aliquanto poſt di-
'cit, Quis dabit in ore meo cuſtodiam, & ſuper
'labia mea ſignaculum aſtutum, ne forte cadam
'ab eo, & lingua mea perdat me? —— Certum
'eſt enim nos mandata ſervare ſi volumus, ſed quia
'voluntas præparatur a Domino, ab illo petendum
'eſt, ut tantum velimus, quantum ſufficit ut volendo
'faciamus.

RESPONSIO

RESPONSIO.

MAgnum aliquid Molinistæ se dicere putant, cum ex Augustino eruunt argumentum Pelagianorum, quod risit olim idem Augustinus, sed si quid in hoc magni dicunt, id pro nobis & contra se dicunt.

Primo enim ex hoc testimonio clare convincitur, aliqua esse Dei præcepta, quæ vult homo facere & non potest, quia non tantum vult quantum sufficit ut volendo faciat, ut toto hoc capite & sequenti S. Augustinus demonstrat.

Secundo, ibidem docetur gratiam quæ impetratur a Deo per orationem ad implenda mandata, esse per se efficacem; ea est enim, ut dicitur sub finem capitis, qua Deus facit ut faciamus, præbendo vires efficacissimas voluntati, & auferendo a nobis cor lapideum, unde non faciebamus, & præbendo cor carneum unde faciamus.

Tertio ex eodem Augustino eodemmet l. c. 18. nec ipsa gratia orationis omnibus datur quibus præceptum datur, quia talis gratia supponit fidem in corde hominis, & charitatem parvam, qua vult mandatum Dei implere, & qua ad Deum confugiat, ut illam charitatem augeat, deinde illi, ut loquitur ibidem, *ardentissimam divino amore voluntatem.* Sic enim loquitur S. Augustinus cap. 18. *Cur dictum est, Diligamus invicem, quia dilectio ex Deo est, nisi quia præcepto admonitum est liberum arbitrium ut quæreret Dei donum. Quod quidem sine suo fructu prorsus admoneretur, nisi prius acciperet aliquid dilectionis, ut addi sibi quæreret, unde quod jubebatur impleret.*

Atqui ejusmodi dilectio inchoata non datur omnibus hominibus, puta iis qui Deum non noverunt, & iis, qui, etsi noverint, seipsos tamen tradunt in operationem omnis immunditiæ, ut loquitur Paulus. Cum igitur illi homines nec charitatem habeant, qua possint servare divina mandata, nec illam qua possint ad Deum, ut oportet, confugere; & tamen illis mandata Dei sint possibilia (quandoquidem, ut dicit S. Augustinus, *non præciperet illis Deus quod sciret ab illis fieri non posse*) nonne consequitur evidenter, mandata Dei non ideo dici a S. Augustino omnibus, quibus dantur, possibilia, quod semper conjuncta sint vel cum gratia qua fiant, vel cum gratia qua oretur ut fiant, sed solum quia possunt ab homine fieri si sanetur per gratiam, & si per gratiam accipiat unde sanetur.

Quarto, Debebant adversarii didicisse a S. Augustino, etiam gratiam orationis non esse pure sufficientem, sed efficacem, sicut & quamlibet gratiam Christi, ad omne opus pietatis necessariam. De hac enim orationis gratia sic loquitur lib. de corr. & grat. cap. 1. 'Littera legis adjuvat nos ut declinemus a malo & faciamus bonum, quod nemo potest sine spiritu gratiæ, quæ, si desit, ad hoc lex adest, ut reos faciat & occidat, propter quod dicit Apostolus, Litera occidit, spiritus autem vivificat. 'Qui ergo legitime lege utitur, discit in ea malum & bonum, & non confidens in virtute sua confugit ad gratiam, qua præstante declinet a malo & faciat bonum. Quis autem confugit ad gratiam, nisi cum a Domino gressus hominis diriguntur, & viam ejus volet? ac per hoc & desiderare auxilium gratiæ, initium gratiæ est, de quo ait ille: Et dixi, nunc cœpi, hæc est immutatio dexteræ Excelsi. Ex quo sic conficitur argumentum.

Nemo potest confugere ad auxilium gratiæ nisi sit præventus ea gratia qua dextera Excelsi immutat cor hominis, qua Dominus dirigit gressus hominis, & qua facit ut homo vias Dei velit. Atqui eadem gratia est gratia de se efficax, ut patet ex eodem capite de gratia & libero arbitrio producto ab adversariis, ubi eadem verba (*à Domino gressus hominis diriguntur*) citantur ab Augustino pro gratia de se efficace. Ergo sine gratia efficace nemo potest confugere ad auxilium gratiæ, proindeque gratia ad salubriter orandum necessaria non datur omnibus quibus præceptum datur.

TRES NOTAE NECESSARIAE.

Ad intelligenda multa testimonia ex Sermonibus & Moralibus S. Augustini desumpta, quæ postea sequuntur.

POst supra relata testimonia adversarii multa alia proferunt e sermonibus, & ex enarrationibus in Psalmos, in quibus S. Augustinus gratiæ dogmata non expendit, sed mores instruit, quamquam nihil hic doceat quod verissimum non sit. Ad omnia hæc testimonia intelligenda, aliqua notanda sunt.

I. Hæc omnia a S. Augustino dicta, *Si volumus, possumus; si nolumus, non peccamus; peccatum vitare ac inimicos diligere possumus. Deus in potestate nostra posuit qualiter in die judicii judicemur. Non dixit, vade in Orientem, & quære justitiam, &c.* Hæc, inquam, omnia & similia quæ sæpe in sermonibus & aliis operibus leguntur, nihil aliud significant quam bonos & pios mores, & quidquid ad Deum colendum & juste vivendum pertinet, ita a bona voluntate pendere, ut, cum plene volumus, possimus, neque exterioribus, quæ, cum habere volumus, sæpe habere non possumus, ad salutem indigeamus, ac nunquam Deus nobis imputet in peccatum quod non possumus si plene velimus, sed solum malam & perversam voluntatem, quæ a rebus corporalibus non pendet. Quæritur autem unde ista bona voluntas proveniat? Nos dicimus a gratia gratuita & singulari, prædeterminante, efficaci, quam Deus pro bona voluntate sua cui vult largitur, nec omnibus confert. Ex his ergo omnibus & similibus nihil adversum nos adversarii probant.

II. Notandum est S. Augustinum in sermonibus ad populum alloqui auditores tanquam electos. Unde sæpe dicit: *Deus vos non tentabit supra quam potestis. Deus vos adjuvat. Deus vos non deseret. Vos eriget, vos suscipiet, &c.* Augustinus sic a se exhortationibus ad fideles agi, & ab omnibus agendum esse docet de corrept. & grat. cap. 15. 'Nescientes 'enim, *inquit*, quis pertineat ad prædestinatorum 'numerum; quis non pertineat: sic affici debemus 'charitatis affectu, ut omnes velimus salvos fieri. 'Hoc quippe fit, cum singulos quosque, ut occurrerint, cum quibus id agere valeamus, ad hoc conamur adducere, ut justificati, &c. *Et infra:* Ad 'nos ergo, qui nescimus quisnam sit filius pacis aut 'non sit, pertinet, nullum exceptum facere, nullumque discernere, sed velle omnes salvos fieri quibus prædicamus hanc pacem. Neque enim

'nim metuendum eſt ne perdamus eam, ſi il-
'le cui prædicamus, non eſt filius pacis ignoran-
'tibus nobis, &c. Et de dono perſeverantiæ cap.
22. ubi præſcribit rectum modum divinæ prædeſti-
nationis populis prædicandæ, ut, *Qui gloriatur, in Domino glorietur.* Nunquam vult de iis, qui præ-
ſentes ſunt, dici, quod forte ex ipſis aliqui ſunt re-
probi & rejiciendi, ſed de aliis potius qui abſunt,
per verbi perſonam tertiam, hoc dicendo ſalubrem
hunc timorem incuti, ut ex hoc illi qui audiunt, non
ſcandalizentur aut commoveantur, ſed inſtruantur.
Quamvis ergo hæc vera ſint (inquit, eos ſcilicet
qui prædeſtinati non ſunt, non perſeveraturos),
non tamen iſto modo dicenda ſunt audientibus multis, ut ſermo ad ipſos etiam convertatur. Et infra: *Sed
ſi & de iis qui non perſeverant, aliquid placet dicere,
vel neceſſe eſt, cur non potius ita ſaltem dicitur, ut
paulo ante a me dictum eſt? primum ut non de ipſis, qui
in populo audiunt, hoc dicatur, ſed de illis ad ipſos.*
Et infra: *Nonne & verius eadem res & congruentius
dicitur, ut non ipſis tantum malum tanquam
optare videamur, ſed de aliis referre quod oderint, nec
ad ſe exiſtiment pertinere, ſperando orandoque me-
liora?* Itaque quidquid e S. Auguſtini ſermonibus ad
populum profertur, non probat ſemper dari om-
nibus gratiam qua tentationem vincere poſſint ac
vincant, licet fidelibus loquatur S. Auguſtinus, quaſi
eam habituri ſint, neſciens quis eam habiturus ſit
nec ne, ac de omnibus bene ſperans & optans. Er-
go ex his S. Auguſtini verbis non ſequitur, ſingulis
ſemper adeſſe gratiam qua poſſint tentationem vin-
cere, & qua eam vincant, qua poſſint ſalubriter
orare, & ſalubriter orent. Nam ſi ille, cui præ-
dicamus, non eſt filius pacis, certum eſt quod in eo
Deus non operabitur velle, ſeu quod eum poſtea
in peccatum cadere ſinet, nec illi gratiam largietur,
ut tentationem vincat & in juſtitia perſeveret.

Certum autem eſt omnes fideles, quibus loque-
batur S. Auguſtinus, non fuiſſe filios pacis & pro-
miſſionis. Ergo omnes non habebant gratiam ne-
ceſſariam ad tentationes vincendas, ad reſurgen-
dum a peccato, ad perſeverandum in oratione &
in operatione bona, licet loquatur omnibus tan-
quam filiis pacis & promiſſionis. 'Corripiatur er-
'go, *inquit de corrept. & grat.* origo damnabilis, ut
'ex dolore correptionis voluntas regenerationis o-
'riatur; ſi tamen, qui corripitur, filius eſt promiſ-
'ſionis, ut, ſtrepitu correptionis forinſecus inſo-
'nante atque flagellante, Deus in illo intrinſecus
'occulta inſpiratione operetur & velle. Exhorta-
'mur ergo: *inquit de dono perſeverantiæ cap.* 14. at-
'que prædicamus, ſed qui habent aures audiendi,
'obedienter nos audiunt; qui vero eas non habent,
'fit in eis quod ſcriptum eſt, Ut audientes non au-
'diant; audientes videlicet corporis ſenſu, non
'audiant cordis aſſenſu. *Hac etiam doctrina fideles in
'ſermonibus ſuis S. Auguſtinus ſæpe imbuit, ut patet
'ex multis ſermonibus de verbis Apoſtoli & aliis.*
'*Serm.* 13, *exp.* 11. Protſus, *inquit*, ſi defuerit
'adjutorium Chriſti, nihil boni agere poteris. Agis
'quidem, illo non adjuvante, libera voluntate, ſed
'male. Ad hoc idonea eſt voluntas tua quæ voca-
'tur libera, & male agendo fit damnabilis ancilla.
Nonne clariſſime hic populum docet adjutorium
ſine quo non poſſumus, ſemper non adeſſe: non
adeſſe cum male agimus, & tamen nos male agen-
do, nec Dei adjutorium habendo damnabiles fieri?
Hæ duæ notæ ad ſolvenda omnia ſequentia teſtimo-
nia ex ſermonibus ad populum & ex moralibus pro-
lata ſufficiunt, ut pateat ex his non ſequi, ſingulis
fidelibus ſemper adeſſe gratiam voluntati internam
ad ſalubriter orandum ſeu ad juſte vivendum neceſ-
ſariam, ſicut contendunt adverſarii.

III. Operæ pretium erit diligentiſſime obſer-
vare, inter artes Adverſariorum, quibus veritatem
impugnare ſolent, hanc eſſe unam ex præcipuis,
quod paſſim & ubique promiſſiones Dei conditio-
natas, quæ tum in Scripturis tum in Patribus le-
guntur, nobis objiciant, ut conditiones ejuſmodi
promiſſionum non eſſe ſingulare Dei donum, ſed
iſtas eſſe in poteſtate cujuſlibet, per gratiam ſuffi-
cientem evincant. Verbi gratia, hæc & ſimilia
leguntur in Scripturis & Patribus; Si quis legitime
utitur lege, id eſt, ſi quis per legem de ſua infirmi-
tate convictus confugiat ad ſpiritum gratiæ, habebit
Deum adjutorem, & implebit legem: ſi quis humi-
liet ſe ſub potenti manu Dei, ſi quis non in ſe ſed
in Deo præſumat, ſi quis oret ut in tentationem
non inducatur, Deus illum cuſtodiet a malo, eum-
que non patietur tentari ſupra id quod poteſt, ſed
perficiet bonum opus quod incepit in eo; Hinc
concludunt adverſarii ſitum eſſe in poteſtate cu-
juſlibet per gratiam ſufficientem, & confugere ad
ſpiritum gratiæ, & humiliare ſe ſub Deo, & in illo,
non in ſeipſo præſumere, & petere donum perſe-
verantiæ ſicut oportet, & alia virtutum opera fa-
cere, quibus gratiam Dei ad ea facienda quæ non-
dum poteſt, obtineat & impetret. Verum falſitas
hujus conſequentiæ ſtatim deprehendetur, ſi ſolum-
modo legatur apud Auguſtinum cap. 11 de præde-
ſtinatione Sanctorum, ubi, poſtquam efficaciſſime
probaſſet ſuperioribus capitibus, fidem etiam in-
choatam donum eſſe gratiæ ſingularis & efficacis,
ſibi hoc argumentum Pelagianorum proponit diſ-
ſolvendum his verbis: 'Sed cum dicitur, inquiunt,
'ſi credideris, ſalvus eris, unum horum exigitur, al-
'terum offertur: quod exigitur, in hominis, quod
'offertur, in Dei eſt poteſtate. *Cui objectioni con-
'tinuo ſic reſpondet:* Cur non utrumque in Dei eſt
'poteſtate, & quod jubetur, & quod offertur? Ro-
'gatur enim ut det quod jubet, rogant credentes ut
'ſibi augeatur fides, rogant pro non credentibus, ut
'eis donetur fides, , ut & in ſuis incrementis, &
'in ſuis initiis Dei donum ſit fides. Sic autem dici-
'tur, Si credideris, ſalvus eris, quemadmodum
'dicitur, Si ſpiritu facta carnis mortificaveritis, vi-
'vetis. Nam ex his duobus unum exigitur, alte-
'rum offertur. Si ſpiritu, inquit, facta carnis mor-
'tificaveritis, vivetis; ut ergo ſpiritu facta carnis
'mortificemus, exigitur; ut autem vivamus, offer-
'tur. Num igitur placet ut facta carnis mortificare
'non Dei eſſe dicamus, neque id donum Dei eſſe
'fateamur; quoniam exigi a nobis audivimus, præ-
'mio vitæ, ſi hoc fecerimus, oblato? Abſit ut hoc
'placeat participibus & defenſoribus gratiæ. Pela-
'gianorum eſt error iſte damnabilis, quorum mox
'Apoſtolus ora obſtruxit, adjungens: Quotquot
'enim ſpiritu Dei aguntur, hi ſunt filii Dei; no fa-
'cta mortificare nos carnis, non per Dei, ſed per
'noſtrum ſpiritum crederemus. De quo Dei ſpi-
'ritu etiam ibi loquebatur, ubi ait: Omnia autem
'hæc operantur unus atque idem Spiritus, dividens
'propria unicuique prout vult. Inter quæ omnia,
'ſicut ſcitis, nominavit & fidem. Sicut ergo, quam-
'vis donum Dei ſit facta carnis mortificare, exigitur
'tamen a nobis, propoſito præmio vitæ: Ita do-
'num

'num Dei eſt & fides, quamvis & ipſa, cum dicitur, 'Si credideris, ſalvus eris, propoſito præmio ſalu'tis exigatur a nobis. *Hæc Aug.*

Nec dicant adverſarii, ſe tateri fidem eſſe donum Dei, ſed hoc donum omnibus eſſe conceſſum ex parte Dei per gratiam ſufficientem; illud, inquam, non dicant, ſiquidem toto hoc libro S. Auguſtinus contendit fidem etiam inchoatam eſſe donum Dei ſingularē per gratiam ſingularem & efficacem, quæ omnibus non datur: ſunt enim hæc ejus verba cap. 8: *Fides igitur inchoata & fides perfecta donum Dei eſt, & hoc donum quibuſdam dari quibuſdam non dari, omnino non dubiter qui non vult manifeſtiſſimis ſacris literis repugnare.* Præterea ex allegato teſtimonio ſemper manet, non ſequi ut conditiones quæ ab homine exiguntur, in hominis poteſtate & nutu ſint. Quandoquidem quomodo dicitur, *Si credideris, ſalvus eris*; eo prorſus modo dicitur, *Si dilexeris Deum, omnia tibi cooperabuntur in bonum*; eo modo dicitur, *Si confugias ad Deum, auxiliabitur tibi*: eo modo dicitur, *Si te humiliaveris, & oraveris, charitatis munus obtinebis; ſi in orando non defeceris, perſeverantiam in fide & dilectione impetrabis*; proindeque ſicut fides qua creditur, licet propoſito ſalutis præmio, exigatur, tamen gratiæ ſingularis donum eſſe non deſinit; pariter oratio & humilitas, licet ad charitatem & perſeverantiam exigantur, tamen ſingularis & efficacis gratiæ donum eſſe non deſinunt. Plura de gratia orandi in ſcripto circa primam propoſitionem cap. 6

SCRIPTUM ADVERSARIORUM.

[XIII. Teſtimonium.]

Idem in Pſalm 48: *Serm.* 1.

SI ergo iniquitas calcanei circumdabit nos, ut quid timemus in die mala, cum converſi ad Chriſtum habeamus in poteſtate ut non faciamus iniquitatem?

RESPONSIO.

REſpondet ipſe Auguſtinus lib. 1 Retract. cap. 22: *Sic intelligendum eſt quod dixi, quia in poteſtate noſtra eſt quod cum volumus facimus, & quod noſtram ſequitur voluntatem, quæ cum fortis & potens præparatur a Domino, facile fit opus pietatis, quod difficile atque impoſſibile fuit.*

SCRIPTUM ADVERSARIORUM.

[XIV. Teſtimonium.]

Idem in Pſalm 56.

NEque imperaret hoc Deus ut faceremus, ſi impoſſibile judicaret ut hoc ab homine fieret; ſi conſiderans infirmitatem tuam deficis ſub præcepto, confortare in exemplo: ſed etiam exemplum ad te multum eſt, adeſt ille qui præbuit exemplum ut præbeat auxilium.

RESPONSIO.

VErum eſt quod Deus nihil imperaret ſi per adjutorium gratiæ non poſſet homo, quod per vitium naturæ non poteſt. *Adjutos autem homines*, ait Auguſtinus (1), *novimus Spiritu Dei, ut ea vellent quæ Dei ſunt, ante baptiſmum, ſicut Cornelium; quoſdam vero nec poſt baptiſmum, ſicut Simonem Magum; judicia enim Dei abyſſus multa.* Et lib. 2 de peccat. merit. cap. 5; *Cur autem illum adjuvet, illum non adjuvet, illum tantum, illum autem non tantum, iſtum illo, illum iſto modo, penes ipſum eſt & æquitatis tam ſecreta ratio, & excellentis poteſtatis.*

Jam vero quod S. Auguſtinus ſubjicit, *Si deficis ſub præcepto, adeſt ille qui præbeat adjutorium*, duplici ſenſu S. Auguſtini veriſſimum eſt. Primo ſub hac conditione, ſi illud adjutorium petas, & tantum petas, quantum res iſta petenda eſt. Secundo ſub alia conditione, ſi filius es pacis & promiſſionis, quales, ut ſupra monitum eſt, ſentiebat S. Auguſtinus eſſe fideles quibus prædicabat, exemplo Pauli dicentis: *Sicut mihi juſtum eſt hoc ſentire pro omnibus vobis, eo quod habeam vos in corde.*

SCRIPTUM ADVERSARIORUM.

[XV. Teſtimonium.]

Sermone 191 *de tempore.*

EXecramur etiam blaſphemiam eorum qui dicunt impoſſibile aliquid homini eſſe præceptum; & mandata Dei non a ſingulis, ſed ab omnibus in commune poſſe ſervari.

1 NOTA *dici a* 2 *Janſeniſtis, ſermonem iſtum non eſſe Auguſtini, ſed Pelagii; nam & confeſſionem Pelagii legi in tomis Conciliorum iiſdem fere verbis exaratam, quibus iſte ſermo conceptus eſt, & ejus aliquam partem tamquam ex libello Pelagii oblato Innocentio PP. referri ab Auguſtino tamquam ambiguam continentem doctrinam, lib. de grat. Chriſt. c* 30 *&* 31. *Neque nos pertinacius defendere velle hunc ſermonem eſſe Auguſtini, quamvis &* 3 *a viris omni exceptione majoribus pro Auguſtini ſermone habeatur.* 4 *& nihil vetet ut confeſſio Pelagii, ubi ab Eccleſia Romana probatam eam fuiſſe innotuit, ab Auguſtino quoque populo credenda proponeretur: ſed cui placebit hunc ſermonem S. Auguſtino abdicare ut Pelagio attribuat, nobis gratum faciet, ſi modo addat, quod e re eſt, confeſſionem iſtam Pelagii a Zozimo Pontifice, in cujus manus inciderat, poſt mortem Innocentii* I 5 *probatam fuiſſe, a Clero Romano cum gaudio ſuſceptam, ut vix fletu quidam & lachrymis temperarent, judicatum ex earum lectione literarum abſoluta fidei Pelagium fuiſſe;* 6 *Herotem & Lazarum delatores Pelagii tamquam calumniatores habitos fuiſſe, ut conſtat ex Epiſtolis Zozimi ad Epiſcopos Africæ: Hinc enim & ſequitur,* & 7 *Zozimum Pontificem, & Clerum Romanum (* 8 *quorum apud Catholicos major quam Auguſtini ipſius debet eſſe auctoritas) jam ab eo tempore execratos tam-*

(1) Lib. 1. oper. imperf. cap. 98.

quam

quam blasphemiam fuisse propositionem istam, quæ pistreo a Jansenio prolata est: Impossibile aliquid homini esse præceptum, & mandata Dei non a singulis, sed ab omnibus in commune posse servari.

Responsio.

Multa sunt hic notatu dignissima, ex quibus seu ignorantia seu mala fides adversariorum arguitur.

1 Indubitatum est hunc sermonem non esse Sancti Augustini, sed esse confessionem Pelagii; siquidem S. Augustinus ea quæ hoc sermone continentur, velut libellum fidei Pelagii in libro de gratia Christi cap. 30. 31, 32, 33, & de peccato originali cap. 20, confutat detegitque verborum ambiguitatem & æquivocationem, quibus Pelagius ad ad decipiendum Innocentium seu Zozimum ejus successorem usus erat. Quid autem absurdius fingi potest, quam ut attribuatur Augustino opus aliquod quod ipse Pelagii esse testatur, quodque ut æquivocum & dolosum duobus in locis refellit?

2 NOTA, inquiunt, *a Jansenistis dici sermonem istum non esse Augustini, sed Pelagii*, Ergo Jansenista est Augustinus ipse, qui dicit esse opus Pelagii, proindeque non suum: Ergo Baronius & Bellarminus Jansenistæ sunt, qui ante ortum Jansenium idem docuerunt.

Baronius e codice Vaticano hunc libellum Pelagii nomine prænotatum in lucem edidit. Et Bellarminus lib. de Script. Ecclesiast. in observat. super tomum 9 S. Hieronymi. *Non est*, inquit, *Hieronymi ad Damasum, sed Pelagii ad Innocentium.*

3 Si aliqui viri omni exceptione majores arbitrati sunt hoc opus esse Augustini, cum nondum res illa elucidata esset, non mirum est si in re facti falli potuerunt: sed postquam detectum est ex ipso Augustino non esse sermonem Augustini, sed confessionem Pelagii, Pelagio tribuendum est, non Augustino, licet viri magnæ auctoritatis, qui illud non examinarunt, aliud senserint. Nec in hoc facto alicujus momenti est eorum auctoritas, ubi illos deceptos esse constat, nec, postquam de veritate rei constitit, illi qui pertinaciter hoc opus obtrudunt pro sermone Augustini, ullam habent in sua pertinacia excusationem. Male ergo tentant adversarii ut his velut rationibus res adeo explorata in dubium revocetur.

4 Nihil absurdius excogitari potest quam quod dicitur. *Nihil vetare ut confessio Pelagii, ubi ab Ecclesia Romana probatam eam fuisse innotuit, ab Augustino quoque populo credenda proponeretur.* Quia scilicet etiam postquam à Zozimo approbata est, non solum S. Augustinus eam ut ambiguam & dolosam confutavit in lib. de gratia Christi & de peccato originali, sed etiam a Zozimo & ambigua habita est. Ad quod intelligendum, notandum, quod statim atque Zozimus, examinata Pelagii confessione, eum & Cælestium Catholicos pronunciasset ob voluntatis emendationem, quam uterque profitebatur, statim conquesti sunt Africani Zozimum Pelagii & Cælestii dolis circumventum fuisse; ex quo factum est postea ut Zozimus re plenius perspecta fraudem agnoverit, in Pelagium & Cælestium sententiam tulerit, eorumque hæreses damnaverit, ut pater ex Prospero. Id refert Baronius anno 417, & 418. Ergo Zozimus judicavit Pelagium non alio quam fallendi animo hanc fidei confessionem Sedi Apostolicæ obtulisse, siquidem judicavit, Pelagium nunquam Catholicam fidem sincere professum fuisse. Itaque licet Zozimus Pelagii confessionem ut Catholicam approbasset ob rectum sensum quem præ se ferebat, maxime ab homine Sedi Apostolicæ sese submittente prolatam, tamen Pelagium postea ut hæreticum damnans, agnovit ejus confessionem subdolam esse, atque aliud intendisse Pelagium quam quod ipse Zozimus scilicet approbaverat. Sanctus Augustinus Pelagii dolis assuetus, ejus confessionis ambiguitatem deprehendit. Zozimum monuit impulitque ut Pelagium & ejus hæresim damnaret. Dici ergo non potest sine summa absurditate quod Sanctus Augustinus hanc Pelagii confessionem, postquam a Zozimo recepta est, eam memoriter didicerit ac populo credendam proposuerit, siquidem semper eam ut subdolam & ambiguam habuit ac refutavit.

5 Hanc itaque Pelagii confessionem a Zozimo & Clero Romano probatam fuisse agnoscimus, sed sensu Catholico, qui Augustini est, intellectam, non vero Pelagiano, & a Pelagio intento: ut ergo pateat quo sensu Zozimus illam approbaverit, videndum est quo sensu Augustinus cum Ecclesia Catholica docuerit Deum impossibile non præcipere, & quo sensu Pelagius asseruerit. S. Augustini sensum sequimur, adversarii vero sensum Pelagii, a quo nos cum abhorreamus, ideo nobis falso objiciunt, quod objiciebat S. Augustino Pelagius, nos dicere Deum impossibilia præcipere, illudque ex sententia nostra sequi.

6 D. Hallier operum suorum non meminit, cum Heroti ac Lazaro Gallis Episcopis calumniatorum notam inurit, postquam semel atque iterum libris in lucem editis eorum nomen ab hac injuria vindicavit, eo usque ut dixerit, illos injuste a Zozimo Papa infamatos fuisse ut iniquos, ipsumque postea, re magis perspecta, suam sententiam de Cœlestio ac Pelagio revocasse, neque ex hoc quidquam dedecoris in S. Sedem redundare, cum res facti ageretur, in qua unicuique notum erat hunc Pontificem circumventum fuisse.

7, Juxta S. Augustini, hoc est, Zozimi ipsius & Ecclesiæ Romanæ sensum eum Zozimo & Clero Romano execramur blasphemiam eorum qui dicunt impossibile aliquid homini esse præceptum, & mandata Dei non a singulis, sed ab omnibus in commune posse servari, quia quidquid præcipit Deus possibile est singulis si eorum natura sanetur per Christi gratiam.

Calumniam Jansenio affingunt adversarii, cum dicunt hanc propositionem, *impossibile aliquid homini esse præceptum*, &c. prolatam fuisse a Jansenio. Nunquam illud apud Jansenium legent, nisi ab eo prolatum intelligant quod refutavit ac damnavit.

8 Denique dicunt quod Zozimi & Cleri Romani apud Catholicos major quam Augustini ipsius debet esse auctoritas, & sic Zozimum opponunt Augustino, ut insinuent (quod arbitrantur) ab Augustino assertum esse quod a Zozimo damnatum est. Qua in re ipsis Zozimo & Augustino, sanctæ Sedi, ac universæ Ecclesiæ maximam injuriam faciunt, siquidem & illud jam aperte declaravimus, S. Augustini auctoritatem secundum se consideratam, inferiorem esse summi cujusvis Pontificis auctoritate, sed postquam ejus doctrina a tot Pontificibus fuit probata, jam ejus auctoritas non est alia quam ipsorum

Pontificum

Pontificum qui illam receperunt, probandoque ſuam fecerunt. Adeo ut nunc opponere Auguſtinum Zozimo, idem ſit ac opponere Zozimum aliis ſummis Pontificibus S. Auguſtini approbatoribus, imo Zozimum ſibi ipſi, cum inter ejus approbatores annumeretur. Quo quid atrocius in S. Sedem & in S. Auguſtinum ab infenſiſſimo utriuſque hoſte excogitari poteſt? oportebat videlicet, ut ſe, Deo ita vindicante, proderent, qui S. Auguſtini auctoritatem venerari ſe apud S. Sedem profitentur, ne illam, ut oportet, recognoſcere adigantur, quippe ipſam Sedem ideo maxime venerantur, ut eam, ſi poſſint, circumveniant.

SCRIPTUM ADVERSARIORUM.

[XVI. Teſtimonium]

Sermone 61. de tempore.

Additur & hoc quod, cùm tam magnum ſit veræ & perfectæ charitatis remedium, nullus tamen invenitur qui eam cum adjutorio Dei non poſſit habere. Et ideo quia nulla nobis ante Tribunal Chriſti excuſatio poterit eſſe, cùm Dei adjutorio totis viribus laboremus: ſed, dicit aliquis, Nullâ ratione poſſum inimicos diligere. In omnibus Scripturis Deus tibi dicit quia potes: Tu è contrario reſpondes, non poſſe. Conſidera nunc utrum tibi an Deo debeat credi? & ideo quia veritas mentiri non poteſt, jam vanas ſuas excuſationes relinquat humana fragilitas, quia nec impoſſibile aliquid potuit imperare qui juſtus eſt, nec damnaturus eſt hominem pro eo quod non potuit vitare qui pius eſt, quid tergiverſamur incaſſum? nemo enim melius novit quantum poſſumus, quam qui nobis ipſum poſſe donavit.

RESPONSIO.

PAtet ex hujus ſermonis lectione quo ſenſu S. Auguſtinus hoc docuerit. Hic, ut & in multis aliis ſermonibus, comparat præcepta quæ per corporis vires & res exteriores implentur, quæ, etſi velimus, non fiunt, qualia ſunt præcepta jejunandi, eleemoſynam dandi & ſimilia, cum iis quæ per cor implentur, quæ, cum volumus, fiunt; qualia ſunt præcepta dilectionis Dei & proximi. Dicit in primis præceptis excuſationem eſſe poſſe, ad ea hominem non teneri cum ea ſervare non poteſt, quia Deus impoſſibilia non præcipit, nec damnaturus eſt hominem pro eo quod vitare non potuit. In aliis vero præceptis, quæ in animi bonitate & voluntate conſiſtunt, quale eſt præceptum dilectionis inimicorum, de quo toto hoc ſermone agit, excuſationem prætendi non poſſe, neque dici poſſe, Inimicos diligere non poſſum. ‘Additur, *inquit*, & hoc, quod, ‘cum tam magnum ſit veræ & perfectæ charitatis ‘remedium, nullus tamen invenitur qui eam cum ‘Dei adjutorio non poſſit habere. In reliquis operibus bonis interdum poteſt aliquis qualemcumque ‘excuſationem prætendere; in habenda vero dilectione nullus poterit ſe excuſare; poteſt mihi dicere aliquis, non poſſum jejunare; numquid poteſt dicere, non poſſum amare? poteſt dicere, ‘propter infirmitatem corporis mei non poſſum a ‘vino vel a carnibus abſtinere; numquid poteſt dicere, non poſſum diligere? *Et infra*: Cum enim ‘multa ſint quæ propter fragilitatem humanam corporaliter implere non poſſumus, charitatem tamen in corde noſtro, Deo inſpirante, ſi in veritate voluerimus, ſine aliqua dubitatione habere poterimus. Multa enim ſunt quæ de horreo, canavo, vel cellario aliquoties proferre non poſſumus; de theſauro vero cordis nimis fœdum & turpe eſt, ſi aliquam excuſationem prætendere videmur: non enim ibi aut pedes laborant currendo, aut oculi videndo, aures audiendo, aut manus operando laſſantur. Non nobis dicitur, Ite ad Orientem & quærite charitatem, navigate ad Occidentem & invenietis dilectionem. Intus in corde noſtro eſt, unde nos iracundia excludere ſolet, & redire jubemur, dicente Propheta, Redite prævaricatores ad cor: non enim, ſicut jam dixi, in longinquis regionibus invenitur quod a nobis Dominus petit; intus ad cor noſtrum nos mittit; in nobis enim ponit quod requirit, ubi tota charitas profecto in animi bonitate vel voluntate conſiſtit, &c. Et paulo poſt refert quod citatur, *Quia nec impoſſibile aliquid, &c.* Quo fine hæc adverſarii omiſerunt, niſi quia nihil aliud quærunt quam ut fallant? S. Auguſtinus in Serm. 47. de Sanctis idem omnino docet.

Numquam ergo S. Auguſtino venit in mentem ut diceret, omnes omnino homines habere gratiam ſufficientem qua poſſint inimicos propter Deum diligere, quia ejuſmodi gratia nihil eſt aliud quam inſpiratio perfectæ charitatis, juxta illud ſupra citatum S. Auguſtini, *Præparatur voluntas à Domino, & tantum augetur munere charitatis ut poſſint.* Quid autem abſurdius & falſius dici poſſet quam inſpirationem perfectæ charitatis eſſe in omnibus hominibus? ſed ſolum Auguſtinus docet, omnes homines poſſe inimicos diligere, Deo inſpirante dilectionem, ſi in veritate voluerint, ut ipſemet loquitur; quo nihil verius. Proindeque ſi inimicos non diligant, non eſſe excuſationem, ſed accuſationem, quia ideo non diligunt quia nolunt; & hoc eſt illud ipſum quod S. Auguſtinus ubique docet, & præcipue lib. 1. de libero arbitrio cap. 12. loquens de bona voluntate, quæ nihil eſt aliud, ut ipſe docet, quam charitas. ‘In voluntate noſtra conſtitutum ‘eſt, *ait*, ut hoc vel fruamur vel careamus tanto & ‘tam vero bono; quid enim tam in voluntate quam ‘ipſa voluntas eſt? *Et cap.* 13. Ex quo conficitur, ‘ut, quiſquis recte honeſteque vult vivere, ſi id ſe ‘velle præ fugacibus bonis velit, aſſequatur tantam ‘rem tanta facilitate, ut nihil aliud ei quam ipſum ‘velle ſit habere quod voluit.

Ecce quo ſenſu ſecundum Auguſtinum poſſunt omnes homines diligere inimicos, quia diligunt de facto ſtatim ut eos diligere in veritate voluerint, non vero quod detur omnibus ut velint, ſine quo velle non poſſunt, ut docet S. Auguſtinus, (1) explicans ſua verba de libero arbitrio ſupra citata: ‘In his atque hujuſmodi verbis meis putant Pelagiani, vel ‘putare poſſunt, ſuam nos tenuiſſe ſententiam: ſed ‘fruſtra hoc putant; voluntas quippe eſt qua & ‘peccatur, & recte vivitur; voluntas ergo ipſa, niſi ‘Dei gratia liberetur a ſervitute qua facta eſt ſerva ‘peccati, & ut vitia ſuperet, adjuvetur, recte pieque ‘vivi a mortalibus non poteſt.

Illud maxime notandum eſt, eamdem S. Auguſtini ſententiam apud Pelagium iiſdem omnino verbis, ſed penitus diverſo ſenſu expreſſam reperiri in e-

(1) *Lib. 1. Retract. c. 9.*

jus Epistola ad Demetriadem. Hanc refert & refutat Beda lib 1. in Cantica Canticorum contra Iulianum. Ita cap. 5. *Et paulò pòst inquit*, (scilicet auctor Epistolæ ad Demetriadem) *nec impossibile aliquid potuit imperare qui justus est, nec damnaturus est hominem ob ea quæ non potuit vitare quispius est.* Tum cap. 6. Beda hanc sententiam sic refellit: 'Quod 'dicit (scilicet Iulianus, seu potius Pelagius) Do-'minum non impossibile aliquid præcepisse qui ju-'stus est, verum profecto dicit, si ad ejus respicit 'auxilium, cui Catholica vox supplicat, Deduc me 'in semita mandatorum tuorum. Si vero viribus a-'nimi sui fidit; refellit eum veridica ejusdem justi 'conditoris sententia, qua dicit, Sine me nihil po-'testis facere. Quod dicit, cum qui pius est, non 'damnaturum esse hominem pro eo quod vitare 'non potuit, contradicit ejusdem pii Redemptoris '& justi Iudicis sententia; qua etiam de parvulis 'ait, Nisi quis renatus fuerit ex aqua & Spiritu, 'non potest videre Regnum Dei. Hinc agnoscitur eamdem penitus sententiam ab Augustino & a Pelagio prolatam fuisse sensu longe diverso, siquidem ut a Pelagio prolata est, a Beda refutatur. Intendebat Pelagius gratiam Christi & peccatum originale destruere, dicendo Deum nihil homini impossibile præcipere, proximam præcepti implendi possibilitatem in omnibus esse insinuabat, proindeque gratiam Christi singularem, & omnibus non communem, qualis a S. Augustino asserebatur, non esse necessariam, dicendo Deum non esse damnaturum hominem pro hoc quod vitare non potuit. Volebat peccatum originale non esse in parvulis, nec eos ob illud damnari, siquidem illud vitare non potuerant. Patet ex iis quæ diximus quam contrario sensu eadem sententia a S. Augustino usurpata fuerit, & quam facile pateat æquivocationi, siquidem uno sensu Catholica est & Augustiniana, alio hæretica & Pelagiana.

SCRIPTUM ADVERSARIORUM.

[XVII. Testimonium.]

Sermone de verbis Domini in Matthæum.

'Qui recte intelligit, utrumque implet, & ser-'viet universalissimo Domino qui servum pi-'grum non damnaret si ea quæ fieri nullo modo po-'terant, imperaret.

(1) II. 'S. Augustinus rationes omnes Jansenii e-'ludit. I° quidem quia docet Deum neminem 'permittere tentari supra id quod potest, seu nulla 'cupiditate ita hominem vinci, quin possint cum 'Dei adjutorio in contrarium ad præceptorum ob-'servationem adniti, eaque cum eodem observare.

RESPONSIO.

'Cum de verbis Domini in Matthæum multi sint 'sermones, citandum erat quo sermone; hoc in totis his sermonibus non invenimus. Tamen non dubitamus a S. Augustino dictum quod primo refertur. Ad quod respondemus, hanc sententiam sæpe solutam esse. Verum enim non est nullo modo fieri posse quod per gratiam fieri potest.

Ad secundum respondemus; adversarios ibi imponere S. Augustino & Jansenio. Augustino quidem, quod asserunt ipsum docere, Deum neminem permittere tentari supra id quod potest, hoc numquam ita absolute dixit. Iansenio autem, cum significant ipsum dixisse, hominem ita posse cupiditate vinci, ut nec possit quidem cum Dei adjutorio in contrarium ad præceptorum observationem adniti, eaque cum eodem observare.

(1) *Mendum aliquod hic subest.*

SCRIPTUM ADVERSARIORUM.

[XVIII. Testimonium.]

Libro de gratia & libero arbitrio cap. 2.

'Quomodo dicit inexcusabiles, nisi de illa excu-'satione qua solet dicere humana superbia, Si 'scissem feci sem, ideo non feci quia nescivi; aut si 'scirem facerem, ideo non facio quia nescio: hæc 'ejus excusatio tollitur quando præceptum datur, 'vel scientia non peccandi manifestatur, sed sunt 'homines qui etiam de Deo se excusare conantur, 'quibus dicit Apostolus Iacobus cap. 1. Nemo, cum 'tentatur, dicat, quia a Deo tentor; Deus enim 'intentator malorum est; ipse autem neminem 'tentat; unusquisque vero tentatur a concupiscen-'tia sua abstractus & illectus. Deinde cum concupis-'centia conceperit, parit peccatum; peccatum vero 'cum consummatum fuerit, generat mortem. Idem 'de ipso Deo excusare se volentibus respondet liber 'Prov. Salomon. cap. 13. Insipientia viri violat vi-'as ejus: Deum autem causatur in corde suo. Et li-'ber Eccles. cap. 15. dicit: Ne dixeris quia propter 'Deum recessi, quæ enim odit ne facias, &c. Ipse 'ab initio fecit illum, & reliquit illum in manu 'consilii sui.

RESPONSIO.

Nihil ad rem nec ad propositum iste locus. Hoc enim Augustinus solum vult, homines, cum peccant, peccata in Deum injuste referre, quasi ei placeant, vel ad ea peccatores inducat. Quod manifeste apparet ex verbis sequentibus Scripturæ a S. Augustino immediate subjunctis, & ab adversariis partim suppressis. Sic enim S. Augustinus & liber Ecclesiasticus dicit: *Ne dixeris quia propter Deum recessi, quæ enim odit ne facias: ne dixeris quia ipse me induxit, non enim opus habet viro peccatore.*

Verum tantum abest ut hoc loco vel alio S. Augustinus docuerit, homines posse de Deo juste se excusare, si illis gratiam necessariam non daret qua possent vitare peccata, quin potius expresse contrarium docet in tota epistola 105. ad Sixtum; ubi eadem verba Scripturæ ab adversariis nobis objecta producit, ostenditque, solis hominibus peccatum imputandum esse, quia, ut ait, 'Merito peccati universa 'massa damnata est, nec obdurat Deus impertiendo 'malitiam, sed non impertiendo misericordiam. *Et* '*infra*: Postremo quonam se ipsi excusabunt modo? 'nempe illo, quem breviter tamquam ex eorum vo-'ce sibi objecit Apostolus, ut dicant: Quid adhuc 'conqueritur? Nam voluntati ejus quis resistit? 'Hoc est enim dicere, quid de nobis fit quere-'la quod Deum offendamus male vivendo, cum 'illius voluntati non possimus resistere, qui nos 'obduravit misericordiam non præstando? si 'ergo illos non pudet hac excusatione, non no-'bis, sed Apostolo contradicere, cur nos pigeat 'eis, quod dixit Apostolus, hoc idem atque 'identidem

'identidem dicere: O homo! tu quis es qui re-
'ſpondeas Deo, &c.?

Et infra: Nihil ergo fit in eis qui dicunt, Quid
'adhuc conqueritur? nam voluntati ejus quis reſi-
'ſtit? niſi quod legitur in libro Salomonis: Inſipi-
'entia viri violat vias ejus, Deum autem cauſatur
'in corde ſuo. Quamvis itaque Deus faciat vaſa iræ
'in perditionem ut oſtendat iram & demonſtret po-
'tentiam ſuam, qua bene etiam utitur malis, &
'ut notas faciat divitias gloriæ ſuæ in vaſa miſeri-
'cordiæ, quæ fecit in honorem, non damnabi-
'li maſſæ debitum, ſed ſuæ gratiæ largitate do-
'natum: tamen in eiſdem iræ vaſis propter me-
'ritum maſſæ in contumeliam debitam factis, id eſt,
'hominibus propter naturæ quidem bonum creatis,
'ſed propter vitia ſupplicio deſtinatis, iniquitatem,
'quam rectiſſime veritas improbat, damnare novit
'ipſe non facere. Sicut enim voluntati ejus tribuitur
'natura humana nullo dubitante laudanda, ſic homi-
'nis voluntati tribuitur nullo recuſante damnanda.

Porrò ipſa Scripturæ verba ab Auguſtino allata & objecta ab adverſariis: *Ipſe ab initio fecit hominem, & reliquit eum in manu conſilii ſui*, qui ſi vel minimum ad propoſitum, cum ibi agatur de libertate naturali hominis cum qua creatus eſt? Quod cuilibet patet qui hunc librum de gratia Dei & libero arbitrio tantiſper legerit; nam tribus primis capitibus oſtendit S. Auguſtinus, per præcepta, promiſſa, præmia, ſupplicia, eſſe in homine liberum arbitrium quod habet homo per naturam, ſed nihil illi prodeſſe ad præcepta implenda, niſi ſanetur per gratiam.

Et certe quærimus ab adverſariis quid velint his verbis probare, *Deus ab initio fecit hominem, & reliquit eum in manu conſilii ſui.* An quod homo ita eſt in manu conſilii ſui, ut per naturam ſine gratia poſſit eligere bonum vel malum? ſed hoc Pelagianum eſt. An quod Deus conſtituat homines in manu conſilii ſui per gratiam liberatricem? quod eſt contra Apoſtolum: *Etenim cum eſſetis ſervi peccati:* Nulla eſſet in homine peccandi neceſſitas, quod pertinet ad errorem Pelagianorum: *Multa erras*, ait Auguſtinus ad Julianum lib. 1. oper. imperf. cap. 105. *qui vel neceſſitatem nullam putas eſſe peccandi, vel eam non intelligis illius peccati eſſe pœnam quod nullâ neceſſitate commiſſum eſt.* Denique omnes omnino homines naſcerentur cum charitate quæ ſola illos facit liberos ad præcepta ſervanda, ut ait Auguſtinus ibidem n. 84. his verbis: *Alia eſt remiſſio peccatoris in eis quæ mala facta ſunt, alia charitas qua facit liberum ad ea quæ bona facienda ſunt: utroque modo liberat Chriſtus, quia & iniquitatem ignoſcendo aufert, & inſpirando tribuit charitatem.*

Itaque his verbis Scripturæ nihil aliud inſinuatur, niſi hominem per naturam eſſe liberi arbitrii, eſſe in manu conſilii ſui, eſſe conſtitutum inter bonum & malum, inter vitam & mortem duplici ratione: Prima, quia quod voluerit faciet, & quod elegerit dabitur ei. Secunda, quia poteſt ſe flectere in utramque partem, & eligere bonum & malum, ita tamen ut bonum non poſſit eligere, niſi Deus in illo operetur & velle, malum vero per ſeipſum; ſic enim S. Auguſtinus hanc ſententiam Scripturæ explicat, cum illi objiceretur a Pelagianis lib. 1. oper. imperf. cap. 45. *Hæc teſtimonia propter illam voluntatem dicta ſunt, in qua quiſque id quod vult agit; at ſi non habetur*, (ſcilicet ipſa voluntas) *ab eo poſcatur qui in nobis operatur & velle; ſi autem habetur, fiant opera juſtitiæ, & ei qui illam operatus eſt, agantur gratiæ.* Item de perf. juſtit. cap. 19. eodem modo Cæleſtio hoc Scripturæ teſtimonium & alia ſimilia objicienti S. Auguſtinus ſic reſpondet: 'Aut quia in Deuteronomio ſcriptum eſt, Vitam & 'mortem dedit ante faciem hominis, bonum & ma-'lum, & admonuit ut eligeret vitam; quaſi & ipſa 'admonitio non de miſericordia veniat, vel aliquid 'prodeſſet eligere vitam, niſi Deus eligendi charita-'tem inſpiraret & electam habere præſtaret. *Et in-'fra:* Aut quia dictum eſt, Si voles præcepta, ſer-'vabunt te; quaſi non debeat Deo gratias agere 'quia præcepta voluit, qui deſertus omni lumine ve-'ritatis hæc velle non poteſt.

SCRIPTUM ADVERSARIORUM.

[XIX. Teſtimonium.]

Ejuſdem libri capite 3.

'QUando autem dicit homo, Non poſſum facere 'quod præcipitur, quoniam concupiſcentia 'mea vincor. Jam quidem de ignorantia non ha-'bet excuſationem, nec Deum cauſatur in corde ſuo; 'ſed malum ſuum in ſe cognoſcit, & dolet, cui ta-'men dicit Apoſtolus Rom. 12. Noli vinci a malo; 'ſed vince in bono malum. Ei utique cui dicitur, 'Noli vinci, arbitrium proculdubio voluntatis ejus 'convenitur; velle enim & nolle propriæ voluntatis eſt.

RESPONSIO.

NIhil etiam contra nos probat hic locus. *Velle & nolle propriæ voluntatis eſt:* ſed ad recte volendum *præparatur voluntas à Domino.* Omnibus autem non præparatur. Vide dicta de prædeſtinatione Sanctorum cap. 5. & 6. 'Non quia, *inquit*, 'credere vel non credere non eſt in arbitrio volun-'tatis humanæ, ſed in electis præparatur voluntas 'a Domino. Multi audiunt verbum veritatis, ſed a-'lii credunt, alii contradicunt; volunt ergo iſti 'credere, nolunt autem illi; quis hoc neget? ſed 'cum aliis præparetur, aliis non præparetur volun-'tas a Domino, diſcernendum eſt utique quid ve-'niat de miſericordia, quid de judicio. *Et infra:* 'Miſericordia igitur & judicium in ipſis voluntati-'bus facta ſunt.

SCRIPTUM ADVERSARIORUM.

[XX. Teſtimonium.]

Ejuſdem libri capite 4.

'UBi ſi dixeris, *Volo ſervare, ſed vincor à con-'cupiſcentia mea, reſpondet Scriptura libero e-'jus arbitrio quæ jam ſuperius dixi: Noli vinci à 'malo, ſed vince in bono malum; quod tamen ut fiat, 'adjuvat gratia, &c.*

RESPONSIO.

'QUod ut fiat, inquit S. Auguſtinus in loco citato (ut ſcilicet vincatur in bono malum) *adjuvat 'gratia.* Verum nec ſemper, nec omnes adjuvat

ut patet ex his verbis immediate sequentibus, *quæ nisi adjuverit, nihil lex erit nisi virtus peccati:* Nonne enim his verbis denotatur, gratiam non semper adjuvare? Ita sunt assueti fraudibus adversarii, ut ludum putent verba reticere tam aperta, quæ ita conferunt ad sensum atque explanationem testimonii quod citant, ut eorum reticentia sensum omnino contrarium in animum legentis ingenerer. Hoc profecto committere borreret mens hominis quæ nondum pudori omni renunciasset.

Tam vero clarum est, hoc ipso capite S. Augustinum docere gratiam omnibus non dari, ut illud & in verbis antecedentibus & in consequentibus tradat. Dicit enim omnes, quibus datur gratia continendi, continere: Ex quo sequitur, omnibus hanc gratiam non dari, siquidem multi seipsos non continent; *Et tamen*, inquit, *non omnes capiunt verbum hoc (Contine teipsum,) sed quibus datum est; quibus enim non est datum, aut nolunt, aut non implent quod volunt; quibus autem datum est, sic volunt, ut impleant quod volunt.* Et paulo post in fine ejusdem capitis S. Augustinus sic loquitur: *Ecce unde dicit homo, Volo legis servare mandatum, sed virtute concupiscentiæ meæ vincor: Et cùm voluntas ejus convenitur, & ei dicitur, Noli vinci à malo, quid ei prodest, nisi gratiâ succurrente fiat? quod ipse Apostolus secutus adjunxit: Gratias autem Deo qui dat nobis victoriam per Dominum nostrum Jesum Christum; ergo & victoria quâ peccatum vincitur, nihil aliud est quàm donum Dei in isto certamine adjuvantis liberum arbitrium.*

Quis itaque non miretur adversarios ex eo colligere, gratiam sufficientem omnibus dari qui se dicunt a propria cupiditate superari, quod illorum arbitrium per legem conveniatur, cum S. Augustinus expresse dicat hanc legem nihil homini prodesse, nisi Deus illum adjuvet, Deum autem hominem adjuvare, quando dat illi victoriam per Jesum Christum; cum ergo non det omnibus victoriam per Jesum Christum, nonne consequitur evidenter, Deum omnes infirmos non adjuvare cum per legem conveniuntur?

Et ut mala fides adversariorum, vel eorum ignorantia in doctrina S. Augustini magis pateat, sufficiet nobis unum ex ejus testimoniis inter sexcenta producere. Ex serm. 4. de diversis, ubi clarissime docet, peccatorem auxilio Dei destitutum, non posse de ignorantia & de sua infirmitate conqueri, seu excusationes prætexere, quo minus peccet & pereat. 'Si acceperis legem, *inquit*, & defuerit 'tibi adjutorium spiritus, non imples quod legis, 'non imples quod tibi jubetur; sed homo sub lege 'insuper prævaricator tenetur: accedat spiritus; ad-'juvet, & fit quod jubetur; si desit spiritus, litera 'occidit te; quare litera occidit te? quia peccato-'rem te facit, nec potes te excusare de ignorantia, 'quia legem accepisti; jam quod faceres didicisti, 'ignorantia te non excusat, spiritus te non adjuvat: 'ergo peristi.

SCRIPTUM ADVERSARIORUM.

[XXI. Testimonium.]

Lib. de pastoribus cap. 6.

SEd ne futuris tentationibus deficiat infirmus, nec falsa spe dejiciendus est, nec terrore frangendus: 'Dic ei: Præpara animam tuam ad tentationem, '(Eccles. 2.) sed forte incipit labi, contremiscere, 'nolle accedere. Habes aliud 1 Corinth. 10. Fidelis 'Deus, qui vos non finit tentari supra quam ferre po-'testis; Illud autem promittere & prædicare futu-'ras passiones, infirmum confirmare est; timenti 'autem nimium, & ex hoc detertito cum polliceris 'misericordiam Dei, non quia tentationes deerunt, 'sed quia non permittit tentari supra quam ferre po-'testis, fractum colligare est: affert consolationes 'alligamentum, alliga quod fractum est, dic ne ti-'meas, non deerit in tentationibus ille in quem cre-'didisti, fidelis Deus, qui non finit te tentari supra 'quam potes ferre; non hoc a me audis, Apostolus 'dicit: qui etiam dicit, An vultis experimentum 'ejus accipere qui in me loquitur Christus? hoc er-'go cum audis, ab ipso Christo audis, & ab illo Pa-'store qui pascit Israel; illi enim dictum est Psalm. '79. Potabis eos in lachrymis in mensura: quod e-'nim ait Apostolus, non finit tentari vos supra quam 'potestis ferre, hoc ait Propheta in mensura: Tan-'tum tu noli dimittere corripientem & exhortan-'tem, terrentem & consolantem, percutientem & 'sanantem.

RESPONSIO.

QUod hic & aliis multis sermonibus sequentibus dicitur, *Fidelis Deus, qui non permittit vos tentari supra id quod potestis*, sic intelligi debet ut diximus: quia S. Augustinus quasi electis loquitur, Quos Deus non permittit tentari supra quam possunt, spe & confidentia auxilii non defuturi, fideles erigit, terrore non frangit, ut hinc se ad orandum & operandum accingant, & omnem spem in Deo collocent. In scripto circa primam propositionem c. 2. art. 3. hanc Apostoli sententiam fuse exposuimus, nec solummodo argumentum, quod ex ea infertur, solvimus, sed etiam ex eadem sententia probavimus semper non adesse fidelibus gratiam qua possint tentationem sustinere ac vincere. Hanc promissionem in his qui secundum propositum vocati sunt, impleri docet S. Augustinus. Confirmat Hormisdas Papa: *Tentatus est Petrus supra quàm posset sustinere.* Quam verum est quod Deus in omnibus, qui tentantur, non facit cum tentatione proventum, seu, ut habet textus Græcus, & ut sæpe S. Augustinus & S. Hieronymus loquuntur, non facit exitum ut possint sustinere! alias omnes in tentatione proficerent, evaderent, nullusque deficeret.

Quamvis autem ista Apostoli verba intelligi tantum debeant de prædestinatis, vult tamen Augustinus, ut prudens Pastor illis verbis utatur ad confirmandum hominem infirmum, qui in cultu Dei tentationes reformidare posset; quia oportet ut cum illo agat tamquam cum electo, ad quem proinde pertineant promissa Dei de protectione & conservatione suorum electorum, ita tamen, ut, cum eum de

de tali protectione divina ſecurum faciat, hac conditione faciat, ut non dimittat Deum corripientem & exhortantem, terrentem & conſolantem, percutientem & ſanantem, quemadmodum extremis verbis loquitur Auguſtinus.

Verum hæc conditio, ſicut & quælibet alia ad ſalutem pertinens, donum eſt gratiæ ſingularis; ſicut & præmium, ut ſupra demonſtratum eſt, obſervatione 3 præmiſſa ad reſponſiones.

SCRIPTUM ADVERSARIORUM.

[XXII. Teſtimonium.]

In Pſalm 40.

NE dicas, non poſſum tenere & portare & frenare carnem meam; adjuvaris ut poſſis: Dominus opem ferat ſuper lectum doloris ejus.

RESPONSIO.

VErum eſt te adjuvari, ſi velis carnem tuam frænare in nomine Chriſti, ſi non præſumas de viribus tuis, ſi præſumas de gratia, ſi præſumendo ad Chriſtum venias, hoc eſt, Chriſti implores auxilium, ut loqitur S. Auguſtinus eodem loco, & paulo ſupra.

SCRIPTUM ADVERSARIORUM.

[XXIII. Teſtimonium.]

Enarrat. in Pſalm 61.

'UT non cadat paries, Dominus ſuſcipiet, quo-
'niam qui dat poteſtatem tentatori, ipſe
'tentato præbet miſericordiam; ad menſuram enim
'permittitur tentare diabolus: Et potabis nos, in-
'quit, in lacrymis in menſura; noli ergo timere
'niſi permiſſum aliquid facere tentatorem; habes
'enim miſericordiſſimum Salvatorem; tantum per-
'mittitur ille tentare, quantum tibi prodeſt ut ex-
'ercearis, ut proberis, ut, qui te neſciebas, ab ipſo
'inveniaris: Nam ubi vel unde de hac Dei pote-
'ſtate & miſericordia ſecuri eſſe debemus ſecundum
'illam Apoſtolicam ſententiam: Fidelis Deus qui
'non permittit vos tentari ſupra id quod poteſtis,
'&c. Et paulo poſt circa finem: Noli ergo mi-
'rari, permittit Deus, & judicio permittit & men-
'ſura, numero & pondere permittit, apud illum
'non eſt iniquitas, tu tantum ad eum pertine, in
'ipſo ſpem pone, ipſe ſit adjutor tuus, ſalutare tu-
'um, in illo ſit locus munitus, turris fortitudinis:
'Refugium tuum ipſe eſt, & non ſinit te tentari
'ſupra quam potes ferre, ſed faciet cum tentatione
'exitum, ut poſſis ſuſtinere; ut quod te ſinit pati
'tentationem poteſtas ejus ſit, quod non ſinit ul-
'tra in te fieri quam potes ferre, miſericordia ejus
'ſit, quoniam poteſtas Dei eſt, & tibi Domine
'miſericordia.

RESPONSIO.

SAnctus Auguſtinus loquitur, ut jam toties dictum eſt, omnibus fidelibus, ac ſi eſſent omnes prædeſtinati; Et ut utamur ipſius S. Auguſtini verbis; *Palea loquitur tanquam grano, quia paleam a grano diſcernere non poteſt*, cujus rei evidentiſſimum eſt argumentum in illis verbis, *tantum permittitur diabolus tentare, quantum tibi prodeſt ut exerceatis, ut proberis, ut qui te neſciebas, ab ipſo inveniaris*; quod certe de reprobis dici non poteſt.

Adde quod S. Auguſtinus hanc gratiam & Dei protectionem ſpondet omnibus fidelibus ſub ea conditione, ſi ad Deum pertineant, ſi in Deo ſpem ſuam ponant, ſi ad illum confugiant, tamquam ad locum munitum & turrim fortitudinis, ſi illorum refugium ipſe ſit. Verum hanc conditionem eſſe donum gratiæ ſingularis, ſupra oſtendimus obſervatione 3.

SCRIPTUM ADVERSARIORUM.

[XXIV. Teſtimonium.]

Idem in Pſalmum 91.

'SI non eſt valde impius, ad manum Satanam ha-
'bet quem accuſet, Satanas fecit, dicit, quaſi
'Satanas habeat poteſtatem cogendi, aſtutiam ha-
'bet: ſed ſi Satanas loqueretur, & taceret Deus,
'haberes unde te excuſares: modo aures tuæ poſi-
'tæ ſunt inter monentem Deum & ſuggerentem
'ſerpentem: quare hinc flectuntur, hinc avertuntur;
'non ceſſat Satanas ſuadere malum, ſed nec Deus
'ceſſat admonere bonum, &c.

RESPONSIO.

EX S. Auguſtino libro de gratia Chriſti cap. 13, admonitio qua Deus admonet, ſicut & doctrina qua docet, duplex eſt: una qua Deus oſtendit veritatem, altera qua inſpertit charitatem; una qua docet per legis literam, altera per ſpiritus gratiam; una qua ſuadet, altera qua perſuadet; una quæ facit homines inexcuſabiles, &, ſi ſola ſit, legis prævaricatores, altera quæ facit eos legis dilectores. Prior illa quæcunque ſit, ſive interior, ſive exterior, pertinet ad legem atque doctrinam. Poſterior vero eſt vera gratia Chriſti quæ neceſſaria eſt ad ſingulos actus.

De prima loquitur S. Auguſtinus in objectione quam contra nos adverſarii proponunt. Ibi enim oſtendit S. Auguſtinus, homines, cum peccant, inexcuſabiles eſſe, nec poſſe accuſare diabolum de peccatis ſuis. Primo quia diabolus non cogit invitum ad peccandum; ſuadere poteſt, cogere non poteſt. Secundo, quia ſi diabolus non ceſſat ſuadere peccatum, Deus ex altera parte non ceſſat, fidelibus ſaltem, ſuadere juſtitiam, quod ſufficit ut peccantes ſint inexcuſables. Quod vero S. Auguſtinus ne verbum quidem faciat de poſteriore, inde patet, quod expreſſe doceat, eum, qui ea doctrina vel admonitione vitare peccatum & facere bonum a

Deo

Deo edoctus est, semper peccatum vitare & bonum facere. Hæc sunt verba S. Augustini docentis gratiam esse doctrinam Dei. De gratia Christi cap. 13. 'Hæc gratia si doctrina dicenda est, certe sic 'dicatur, ut altius & interius eam Deus cum ineffabili suavitate credatur infundere, non solum per 'eos qui plantant & rigant extrinsecus, sed etiam 'per seipsum, qui incrementum subministrat occultus. Ita ut non ostendat tantummodo veritatem, verum etiam impertiat charitatem; sic enim 'docet Deus eos qui secundum propositum vocati 'sunt, simul donans & quod agant scire, & quod 'sciunt agere. Unde ad Thessalonicenses sic Apo'stolus loquitur: De charitate autem fraternitatis 'non opus habetis vobis scribere, nam ipsi vos a 'Deo didicistis, ut diligatis invicem: tamquam hoc 'sit certissimum indicium quod a Deo didiceritis, si 'id quod didiceritis feceritis. Qui autem novit 'quid est quod fieri debeat, & non facit, nondum 'a Deo didicit secundum gratiam, sed secundum 'legem, non secundum spiritum, sed secundum 'literam.

Et cap. 14. De isto docendi modo etiam Domi'nus ait; Omnis qui audivit & didicit a Patre meo, 'venit ad me. Qui ergo non venerit, non de illo 'recte dicitur. Audivit quidem & didicit sibi esse 'veniendum, sed facere non vult quod didicit. 'Prorsus non recte dicitur de isto docendi modo, 'quo per gratiam docet Deus. Si enim, sicut ve'ritas loquitur, omnis qui didicit venit, quisquis 'non venit, profecto nec didicit. Breviter igitur sic respondemus objectioni ipsissimet S. Augustini verbis; Qui admonetur a Deo in tentatione & hac admonitione novit quid facere debeat, & non facit, nondum a Deo didicit secundum gratiam, sed secundum legem; non secundum spiritum, sed secundum literam; proindeque hæc admonitio de qua loquitur S. Augustinus in Psalm. citat. non est illa gratia Christi qua docet homines quantum sufficit ut peccata vitare & bonum facere possint & faciant.

SCRIPTUM ADVERSARIORUM.

[XXV. Testimonium.]

In Psalmum 120 *prope finem.*

'Fidelis Deus qui non permittit vos tentari supra 'quam vos potestis ferre, ecce introitus tuus 'custoditur, quando non tibi finit Deus accidere 'tentationem, quam non potes ferre, introitum 'tuum custodit & exitum; sed faciet, inquit, etiam cum tentatione exitum ut possitis sustinere. 'Numquid possumus nos, fratres, interpretari aliter quam ipsa verba Apostoli docuerunt? Custo'dite ergo vos, sed non a vobis, quia Dominus te'gumentum tuum, qui custodit, qui non dormitat 'neque dormit.

ALTERAM similiter rationem refellit S. Do'ctor, quod scilicet Deus gratiam nec prævaricatoribus legis deneget, vel qua possint eam obser'vare, vel a Deo auxilium necessarium petere.

RESPONSIO.

I. Huic objectioni plenissime satisfactum est in responsione ad testimonium 21.

II. Non dicit absolute S. Augustinus quod neminem Deus permittit tentari supra id quod potest, sed tantummodo quod, quando id permittit, tunc custodit introitum hominis in tentationem, & quando facit cum tentatione proventum, tunc custodit exitum a tentatione.

III. Docet id fieri tantum a Deo in iis qui non habent ventum superbiæ, *quia humilitas*, inquit, *custodit in omni tentatione qui de se non præsumunt, sed auxilium suum ponunt in Domino*, ut ipsemet dicit in contextu paginæ. Atqui idem S. Augustinus docet in libro 2 de peccat. mer. cap. 17 & 19, hanc superbiam, quæ omnium humanorum vitiorum causa est, & propter quam Deus plerumque sinit nos tentari supra quam possumus, non in omnibus sanari per gratiam; & cum Deus id facit, misericordia id facere; cum non facit, judicio non facere: judicio, inquam, vel condemnationis, *si*, ut loquitur S. Augustinus, *damnandi prædestinati sunt propter iniquitatem superbiæ*; vel eruditionis, *si filii sunt misericordiæ, & contra ipsam suam superbiam erudiendi.*

Et in fine capitis 19 docet, ad obtinendam gratiam, qua peccata vitentur, necessarium esse ut conemur vigilanter, & Deum ardenter deprecemur, & agnoscamus hanc vigilantiam & orationem nobis a Deo donari per gratiam. Hæc sunt ejus verba; *Nec ideo tamen in iisdem vitiis nobis permanendum esse existimemus, sed adversus ipsam maxime superbiam, propter quam in eis humiliamur, & nos vigilanter conemur, & ipsum deprecemur ardenter, simul intelligentes, & quod sic conamur, & quod sic deprecamur, donо illius nos habere, ut in omnibus, non ad nos respicientes, sed sursum cor habenses, Domino Deo nostro gratias agamus, &, cum gloriamur, in illo gloriemur.*

Quis autem dicat hunc conatum, hanc vigilantiam continuam, hanc ardentem orationem non esse donum gratiæ singularis & efficacis, sed solum sufficientis omnibus concessæ? Hoc posito, respondemus, quod aliis similibus testimoniis solvendis sufficit; cum Paulus & S. Augustinus ubique spondent fidelibus Deum non permissurum eos tentari supra id quod possunt, hanc illis gratiam spondere, si humiles sint, si contra superbiam vigilanter conentur, si Deum ardenter deprecentur. Ad hoc ergo ut adversarii inde possent inferre Deum neminem permittere tentari supra quam potest, oporteret ut prius probarent, hanc animi piam humilitatem, hanc conantem vigilantiam, hanc ferventem orationem dari a Deo omnibus hominibus per gratiam sufficientem, quod certe falsissimum est, nec id adversarii coram sua Sanctitate audebunt unquam asserere.

SCRIP-

SCRIPTUM ADVERSARIORUM.

[XXVI. Teſtimonium.]

Libro I *de Gen. contra Manichæos cap.* 3.

QUod (præcepta Dei ſervare) omnes homines poſſum ſi velint, quia illud lumen omnem hominem illuminat venientem in hunc mundum, probat lib. Retract.

RESPONSIO.

HOc teſtimonium jam antea relatum ſolutumque eſt n. 3.

SCRIPTUM ADVERSARIORUM.

[XXVII. Teſtimonium.]

Lib. I *ad Simplicianum quæſt.* 1.

HOc enim reſtat in hacce mortali vita libero arbitrio, ut non impleat homo juſtitiam cum voluerit, ſed ut ſeſe ſupplici pietate convertat ad Deum, cujus dono poſſit eam implere.

NOTA *Sancti Auguſtini doctrinam eam eſſe quam locis infra citandis tradit, non ſemper nobis ſuppetere ut abſque auxilio per preces noſtras impetrando præcepta Dei quælibet impleamus, ſed nullum eſſe quod non vel gratis oblato auxilio nulla noſtra prece efflagitato, vel certe auxilio a Deo impetrando poſſimus implere.*

RESPONSIO.

I. SI quid probaret hic locus, gratiam ſufficientem ad orandum libero arbitrio ſubjectam eſſe probaret.

II. Si quid adhuc probaret hic locus, id tantum probaret de iis qui jam per gratiam Chriſti volunt implere juſtitiam Chriſti & conantur, ſed majore impetu concupiſcentiæ prohibentur ne poſſint. Nam quod S. Auguſtinus de omnibus omnino hominibus id non dicat, clarum eſt ex cap. 22 de nat. & grat. ubi docet, eos qui deſeruntur a Deo, ſubdi neceſſitati peccandi, adeo ut audiant tantum auribus corporis vocem legis, qua admoneantur ad Deum recurrere; ſic enim loquitur de Pelagio, qui ferre non poterat peccatum peccato & induratione vel cæcitate a Deo vindicari. 'Nec cogitat, *inquit* 'S. *Auguſtinus*, prævaricatorem legis quam digne 'lux deſerat veritatis, qua deſertus utique fit cæcus, '& plus neceſſe eſt offendat, & cadendo vexetur, 'vexatuſque non ſurgat, ut ideo tantum audiat vo'cem legis, quo admoneatur implorare gratiam 'Salvatoris, *&c. Conſulatur, ſi placet, locus in'teger.*

III. Nihil probari poteſt ex hoc loco, niſi poſtquam homo peccatum ſuum miſeriamque, in quam demerſus eſt, agnovit, nihil illi aliud reſtare, quam ut gemat & imploret auxilium Dei, quo juſtitiam implere poſſit & a peccato liberari, ſeu homini ſub lege & peccato captivo alium modum reſurgendi & juſte vivendi non ſupereſſe niſi gemitum & orationem.

Ex quo nequaquam ſequitur, quod concludunt adverſarii, omnibus ſemper dari orandi gratiam; imo contrarium ſemper docuerunt & S. Auguſtinus, & Proſper, & Fulgentius. Sic enim S. Auguſtinus lib. de nat. & grat. cap. 67. *Unde admonemur a Deo petere ſapientiam qui dat omnibus affluenter, utique his qui ſic petunt, quomodo & quantum res tanta petenda eſt.*

Et lib. de moribus Eccleſiæ Catholicæ cap. 17. 'Si ſapientia & veritas non totis animi viribus con'cupiſcatur, inveniri nullo pacto poteſt. At ſi iſta 'ita quæratur ut dignum eſt, ſubtrahere ſeſe atque 'abſcondere a ſuis dilectoribus non poteſt. Hinc 'eſt illud quod ait Jeſus: Petite & accipietis, quæ'rite & invenietis, pulſate & aperietur vobis, a'more petitur, amore quæritur, amore pulſatur.

Quis autem adeo ſuperbi eſt animi, ut præſumere audeat ſe ſemper habere ſufficientem Dei gratiam, qua poſſit ab eo petere obſervationem mandatorum eius, quantum & quomodo res tanta petenda eſt, id eſt, amore petendo, quærendo, pulſando, & totis viribus animi jugiter concupiſcendo, præſertim in tentatione, cum animus illecebris voluptatum diſtractus eſt, nec toto animi conatu poteſt ad Deum confugere?

Et lib. 1 oper. imperf. cap. 94, dicit admonitionem legis prodeſſe prædeſtinatis, ſed non dicit prodeſſe omnibus hominibus, quia Deus omnibus quibus jubet bonum, non largitur charitatem quæ ſola vult bonum. 'Homo Pelagiane, *inquit*, cha'ritas vult bonum, & charitas ex Deo eſt, non per 'legis literam, ſed per ſpiritum gratiæ: in hoc eſt 'prædeſtinatis adjutorium litera, quia jubendo & 'non juvando admonet infirmos confugere ad ſpi'ritum gratiæ. Sic lege legitime utuntur quibus bo'na eſt, id eſt, utilis: alioquin per ſe ipſa litera 'occidit, quia jubendo bonum, & non largiendo 'charitatem qua ſola vult bonum, reos prævarica'tionis facit.

Et lib. de cor. & grat. c. 1: 'Qui ergo legiti'me lege utitur, diſcit in ea malum & bonum, & 'non confidens in virtute ſua, confugit ad gratiam, 'qua præſtante declinet a malo & faciat bonum. 'Quis autem confugit ad gratiam niſi cum a Do'mino greſſus hominis diriguntur, & viam ejus 'volet? Ac per hoc & deſiderare auxilium gratiæ 'initium gratiæ eſt: de quo ait ille, Et dixi, nunc 'cœpi, hæc mutatio dexteræ Excelſi.

Poſt S. Auguſtinum ſic S. Proſper adverſus Col'lat. c. 23. Imperantur autem iſta homini, ut ex 'ipſo præcepto Dei, quo ei hoc quod accepit, in'dicitur, agnoſcat id ſe ſuo vitio perdidiſſe, & 'non ideo iniquam eſſe exactionem quia ad red'dendum quod debet, idoneus non eſt, ſeda litera 'occidente confugiat ad ſpiritum vivificantem, & 'facultatem quam ante non invenit in natura, quæ'rat ex gratia: quod ſi facit, magna eſt miſericor'dia Domini; ſi non facit, juſta eſt pœna pec'cati.

Denique poſt S. Proſperum S. Fulgentius lib. 2 de veritate prædeſtinationis & gratiæ c. 4. *Dum præcipitur nobis ut velimus, oſtenditur quid habere debeamus; ſed quia id ex nobis habere non poſſumus, admonemur, ut a quo nobis datur præceptum, ab ipſo petamus auxilium, quod tamen non poſſumus poſcere*

scire, nisi Deus *in nobis operetur & velle.* Sufficiat igitur in posterum quod semel ex Patribus ostendimus, non consequi ex admonitione legis omnibus hominibus, quod lex admonet inesse sufficientes & necessarias vires per gratiam, quibus possint vel mandata legis implere, vel ad spiritum gratiæ confugere.

SCRIPTUM ADVESARIORUM.

[XXVIII. Testimonium.]

Libri 1 *quæst.* 2 *ad eumdem.*

NOluit Esau, & non cucurrit, sed si voluisset, & cucurrisset, Dei adjutorio pervenisset, qui etiam ei velle & currere volendo præstaret, nisi vocatione contempta reprobus fieret.

RESPONSIO.

HIc S. Augustinus errorem quem deponebat, disputando agitat; ibi enim eadem de vocatione & fide docet, quæ in expositione propositionum ad Romanos dixerat cum in Semipelagiano errore versaretur. Hinc ergo concludi non potest juxta Ecclesiæ sensum esse aliquam vocationem internam, cui pro nutu alter obtemperat, & alter resistit. Verum postquam ventilavit S. Augustinus, an voluntas credendi sit donum Dei eo solum nomine, quia credere non possumus nisi Deo vocante, tandem definit fidem esse donum Dei quia ut velimus & incipiamus credere, Deus misereatur, & cum misereatur, sine dubio volumus. Illud patet ex expositione hujus sententiæ Apostoli, *Non est volentis, neque currentis*, &c. quam de gratia ex se efficaci ad bonam voluntatem & fidem necessaria S. Augustinus intelligendam esse docet.

Nota etiam quod si quid ex testimonio citato probaretur, ex eo gratia sufficiens libero arbitrio subjecta probaretur.

SCRIPTUM ADVERSARIORUM.

[XXIX. Testimonium.]

Lib. 83. *qq. quæst.* 68.

AD illam cœnam quam Dominus dixit in Evangelio præparatam, neque omnes qui vocati sunt venire voluerunt, neque illi qui venerunt, venire possunt, nisi vocaretur; Itaque neque illi sibi debent tribuere qui venerunt, quia vocati venerunt, neque illi qui noluerunt, alteri tribuere, sed tantum sibi, quia ut venirent vocati, in eorum erat libera potestate.

RESPONSIO.

EX hoc loco nihil etiam colligi potest, nisi pro errore Semipelagiano, in quo erat S. Augustinus cum has quæstiones dictaret; tunc enim non putabat fidem Dei gratia præveniri, ut clarius innotescit ex iis quæ præcedunt verba ab adversariis relata, quæque Semipelagianismum expressius continent.

Sed cur, inquient, hæc verba quæst. 68, in quibus errorem esse dicimus, S. Augustinus non correxit, cum hanc quæstionem Retractavit? Imo vero manifestissime correxit, sic loquendo lib. 1 Retractationum cap. 26: *Est misericordia Dei præveniens ipsam voluntatem, quæ, si non esset, non præpararetur voluntas a Domino. Ad eam misericordiam pertinet & ipsa vocatio, qua etiam fidem prævenit.* II. Quia quæcumque ad illum errorem circa fidei donum pertinent, satis retractavit in lib. de prædestinat. Sanctor. cap. 3 & 4.

SCRIPTUM ADVERSARIORUM.

[XXX. Testimonium.]

De natura & gratia cap. 26.

NOn deserit, si non deseratur, ut pie semper justeque vivatur.

RESPONSIO.

I. SI quid ex hoc loco probatur, probatur gratia sufficiens libero subjecta arbitrio.

II. Resp. Deus neminem deserit, si non deseratur, quia, ut inquiunt Thomistæ fere omnes in hunc & Concilii Tridentini locum, nulli justo Deus gratiam sanctificantem subtrahit, nisi Deum per peccatum mortale deseruerit; seu, si de gratia actuali illud intelligendum sit, Deus nulli justo negat gratiam operandi, nisi negligendo orare Deum deseruerit, seu nisi Dei auxilium implorare desierit. Plura diximus ad hujus loci expositionem in scripto circa primam propositionem cap. 6. art. 3. Ex his patet solutio ad multas alias similes sententias quæ adversus veram Christi gratiam, quam defendimus, proferuntur.

SCRIPTUM ADVERSARIORUM.

[XXXI. Testimonium.]

Libro 4 *ad Bonifacium capite ultimo in fine.*

UT petant prudentes (homines) Deus instruit & clementer audit.

NOTA, *ridicule instrueret nos ut peteremus auxilium quod non esset paratus dare: quare si instruit ut petamus, dare paratus est, ideoque in nobis est ut petamus, quia petentes exauditurus est, in nobis est ut impetremus.*

RESPONSIO.

DEus est paratus dare auxilium suum petentibus quantum petendum est, ideoque nos ad petendum instruit; sed ut pie petamus, ut petamus digne, fideliter, ardenter, perseverantet, & quantum petendum est, præparatur voluntas a Domino. Quod si quia Deus nos monet ut petamus, colligitur ab adversariis semper nobis adesse petendi gratiam

tiam : Reſpondemus hunc fuiſſe Adrumetinorum errorem, qui vel correctionem & exhortationem inutilem eſſe contendebant, vel in unoquoque ineſſe facere quod præcipitur, vel orare. Ad quem errorem refutandum S. Auguſtinus ſcripſit libros de corrept. & grat. & præterea contra Iulianum lib. 4. cap. 8. Pelagianos arguit, quod exiſtimarent, ideo omnes ſalvos fieri, quia, cum Deus velit dare, nolunt ipſi petere, docetque, cum nemo velle poſſit, niſi Deo voluntatem præparante atque ſubveniente, profundum eſſe cur & in majoribus & in minoribus Deus velit alteri, & nolit alteri ſubvenire, nec tamen ridicule inſtruit omnes ad petendum, licet nolit omnibus ſubvenire.

SCRIPTUM ADVERSARIORUM.

[XXXII. Teſtimonium.]

De gratia & lib. arb. cap. 15.

QUare jubet ſi ipſe daturus eſt ? quare dat ſi homo facturus eſt ? niſi quia dat quod jubet, & adjuvat ut faciat cui jubet.

RESPONSIO.

HIc locus ab adverſariis male citatur, nam in editionibus correctioribus non ita legitur, *Dat quod jubet, & adjuvat ut faciat cui jubet*; ſed ita legitur, *Dat quod jubet, cùm adjuvat ut faciat cui jubet.* Itaque non eſt ſenſus, Deum ſemper dare quod jubet, & adjuvare cui jubet, hoc enim evidenter falſum eſt, ſiquidem non dat Deus quod jubet quando ejus præcepta violantur : ſed ſenſus eſt, Deum dare quod jubet, quando adjuvat eum cui jubet ; quod maxime evertit doctrinam adverſariorum. Inde enim ſequitur nullam eſſe gratiam propriè ſufficientem, niſi eam qua Deus dat quod jubet, talis autem gratia efficax eſt, cum ſit vera gratia quam a Deo petimus.

II. Cum dicit Auguſtinus Deum adjuvare cui jubet, loquitur de gratia efficaci, qua Deus dat quod jubet, & facit in nobis cor novum, & ſpiritum novum ponit in medio noſtri, & convertit nos ad ſe, ut patet locum & caput integrum legenti : Atqui Deus non dat omnibus gratiam efficacem : Ergo non adjuvat omnes ut faciant quod jubet.

SCRIPTUM ADVERSARIORUM.

[XXXIII. Teſtimonium.]

Ejuſdem libri capite 18.

NIſi quia præcepto admonitum eſt liberum arbitrium, ut quæreret Dei donum. Quod quidem ſine ſuo fructu prorſus admoneretur, niſi prius acciperet aliquid dilectionis ut addi ſibi quæreret, unde quod jubebatur impleret : cum dicitur, Diligamus invicem, lex eſt ; cum dicitur, Quia dilectio ex Deo eſt, gratia eſt, ſapientia quippe. Dei legem & miſericordiam in lingua portat : unde ſcriptum eſt Pſalm 83. Benedictionem dabit qui legem dedit.

NOTA, Ibi probari fruſtra ſtatuendum ſine dono gratiæ præceptum, illudque ſemper cum præcepto eſſe conjunctum.

RESPONSIO.

I. SI quid ex hoc loco probari poſſet, probaretur, gratiam, ſeu ad operandum ſeu ad orandum neceſſariam ſubjectam eſſe libero arbitrio.

II. Hujus loci hic ſenſus eſt : (*liberum arbitrium ſine ſuo fructu admoneretur*) ſcilicet quoad vim faciendi id quod jubetur, niſi prius acciperet aliquid dilectionis, quia gratia eſt fructus vim tribuens præcepti illius implendi, non vero quia gratia ſemper conceditur cum præceptum datur : fruſtra tamen & inutiliter præceptum non datur cum ſine gratia datur, multæ ſunt enim præcepti utilitates : ſed ubi non eſt gratia qua præceptum impleatur, vel qua Dei donum quæratur, non eſt præcipuus præcepti fructus. Ita ipſe S. Auguſtinus eodem in libro exponit cap. 4. *Niſi*, inquit, *gratia adjuverit, nihil lex erit niſi virtus peccati, augetur enim concupiſcentia, &c.* Et infra : *Et cum voluntas ejus convenitur & ei dicitur, Noli vinci à malo ; quid ei prodeſt niſi gratiâ ſuccurrente fiat ?* Unde concludit in fine capitis : ‘ Homo ergo gratia juvatur, ne ſine cauſa ‘ voluntati ejus jubeatur. *Et cap.* 15. Sic quippe ad- ‘ juvatur ut faciat quod jubetur, tunc enim utile ‘ eſt velle cum poſſumus, & tunc utile eſt poſſe ‘ cum volumus. Nam quid prodeſt ſi quod non ‘ poſſumus volumus, aut ſi quod poſſumus nolu- ‘ mus ? Clare docet S. Auguſtinus 2 operis imperfecti cap. 157. fruſtra Doctorem hortari, niſi Deus det incrementum, & cum Deus dat incrementum, auditorem ſine dubio proficere. Ergo ubi non eſt gratia efficax, aliquo ſenſu fruſtra admonetur liberum arbitrium. Itaque ex loco citato non ſequitur ſemper eſſe gratiam ubi eſt præceptum, licet tunc præceptum ſit ſine ſuo fructu quoad vim faciendi id quod jubetur : quamquam vero aliquo ſenſu ſit fruſtra, & nihil profit illi qui admonetur, fruſtra tamen & ſine omni fructu & utilitate præceptum non eſt, licet illi gratia conjuncta non ſit. Oſtendit eſſe in homine liberum arbitrium, ſine quo præcepta impleri non poſſunt, monet hominem quid ab eo fieri debeat, aufert excuſationem quam homines ſolent de ignorantia obtendere.

SCRIPTUM ADVERSARIORUM.

[XXXIV. Teſtimonium.]

Lib. 2. de Paſtoribus cap. 5.

CONfortatur infirmus cùm ei dicitur, ſpera quidem tentationes hujus ſæculi, ſed ab omnibus eruet te Dominus, ſi ab illo non recedat retro cor noſtrum.

RESPONSIO.

VErum id, ut ait S. Auguſtinus lib. de dono perſ. c. 7. Dei eſt facere ut non recedat retro cor noſtrum. ‘ Poſt caſum, *inquit*, hominis nonniſi ‘ ad gratiam ſuam voluit pertinere ut homo accedat ‘ ad Deum, neque niſi ad gratiam ſuam voluit perti- ‘ nere, ut homo non recedat ab eo. *Et paulo infra* : ‘ Manus igitur eſt Dei iſta, non noſtra, ut non diſce- ‘ damus a Deo qui dixit : Timorem meum dabo in ‘ cor eorum ut a me non recedant.

Quod certe in quibusdam facit, & in quibusdam non facit: Cur autem in omnibus non faciat audi S. Prosperum: (1) *Cur autem illum retineat* (ne Deum deserat) *illum non retineat, nec possibile est comprehendere, nec licitum vestigare; cum scire sufficiat ab illo esse quod statur, & non ab illo esse quod ruitur.*

SCRIPTUM ADVERSARIORUM.

[XXXV. Testimonium.]

Enarrat. in Psalmum 26.

NOli de te præsumere; si te dereliquerit, in ipsa via deficies, cades, aberrabis, remanebis: dic 'ergo illi, Voluntatem quidem liberam mihi dedisti, 'sed sine te nihil est mihi conatus meus; adjutor me- 'us esto, ne derelinquas me, neque despicias me, 'Deus salutaris meus: Tu enim adjuvas qui condi- 'disti, tu non deseris qui creasti.

RESPONSIO.

ID verum est; sed eum qui de Deo, non de se præsumit, quique illi dicit in oratione sicut dicere oportet, Adjutor meus es tu, quod quidem nemo potest dicere, nisi Deus in illo operetur & velle, ait S. Fulgentius loco supra citato.

SCRIPTUM ADVERSARIORUM.

[XXXVI. Testimonium.]

In Psalm 43.

NOn ergo relinquit Deus, & cùm videtur relinquere, tollit quod malè desiderasti, & docet quid debeas bene desiderare.

RESPONSIO.

SEnsus est, Deum non propterea derelinquere hominem, cum subtrahit illi bona temporalia, sicut quidam arbitrantur se a Deo derelictos, cum illis in prosperitatibus non favet. Videatur locus iste apud S. Augustinum, ut pudeat adversarios tot testimonia, quæ nihil ad propositum faciunt, congerere. Cum autem tollit tibi Deus hæc temporalia quæ male desiderasti, docet quid debeas bene desiderare. Verum est; sed ista doctrina, ait ipse S. Augustinus libro supra citato de gratia Christi, nisi eam Deus altius & interius cum ineffabili suavitate infundat, non solum ostendendo veritatem, sed etiam impertiendo charitatem, doctrina est literæ, non gratiæ, legis, non spiritus.

SCRIPTUM ADVERSARIORUM.

[XXXVII. Testimonium.]

In Psalm 51.

NOluit intelligere ut bene ageret; non enim dictum est, Non potuit, sed noluit, inquit, intelligere ut bene ageret, claudit oculos suos à luce præsenti.

(1) *Resp.* 14. *ad obj. Vincentianas.*

RESPONSIO.

RESp. primo, loquitur hic Sanctus Augustinus de cognitione & intelligentia veritatis quæ obligat ad bene agendum, & ad quam sufficientes sumus per legem atque doctrinam, non vero de viribus sufficientibus ad legem implendam.

Secundo, Illud dicimur posse secundum S. Augustinum, quod nostram sequitur voluntatem, & quod facimus quando volumus: quia vero plerique hominum cognoscerent veritatem si vellent, ideo de illis juste dicitur, non quod non potuerunt cognoscere, sed quod noluerunt, & quod in illis ignorantia sequitur voluntatem, non præcedit. Verum quid hæc ad propositum? quid hæc ad gratiam sufficientem omnibus datam ut præcepta impleantur?

SCRIPTUM ADVERSARIORUM.

[XXXVIII. Testimonium.]

In Psalm 77.

PRæcessit enim aliquid unde Deus justissimè iratus ab eis suum lumen auferret.

RESPONSIO.

ERat officii adversariorum locum integrum producere, & hæc verba immediate sequentia addere, 'Ut in peccata, quæ nulla tergiversatione 'defendi possunt, non esse peccata, cæcitas humanæ 'mentis ostenderet ab itinere justitiæ deviando & 'errando.

Hæc S. Augustinus de Ægyptiis, qui cæcitate mentis Deo rebellabant eique detrectabant obedire. Verum quid inde pro gratia sufficiente? quid enim aliud intendit S. Augustinus, quam aliqua peccata puniri a Deo tanta cæcitate mentis, ut præ illa cæcitate homines postea in alia peccata offendant, quæ aut non vident esse peccata, aut, si vident, contemnunt? Quis hoc neget, peccata peccatis vindicari? nonne docet Apostolus, sapientes hujus mundi, qui Deum ex creaturis agnoverunt, quia tamen ei gratias non egerunt, sed pro vero Deo idola coluerunt, juste ab ipso traditos esse in reprobum sensum, & in passiones ignominiæ, ut facerent quæ non conveniebant?

SCRIPTUM ADVERSARIORUM.

[XXXIX. Testimonium.]

In Psalm 102.

SAnat omnino ille quemlibet languidum, sed non sanat invitum; quid autem te beatius? quam 'ut tamquam in manu tua vitam, sed habeas in vo- 'luntate tua sanitatem tuam, &c. *Vide ibi plura,* 'sed maxime ista: Non enim cessavit vocare, aut 'vocatum neglexit instruere, aut perfectum neg- 'lexit coronare.

RESPONSIO.

MIra est omnino adversariorum audacia, & libentes dixerimus animadversione S. Sedis Apostolicæ

Apoſtolicæ digna, non ſolum quod inverſo ordine S. Auguſtini teſtimonium proferunt, ſed etiam quod illud detruncant ac mutilant.

Hæc enim ſunt priora verba S. Auguſtini: *Non ceſſavit Deus vocare, aut vocatum neglexit inſtruere, aut inſtructum ceſſavit perficere, aut perfectum neglexit coronare*; Ex quibus hæc præcipua expunxerunt, *aut inſtructum ceſſavit perficere*; quia cum gratiam generalem omnibus datam ex hoc loco colligere velint, ac videant non poſſe dici de omnibus quod perficit per gratiam quos inſtruit, quia alias omnes per Chriſti gratiam eſſent perfecti, quod dici non poteſt, ideo fraudulenter hæc verba ſuppreſſerunt, ex quibus ſolis S. Auguſtinum de gratia interiori omnibus data, in iſto loco loqui non poſſe conſtat. Poſt ejuſmodi fraudes quæ ſinceritas ab adverſariis expectanda eſt? Deinde eſto, nulla ſit fraus in citatione hujus teſtimonii, qua fronte adverſarii illud audent producere ab probandum peccatoribus gratiam ſufficientem ſemper dari, cum ibi loquatur S. Auguſtinus homini peccatori, ſed non de ipſo peccatore, verum de homine juſto, ut erat David, cujus iniquitatibus Deus propitius fuit, cujus ſanavit omnes infirmitates, cujus redemit de interitu vitam, & quem coronavit in miſericordia & miſerationibus. Nam S. Auguſtinus hunc Pſalmum explicandum ſuſcipit, *Benedic anima -- qui propitiatur omnibus iniquitatibus tuis, &c.* Ex hoc animat peccatorem ad ſpem ſimilis gratiæ, & a deſperatione revocat; ſubdit enim immediate: *Quid dicis quia es peccator? convertere & accipe retributiones iſtas, propitius ſit omnibus iniquitatibus tuis, id eſt, convertere, & retribuet tibi Dominus bona pro malis, ſicut retribuit iſti juſto qui dicit, qui propitiatur omnibus iniquitatibus tuis.*

Quod attinet ad illa verba quæ ſequuntur in S. Auguſtino: *Sanat omnino ille quemlibet languidum, ſed non ſanat invitum:* verum eſt, ſed, ut ait ipſe S. Auguſtinus ibidem: *Opus eſt ut ſanari velis, ut manum Medici non repellas, ut non ſolùm delecteris cùm fovet, ſed etiam toleres cùm ſecat, ut toleres medicinalem dolorem, futuram cogitans ſanitatem.* Denique ut pro ſalute æterna toleres, quod pro temporali ſolent homines ægroti tolerare. Sed, amabo, velle ſicut oportet ſanari, patienter manus Medici ferre, tolerare omnia dura & amara hujus ſeculi tamquam medicamenta morborum noſtrorum amore ſalutis æternæ, parvane ſunt iſta? & quis ad tanta idoneus eſt, niſi Deus operetur in homine iſtud velle, illudque in eo de die in diem confirmet & corroboret per efficaciam gratiæ ſuæ ſingularis?

Sed dicent adverſarii: Subjungit S. Auguſtinus nos habere, id eſt, in voluntate noſtra ſanitatem noſtram. Fatemur, verum non in eo ſenſu quem contendunt, quaſi id omnes proxime poſſint per gratiam ſufficientem omnibus datam, ſed quia ſtatim ut volumus ſanari, ſanamur, quia iſta voluntas eſt ſanitas, & quanto major voluntas, tanto major ſanitas, quod certe dici non poteſt de omnibus aliis bonis quæ extra voluntatem ſita ſunt. Audiant, quæſo, adverſarii ipſum Sanctum Auguſtinum ſeipſum hoc eodem loco explicantem: *Hanc ſalutem ſi volueris, obtinebis; honores, divitias cùm quæſieris, non continùo ſi volueris habebis: hoc & pretioſius eſt, & ſequitur voluntatem*, ejus ſcilicet qui voluerit.

SCRIPTUM ADVERSARIORUM.

[XL. Teſtimonium.]

In Pſalmum 118, *Concione* 17.

QUia itaque credidi tua eſſe mandata, ipſa fides mea qua id credidi, impetrat abs te gratiam ‘ qua faciam quod mandaſti; ſi enim homo mihi hæc ‘ juberet forinſecus, numquid etiam ut facerem ‘ quod jubebat adjuvaret intrinſecus? doce ergo me ‘ ſuavitatem inſpirando charitatem, doce me diſci‘ plinam donando patientiam, doce me ſcientiam ‘ illuminando intelligentiam, quoniam tuis manda‘ tis credidi, te illa credidi mandaſſe, quia *Deus* es, ‘ & homini donas unde facias eum facere quod ‘ mandas.

RESPONSIO.

PRobat hoc teſtimonium jus eſſe homini Deum obteſtari per fidei orationem, ut charitatem inſpiret qua fiant ejus mandata quæ fieri ipſe præcepit. Quis hoc neget? imo ex hoc argumento invictiſſime demonſtramus, hæc omnia quæ petimus a *Deo*, ſcilicet charitatem, ſuavitatem, ſapientiam, bonitatem, & univerſa ejuſmodi ad ſalutem pertinentia, nobis a Deo donari per gratiam efficacem, & proinde ſingularem; nulli eri n unquam Chriſtiano aut ſaltem Eccleſiæ venit in mentem a Deo petere gratiam ſufficientem libero arbitrio ſubjectam; ſed gratiam tantummodo quæ ipſum liberum arbitrium invincibiliter & inſuperabiliter ſibi ſubjiciat.

SCRIPTUM ADVERSARIORUM.

[XLI. Teſtimonium.]

In Pſalmum 120.

IN noſtra poteſtate eſt, Deo donante, ſi eum nobis faciamus cuſtodem, qui non dormit neque dormitat; qui cuſtodit Iſrael.

RESPONSIO.

QUid illud eſt quod S. Auguſtinus dicit eſſe in poteſtate noſtra, niſi ut habeamus cuſtodem qui nunquam dormiat, & impediat quo minus moveatur pes noſter? *Si enim*, ait Sanctus Auguſtinus tota hac enarratione, *quæras inter homines cuſtodem qui non dormiat, non invenies. Nam omnis homo dormit & moritur; vis habere cuſtodem non dormientem? Deum elige cuſtodem.* Ex quo concludit in fine: *Eſt ergo in poteſtate noſtra habere cuſtodem non dormientem, ſi voluerimus eum eligere in cuſtodem noſtrum.* Quis hoc neget? ſed illa poteſtas ut eligamus Deum cuſtodem noſtrum, & in illo ponamus auxilium noſtrum & fortitudinem noſtram, nulla eſt niſi Deo donante, id eſt, niſi Deus eam det per gratiam ſuam efficacem.

Quam autem male & perperam inferant adverſarii ex hoc teſtimonio Sancti Auguſtini & ſimilibus, nos poſſe per gratiam ſufficientem quod S. Au-

gustinus dicit esse in potestate nostra, patet ex ipsomet Sancto Augustino in eodem Sermone ex quo hoc testimonium adversarii desumpserunt; sic enim loquitur: ‘Ut autem sis ad dexteram, id est, ut ‘possis Dei filius fieri, potestatem accepisti, quam ‘potestatem, de qua dicit Apostolus Joannes, De‘dit eis potestatem filios Dei fieri; unde accepi‘hanc potestatem? Credentibus, inquit, in nomine ‘ejus; si ergo credis, ipsa tibi potestas data est, ut ‘sis inter filios Dei. Sed quid ipsa potestas quam ‘accepit homo, nisi Dominus protegat? Ecce cre‘didit, jam ambulat in fide, infirmus est inter ten‘tationes, agitatur inter molestias, inter carnales ‘corruptiones, inter suggestiones, inter cupiditates, ‘inter versutias & laqueos inimici; quid valet ergo ‘quia habet potestatem & credidit in Christum, ut ‘sit inter filios Dei! Væ homini illi, nisi & ipsius ‘fidem Dominus protegat, id est, ut non te permit‘tat tentari supra quam potes ferre, sicut dicit Apo‘stolus: Fidelis Deus, &c.

En habes a Sancto Augustino hæc tria: I. Christianos omnes, per fidem scilicet charitate operantem, potestatem habere sic vitam regere ut sint ad dexteram inter filios Dei. II. Hanc potestatem infirmam esse, & ciro deficere nisi Deus eam foveat, protegat, & confirmet. III. Deum non facere in omnibus ut non deficiat in tentatione fides eorum, vel non tententur supra id quod possunt ferre.

SCRIPTUM ADVERSARIORUM.

[XLII. Testimonium.]

In Psalm 131.

NEmo præsumat viribus suis se reddere quod voverit: qui te hortatur ut voveas, ipse adjuvat ut reddas. Cui affine est illud Sermon. 7. de tempore: *Dulciter & confidenter voveamus, ille dabit possibilitatem ut reddere possimus.*

RESPONSIO.

ITa sane, sed addendum erat quod præmisit S. Augustinus, *Ipse David vovit tamquam in potestate habens, & rogat Deum ut impleat quod vovit; est devotio voventis; sed humilitas deprecantis. Nemo præsumat viribus suis se reddere quod voverit.* Adjuvat ergo Deus eum qui vovit ut reddat quod voverit, sed adjuvat humilem, sed adjuvat de Deo, non de se præsumentem. Et quis talis est, nisi per veram gratiam efficacem?

SCRIPTUM ADVERSARIORUM.

[XLIII. Testimonium.]

In Psalm 143.

VIde quàm securus opereris, quia non desereris ab illo quem quæris.

RESPONSIO.

HOc in loco agitur non de desertione adjutorii gratiæ Dei sed mercedis. Sic enim justum alloquitur S. Augustinus: Quamvis opereris in nocte, id est, in obscuritate fidei, credens & non videns, tamen opera tua (id est, merces operum tuorum) non peribunt; non enim, si quæris Deum in veritate, desereris in die judicii ab eo quem quæris; libet hic afferre verba Sancti Augustini, *Ergo operare quamvis in nocte manibus tuis, id est, bonis operibus inquire Deum, antequam veniat dies ille qui te latificet, ne veniat qui te mœstificet: vide enim quàm securus opereris, quia non desereris ab illo quem quæris.* Sic aburuntur Molinæ discipuli Religione summi Pontificis, sic imponunt Iudicibus suis, sic illudunt otio & eruditioni Eminentissimorum Cardinalium, quasi aut eis non vacet testimonia ipsa in S. Augustino examinare, aut verum illorum sensum non valeant deprehendere.

SCRIPTUM ADVERSARIORUM.

[XLIV. Testimonium.]

In Psalm 145.

APpropinqua, incipe desiderare, incipe quærere & agnoscere eum a quo factus es; non enim deserit opus suum, si ab opere suo non deseratur.

RESPONSIO.

EX integro loco S. Augustini clare patebit quis fuerit ejus sensus: ‘Dicitur homini in afflicti‘one aliqua constituto, Est quidem homo magnus ‘per quem possis liberari, arridet, gaudet; En igi‘tur, quod si dicatur illi, Liberat te Deus, quasi de‘speratione frigescit: promittitur auxilium morta‘lis, & gaudes; promittitur immortalis, & tristis es, ‘&c. Væ talibus cogitationibus, &c. Appropinqua, ‘incipe desiderare, incipe quærere & agnoscere e‘um a quo factus es, non enim deseret opus suum si ‘ab opere non deseratur.

Ex quo perspicuum est Sanctum Augustinum loqui de homine in aliqua tribulatione temporali constituto, cui spondet Deum illi non defuturum, sed eum a tribulatione liberaturum, si ipse homo Deum non deserat, id est, dummodo *Deum* quærat, ad *Deum* confugiat, & in *Deo*, saltem tamquam in homine potente, spem suam reponat: quo quid vetius? & quis illud unquam negaverit? Verum, ut monuimus supra, in ejusmodi promissis conditionatis, & promissum & condixio, & quod exigitur & quod offertur, utrumque æqualiter donum est miserentis *Dei*, qui cujus vult miseretur.

Quod si adversarii velint hæc verba extendere ad omnem tentationem & adjutorium gratiæ *Dei* necessarium ut tentatio vinci possit, non contendemus cum illis, imo ultro fatebimur *Deum* non desertum hominem, si ab homine ipso non deseratur; sed ut S. Augustinus (1) dicit: *Deus ipse facit ut non deseratur, nam ideo petimus ne inferamur in tentationem.* Qua autem gratia facit ut non deseratur, sufficienti an efficaci? Audiatur ipse S. Augustinus cap. 2. citans illud Hier. *Timorem meum dabo in cor eorum ut à me non recedant. Quod quid est aliud, quàm talis ac tantus erit timor meus quem dabo in cor eorum, ut mihi perseveranter adhæreant?*

(1) *Lib. de dono pers. cap.* 16.

SCRIPTUM

SCRIPTUM ADVERSARIORUM.

[XLV. Teſtimonium.]

Ex ſermone 181 *de tempore.*

HAbent tertium genus medicinæ a quo ſe excuſare non poſſunt, niſi qui morbos animæ ſuæ ſanare contempſerint. Hoc ergo medicamentum, quod nulli ſani mentæ deeſſe poteſt, ſtudioſe & pie frequentemus, implentes illud Apoſtolicum, Sine intermiſſione orate.

RESPONSIO.

DIcit Auguſtinus triplicem eſſe medicinam peccatorum noſtrorum, jejunium ſcilicet, eleemoſynam & orationem; poſſe autem contingere ut quis excuſationem juſtam prætendat quod non jejunet propter ſtomachi imbecillitatem, vel quod eleemoſynam non det propter paupertatem; cum vero oratio intus in corde fiat, & orare nihil aliud ſit quam deſiderare, ſuaque deſideria Deo exponere, ſi quis negligat orare, & hoc remedio uti ad ſanitatem animæ ſuæ, profecto ſeipſum excuſare non poterit, quia quod non oret, id non ex aliqua defectu vel corporis vel rerum externarum, ſed ex ſolo contemptu ſalutis ſuæ provenit; nam ſi non contemneret, & eſſet *ſanæ mentis, hanc medicinam quæ ſola* illi ſupereſt ad curanda vulnera ſua, non negligeret. Jam vero quod ex his verbis S. Auguſtini, *Hoc medicamentum nulli ſanæ menti deeſſe poteſt*, inferunt omnibus qui phreneſi vel delirio non laborant, aut qui compotes ſunt mentis ſuæ, adeſſe gratiam ſufficientem qua poſſint pie, frequenter & ſine intermiſſione orare, ſicut S. Aug. in objectione dicit eſſe orandum: quis non videat quantum a veritate, ab experientia, & a mente S. Auguſtini abhorreat? Quærimus enim ab adverſariis an gratia ſufficiens qua in illorum opinione requiritur, tantum ad pie & ſine intermiſſione orandum, ſufficiat etiam ad jejunandum & eleemoſynas dandum, an non ſufficiat? ſi dixerit ſufficere; Ergo gratia per ſe efficax non erit amplius neceſſaria ad aliquod opus bonum, cum hæc tria, jejunium ſcilicet, eleemoſyna & oratio omnia bona opera vitæ Chriſtianæ comprehendant, & ſic nulla erit gratia niſi ſubdita libero arbitrio, quod ſane ab errore Pelagiano non recedit.

Si dixerint non ſufficere, ſed ad jejunandum & dandum eleemoſynas requiri gratiam per ſe efficacem, ad orandum vero pie & ſine intermiſſione non requiri, ſed tantum ſufficientem; quomodo cum ſana mente id poterunt dicere? quæ eſt enim iſta inſania? ſi dicatur piam & jugem orationem magis eſſe in noſtra poteſtate minuſque a Deo pendere quam jejunium & eleemoſynam, gratiamque ipſius orationis omnibus hominibus dari, jejunii & eleemoſynæ non dari: nonne quotidie ſanctiores quique experiuntur in ſeipſis nullum inter opera pietatis eſſe magis arduum ac difficile, nullumque inter Dei dona rarius aut precioſius eſſe quam ejuſmodi piam & continuam orationem?

Itaque cum dicit S. Auguſtinus, *Hoc medicamentum nulli ſanæ menti deeſſe poteſt*, non in hoc ſenſu dicit, quod omnis homo ſanæ mentis hanc gratiam piæ & jugis orationis acceperit, ſed quod nulli homini invito, & qui non contemnat ſalutem ſuam deeſſe poteſt, in quo hoc medicamentum differt ab aliis remediis jejunii & eleemoſynæ, quæ homini invito & ſtudioſo ſalutis ſuæ frequentiſſime deſunt.

SCRIPTUM ADVERSARIORUM.

[XLVI. Teſtimonium.]

Serm. 1 *inter additos & opera Sirmondi editos.*

OStendit illos quos Eſau præfigurabat ſic eſſe peccatores ut in poteſtate haberent, & in libero arbitrio mutare ſe & fratri conjungi.

RESPONSIO.

UT non ceſſant Adverſarii hæc & ſimilia objicere, ita non ceſſamus reſpondere cum S. Auguſtino lib. 1 Retractat. cap. 22: *In poteſtate malorum eſt mutare in melius voluntatem, ſed illa poteſtas nulla eſt, niſi præparetur voluntas a Domino, quæ cum fortis & potens præparatur, facile fit opus pietatis, etiam quod difficile atque impoſſibile fuit.*

Itaque cum dicit S. Auguſtinus eſſe in peccatorum poteſtate mutare vitam ſuam, non eſt ſenſus quod detur illis omnibus gratia ſufficiens ſubdita libero arbitrio qua poſſint, ſed tantummodo quod id vere poſſunt, & revera id faciunt, quando Deo operante in corda illorum id volunt, quia, ut ait S. Auguſtinus, illud eſt in poteſtate noſtra quod cum volumus facimus, & quod noſtram ſequitur voluntatem.

SCRIPTUM ADVERSARIORUM.

[XLVII. Teſtimonium.]

Tractat. 2 *in cap.* 1 *Evangelii Joannis.*

ECce his eſt, & modo & hic erat, & ſemper hic eſt, & numquam recedis; opus eſt ut non deſeras, & non deſcreris; noli cadere, & non tibi accidet; ſi tu feceris caſum, ille tibi facit occaſum; ſi autem tu ſtas, præſens eſt tibi.

RESPONSIO.

SEnſus eſt, opus eſt ut non deſeras per iniquitatem, & non deſcreris ab eo ſecundum præſentiam qua vivificat animam piam. Nam ipſe eſt vita & lumen animæ: hæc autem deſertio peccatum ſubſequitur, verum quod ſit alia quædam deſertio præcedens peccatum, qua licet Deus non auferat vires quas dedit, non tamen eas auget, nec novas addit in tentatione ut ei reſiſtatur; ita clare docet S. Auguſtinus

guſtinus (1), ut de hoc dubitare fas non ſit. Hæc ſunt ejus verba : ‘ In illa tentatione qua quiſque ‘ decipitur & ſeducitur, neminem tentat Deus, ſed ‘ plane judicio ſuo alto & occulto quoſdam deſerit; ‘ cum ille deſeruerit, invenit quid faciat tentator; ‘ non enim invenit adverſus te luctatorem, ſed continuo illi ſe exhibet poſſeſſorem ſi deſerat Deus; ‘ ne deſerat ergo nos, ideo dicimus, Ne nos inferas in tentationem.

SCRIPTUM ADVERSARIORUM.

[XLVIII. Teſtimonium.]

Cap. 5 de gratia & lib. arbitrio.

SI quæſieritis Deum, invenietis; ſi autem dereliqueritis eum, derelinquet vos; manifeſtat quidem liberum voluntatis arbitrium.

RESPONSIO.

VIx adduci poſſumus ut credamus, adverſarios, qui iſta nobis objiciunt, librum legiſſe de gratia & libero arbitrio unde deſumpta ſunt, cum totum illud caput ab Auguſtino conſcriptum ſit, ut hanc & ſimiles Pelagianorum objectiones refelleret, oſtenderetque, quod ſæpe jam diximus, promiſſa Dei conditionata nihil officere prorſus neceſſitati gratiæ victricis efficacis & ſingularis. ‘ Talia, ‘ *inquit*, de Scripturis colligunt Pelagiani, Con‘ vertimini ad me, & convertar ad vos; ut ſecun‘ dum meritum converſionis noſtræ detur gratia ejus, in qua ad nos & ipſe convertitur, nec attendunt ‘ qui hoc ſentiunt, quia niſi donum Dei eſſet etiam ‘ ipſa ad Deum noſtra converſio, non ei diceretur: ‘ Deus virtutum converte nos, & Deus tu conver‘ tens vivificabis nos; Et converte nos Deus ſani‘ tatum noſtrarum, & ejuſmodi alia quæ commemorare longum eſt: Nam & venire ad Chriſtum ‘ quid eſt aliud niſi ad eum credendo converti? & ‘ tamen ait, Nemo poteſt venire ad me, niſi datum fuerit ei a Patre meo. Item quod ſcriptum ‘ eſt in lib. 2 Paralipomen. Dominus vobiſcum ‘ cum vos eſtis cum eo; & Si quæſieritis eum, in‘ venietis; ſi autem dereliqueritis eum, derelin‘ quet vos. Sed illi qui dicunt gratiam Dei ſecun‘ dum merita noſtra dari, iſta teſtimonia ſic accipi‘ unt ut dicant meritum noſtrum in eo eſſe quod ſu‘ mus cum Deo, ejus autem gratiam ſecundum hoc ‘ meritum dari ut ſit & ipſe nobiſcum. Item meri‘ tum noſtrum in eo eſſe quod quærimus eum, & ‘ ſecundum hoc meritum dari ejus gratiam ut inve‘ niamus eum. Et in lib. 1, quod dictum eſt. Et ‘ tu Salomon, fili mi, cognoſce Deum, ſervi ei in ‘ corde perfecto & anima volente. Si quæſieris e‘ um, invenietur tibi; & ſi dimiſeris eum, repel‘ let te in perpetuum, declarat voluntatis arbitrium. Jam igitur ex teſtimonio S. Auguſtini patet, Pelagianos, ut probarent gratiam Dei ſecundum merita noſtra dari, hæc teſtimonia illi objeciſſe: *Convertimini ad me & ego convertar ad vos.* Et illud: *Dominus vobiſcum, cum vos eſtis cum eo. Si quæſieris Dominum corde perfecto & anima volente, invenietur tibi.* Et quid ad hæc reſpondebat S. Auguſtinus? Reſpondebat noſtrum converſionem ad Deum, propter quam Deus convertitur ad nos, donum eſſe gratiæ ſingularis & efficacis, nempe illius gratiæ quæ his verbis exprimitur: *Deus virtutum converte nos, & Nemo poteſt venire ad me, niſi fuerit ei datum a Patre meo.* Quo autem modo dicitur, ut docet Auguſtinus, *Si converteris ad Deum, Deus convertetur ad te*, eodem plane dicitur, *Si quæſieris Dominum, invenies eum.* Sicut ergo converti ad Deum ut convertatur ad nos, ita quærere Deum ut inveniatur a nobis, donum eſt gratiæ ſingularis & efficacis.

Denique ex eo quod dixit Auguſtinus demonſtrari liberum arbitrium ex Scripturæ teſtimonio, *Si quæſieris Deum, invenies eum*, quid inde colligunt adverſarii? & ad quid probandum hæc verba proferunt? Voluntne his verbis Scripturæ ſecundum Auguſtinum demonſtrari, eſſe in omnibus hominibus liberum arbitrium inſtructum gratia ſufficiente, qua poſſint quærere Deum, ut Deus inveniatur ab eis, an non volunt? ſi volunt, ergo per gratiam ſufficientem ſine efficaci poſſunt omnes homines quærere Deum in corde perfecto & anima volente? Quo nihil Chriſtianæ gratiæ infenſius dici poteſt; & cum hoc adſcribunt Auguſtino, quid magis falſum etiam in illorum ſententia? fatentur enim Auguſtinum defendiſſe contra Pelagianos gratiam efficacem. Si non volunt, ut quid proferunt illud teſtimonium pro gratia ſufficiente? Ut igitur objectioni reſpondeatur, dicimus quod cum Pelagiani uterentur his teſtimoniis Scripturæ, ut probarent eſſe liberum arbitrium in homine per naturam quo poſſit ad Deum converti, eumque toto corde ſuo quærere, fatebatur Auguſtinus hæc teſtimonia demonſtrare hoc liberum arbitrium eſſe in homine per naturam, nec amiſſum eſſe per culpam, ſed ſimul etiam contendebat contra illos, hoc liberum arbitrium non eſſe ſufficiens ad quærendum Deum, niſi ſanetur per gratiam.

Itaque non dicit S. Auguſtinus his teſtimoniis Scripturæ, *ſi quæſieris Dominum corde perfecto, invenies eum*, demonſtrari eſſe in homine liberum arbitrium inſtructum per gratiam, ſed tantummodo eſſe in omni homine per naturam, quod ad nihil valet niſi adjutum & ſanatum per gratiam.

SCRIPTUM ADVERSARIORUM.

[XLIX. Teſtimonium.]

Sermone 9 inter eos qui a Sirmondo editi ſunt.

HAbe ergo ſpem & gloriam, non in te, ſed in præcedente & ſubſequente miſericordia Dei. Vide autem quo te perducit ſi non deſemeris deducentem? ad domum Dei te ducit, non ut hoſpitem ad tempus ut migres ex ea, ſed ut habitatorem, ut permaneas in ea, &c.

EX his deducitur, Deum, quantum in ſe eſt, unumquemque in obſervatione præceptorum, cum eorum obſervandorum obligatio imminet, ſufficienter adjuvare, nec ulli deeſſe niſi qui voluerit. Quin etiam ex prædictis tertium illud deducitur, nempe fidelibus, multo magis juſtis qui tenacius adhærent, nunquam gratiam omnem denegari ad obſervationem præceptorum. Id autem pluribus locis.

RESPON-

(1) *Serm. 9. de divꝛſis.*

Responsio.

S. Augustinus dicit debere hominem ponere totam spem, fortitudinem & gloriam suam, non in se, id est, in suis viribus, sed constituere in misericordia Dei præcedente & subsequente, id est, quæ præcedit peccatorem ut justum faciat, & subsequitur justum ut justus permaneat.

Inferunt adversarii Deum quantum in se est, unumquemque in observatione præceptorum, cum eorum observandorum obligatio imminet, sufficienter adjuvare, nec ulli deesse, nisi qui voluerit. *Si non deserueris Deum deducentem, ad domum Dei te ducet, id est, ad regnum Dei, ut inhabites in illo in perpetuum.* Hæc enim verba sibi proposuerat explicanda: *Et misericordia tua subsequetur me omnibus diebus vitæ meæ, ut inhabitem in domo Domini omnibus diebus vitæ meæ.* Ubi his verbis vel minimum verbum aut vestigium gratiæ communis & sufficientis? Quid enim aliud illa verba: *Si non deserueris Deum per peccatum, ducet te in regnum suum*, quam illa significant; *si servaveris mandata, vitam habetis*: aut illa: *Si perseveraveris usque ad finem, salvus eris*? Et hinc licebitne inferre: Ergo omnes homines, etiam impii & infideles, habent sufficiens auxilium quo possint implere mandata, & in eis perseverare? Quæ consequentia? Addunt adversarii: *Quin etiam ex prædictis tertium illud deducitur, nempe fidelibus, multo magis justis qui tenacius adhærent, nunquam gratiam omnem denegari ad observationem præceptorum.* Ita sane, hæc consequentia deducitur ab adversariis, sed contendimus a nemine nisi falso & pertinaciter deduci posse.

II. Non dicimus omnem gratiam denegari fidelibus & justis, cum nonnisi per gratiam justi sint & fideles; sed dicimus cum Augustino hanc potentiam quam dedit Deus fidelibus filios Dei fieri, infirmam esse & imparem tot & tantis tentationibus sustinendis, nisi eam Deus protegat indies & augeat, quod in quibusdam facit per misericordiam, in quibusdam non facit per judicium, & licet nulli justo aut fideli vires, quas illi dedit, non auferat nisi ob peccatum, non tamen semper novas & majores tribuit, sine quibus multæ tentationes superari non possunt.

III. Fatemur gratiam non denegari justis & fidelibus ad observationem præceptorum, & ut loquamur cum Augustino loco ab adversariis citato, misericordiam Dei omnes fideles subsequi. Verum ea conditione, ad quam illos ibidem hortatur Augustinus, ut caveant jactantiam, ut per superbiam non deserant comitantem, ut apprehendant virgam disciplinæ, & in baculo misericordiæ fidenter incumbant, ut correptionem Domini patienter ferant secundum illud Psalmi: *Virga tua & baculus tuus ipsa me consolata sunt.* Verum quis ista potest, nisi gratia singulari & efficaci adjutus?

SCRIPTUM ADVERSARIORUM.

[L. Testimonium]

In Psalm 7.

'Duo sunt officia medicinæ; unum quo sanatur 'infirmitas, alterum quo sanitas custoditur... 'Juxta illud ibi dicitur (Psalm 6,) Salvum me 'fac propter misericordiam tuam. Juxta illud hic 'dicitur: Judica me, Domine, secundum justitiam 'meam; ibi enim ut a malo evadit, remedium: hic 'autem, ne in morbum recidat, tuitionem petit. 'Juxta illud dicitur, Salvum me fac, Domine, se'cundum misericordiam tuam; Juxta hoc dicitur, 'Justum auxilium a Domino, qui salvos facit re'ctos corde; & illa enim & ista salvos facit, sed 'illa ex ægritudine ad salutem transfert, hæc in ipsa 'salute conservat: Itaque ibi misericors auxilium 'est, quia nullum habet meritum peccator qui ad'huc justificari desiderat, credens in eum qui ju'stificat impium: hic autem justum auxilium est, 'quod jam justo tribuitur: Dicat ergo ibi peccator, 'qui dixit infirmus, Salvum me fac, Domine, prop'ter misericordiam tuam; & dicat hic justus, qui 'dixit, Si reddidi retribuentibus mihi mala, justum 'auxilium meum a Domino qui salvos facit rectos 'corde; si enim medicinam adhibet qua sanemur 'infirmi, quanto magis eam qua custodiamur sani? 'Quoniam si, cum adhuc peccatores essemus, Chri'stus pro nobis mortuus est, Rom. 5, quanto ma'gis nunc justificati salvi erimus ab ira per ipsum?

Responsio.

Justus, de quo hic ait S. Augustinus loquitur, ille est, qui vocatus & justificatus est secundum propositum, quia talis est vere filius promissionis, ut loquitur S. Augustinus cap. 9 de cor. & grat. *Filius in illa prædestinatione qua datus est Christo ut non pereat in æternum, sed habeat vitam æternam.* Quoniam ergo vere filius promissionis est & hæres per Deum; ille est qui vere dicere potest, *Justum adjutorium meum a Domino*; ille est cui post regenerationem suam, quodammodo debetur adiutorium perseverentiæ, habita ratione meritorum & mortis Christi; ad hoc enim datus est Christo a Patre, & Christus animam suam pro illo posuit, ut ei & perseverantia donetur, ut omnia ipsi cooperentur in bonum, & non pereat in æternum, sed habeat vitam æternam, ut late probat S. Augustinus ibidem.

At vero non ita est de illo justo, qui quoniam victurus est impie, & in eadem impietate moriturus, non est hæres secundum præscientiam Dei, nec proinde filius *in memoriali Patris æterni, inconcussa stabilitate conscriptus*: Est quidem Dei filius, sicut est justus propter susceptam temporaliter gratiam, ut loquitur Augustinus, sed non proprer præscientiam & prædestinationem Dei, de quo proinde intelligi debet illud Joannis: *Ex nobis exierunt, sed non erant ex nobis: Nam si fuissent ex nobis, permansissent utique nobiscum.* Quibus verbis quid aliud dicit Joannes, nisi *Non erant filii etiam*

quando

quando erant in professione & nomine filiorum, non quia justitiam simulaverunt, sed quia in ea non permanserunt. Huic autem justo non debetur adjutorium, & licet Christus pro illo mortuus sit pluribus ac veris modis, non tamen ut morte sua perseverantiam in justitia, ac vitam æternam illi efficaciter promereretur. Quia vero Sanctus Augustinus in suis enarrationibus super Psalmos sermonem habebat ad populum, eique moris erat frequenter fideles omnes ut justos, & ut electos, & prædestinatos alloqui: hinc fit ut de omnibus indifferenter hæc verba Davidis intelligat: *Justum adjutorium meum a Domino.* Quod autem S. Augustinus cum omnibus fidelibus agat velut cum electis, eisque omnia electorum adscribat privilegia, dubitare nemo poterit qui legerit caput 9 de cor. & grat. Ubi inter cætera hæc ait: *Appellamus ergo eos & electos Christi Discipulos, & Dei filios, quia sic appellandi sunt, quos regeneratos pie vivere credimus: sed tunc vere sunt quod appellantur, si manserint in eo propter quod sic appellantur.*

Sed demus adversariis hunc locum Sancti Augustini quem nobis objiciunt, de quibuscumque justis, sive electis, sive reprobis intelligendum esse. Quid inde propterea concludent pro sua sententia? cum ibidem dicat S. Augustinus hoc adjutorium justo semper esse a Deo petendum, *Nam*, inquit, *infirmus orat ut liberetur, sanus orat ne corrumpatur.* Nonne ergo inde sequitur hoc adjutorium ideo dici justum, non quia omni justo semper datur, sed quia ex quadam justitia justo debetur oranti & petenti, & tantum petenti quantum & quomodo res tanta petenda est, id est, pie, ardenter, & perseveranter, ut supra ex eodem Augustino ostendimus lib. 2 de peccat. meritis.

SCRIPTUM ADVERSARIORUM.

[LI. Testimonium.]

In Psalmum 48.

Si ergo iniquitas calcanei circumdabit nos, ut quid timemus, cum conversi ad Christum habeamus in potestate ut non faciamus iniquitatem?

RESPONSIO.

Hæc eadem objectio jam facta & refutata est.

SCRIPTUM ADVERSARIORUM.

[LII. Testimonium.]

In Psalm 53.

Omnes Sancti adjuvantur a Deo, sed intus ubi nemo videt: quomodo enim pœna impiorum conscientia, sic magnum gaudium piorum ipsa conscientia.

RESPONSIO.

Loquitur S. Augustinus de adjutorio consolationis ex bona conscientia, quo Deus adjuvat Sanctos, ne doleant ex prosperitate impiorum, dando jucunditatem in cor eorum de bonis operibus, juxta illud Davidis, *Dedisti jucunditatem in corde meo.* Hic sensus patet ex contextu. Quis autem negat hanc consolationem Spiritus Sancti & lætitiam bonæ conscientiæ dari Sanctis a Deo consolante: sed unde ista bona conscientia? nisi ex charitate, de qua dicit Apostolus: *Charitas de corde puro & conscientia bona & fide non ficta*; & charitas unde? nisi a Deo, juxta illud Joannis, *Charitas ex Deo est*; non ex libero arbitrio quod est in nobis, ut toties ait S. Augustinus, *Sed per Spiritum Sanctum qui datus est nobis.*

SCRIPTUM ADVERSARIORUM.

[LIII. Testimonium.]

In Psalm 66.

Canta in via, noli timere judicem, antequam esses fidelis timebas, sed invenisti Salvatorem; Impium te quæsivit ut redimeret, redemptum deseret ut perdat?

RESPONSIO.

Resp. Primo, Hic deprehenditur iterum mala adversariorum fides, quod suppresserint verba immediate præcedentia, quæ sensum S. Augustini omnino aperiunt. Ait enim S. Augustinus in hæc verba, 'ET GENTES IN TERRA DIRIGIS: 'Directæ autem gentes, ambulantes in fide, exultan-'tes in illo, facientes opera bona, & si qua forte, 'quoniam per mare navigant, intrat aqua per mi-'nutissimas cavernas, per rimulas ad sentinam ex-'hauriendo eam per opera bona, ne plus intrando 'cumulum faciat, & navem deprimat exhauriendo, 'quotidie jejunando, operando, eleemosynas faci-'endo, dicendo puro corde, Dimitte nobis debita 'nostra, sicut & nos dimittimus debitoribus nostris, 'dicendo ista, ambula securus, & exulta in via, canta 'in via, noli timere judicem.

Secundo, hæc via, ut ait S. Augustinus eodem Psalmo paulo supra, *Christus est*; *quanto securius cantas in Christo, non habet via ista latronem*, &c. *Ipsa cantatio confessio est*; *confessio peccatorum tuorum, & virtutis Dei, tuam iniquitatem confitere, te accusa, illum glorifica, te reprehende, illum landa, ut & ipse veniens inveniat te punitorem, & exhibeat se tibi Salvatorem tuum.* Vides quod ibi S. Augustinus loquitur de Christo Salvatore in die judicii.

Tertio, Cum dicit S. Augustinus, *Noli timere judicem*, loquitur pro altera vita, non pro ista: nam superius dixerat: *Gaudeat judicandus qui timuit judicaturum*; & sensus est: Noli timere, ne judex tuus, cum venerit judicaturus, fallatur, ne corrumpatur sicut homo mortalis, quia judicat populos in æquitate. Audiatur, si placet, ipse S. Augustinus: 'Ille, cum venerit, populos in æquitate judicabit, 'quid ibi valebit calliditas accusatoris ubi est testis 'conscientia? ubi tu eris & causa tua? ubi Judex non 'quærit testem? advocatum misit tibi, propter il-'lum & per illum confitere, age causam tuam, & de-'fensor est pœnitentis, & peritor veniæ confiten-'tis, & judex innocentis: vere timere poteris cau-'sam tuam ubi advocatus tuus erit judex tuus. Læten-'tur ergo & exultent gentes, quoniam judicas popu-'los in æquitate, sed timere poterunt ne male ju-'dicentur?

‘dicentur ? dent ſe corrigendos, ei qui videt judi-
‘candos ; hic corrigantur, & non timeant cum
‘judicantur.

Quibus ita deductis, nonne luce clarius eſt hanc eſſe mentem S. Auguſtini in hac oratione ad fidelem & juſtum, ſi ambulas in via, id eſt, in Chriſto, ſi exultas in illo, facies opera bona, ſi ſollicitus es quotidie ſentinam exhaurire, id eſt, levia peccata quæ irrepunt redimere jejunando, orando, eleemoſynam dando, noli timere de tuo Judice ac-ſi corrumpi poſſet aut falli, imo gaude & exulta quia reperies Judicem qui judicabit populos in æquitate, qui tunc Salvator tuus erit, quia tui ipſius tuiſti punitor. Nam ſi, cum eſſes impius, quæſivit te ut redimiret, redemptum non deſeret ut perdat, id eſt, non te deſeret aut tradet adverſario tuo & accuſatori ut pereas. Quid enim ibi valebit callidita accuſatoris ?

Verum ex his verbis colligere, Homini juſto quamdiu degit in corpore mortis hujus, non eſſe quod timeat ne deſeratur a Deo & inferatur in tentationem, quis hoc ferat ? quæ Catholicorum aures id ſine zelo & indignatione audire poſſunt ? & ubi illud Pauli, *Cum timore & tremore ſalutem veſtram operamini ? Deus enim eſt qui operatur in vobis velle & perficere pro bona voluntate.* Et illud D. Leonis Magni : *Et hæc eſt Sanctis cauſa metuendi atque tremendi, ne ipſis operibus pietatis elati, deſerantur ope gratiæ, & relinquantur in infirmitate naturæ.*

SCRIPTUM ADVERSARIORUM.

[LIV. Teſtimonium.]

In Pſalm 83.

TAnta dat & malis, & tibi nihil ſervat ? falſum eſt quod tibi promittit ? ſervat, ſecurus eſto, qui tui miſertus eſt cum eſſes impius, deſeret te cum factus es pius ? qui peccatori donavit mortem Filii ſui, quid ſervat ſalvo per mortem Filii ſui ? Tene debitorem quia credidiſti in promiſſorem. Dominus non privabit bonis ambulantes in innocentia.

RESPONSIO.

SEnſus eſt, non te deſeret ſine mercede quam promiſit. Cum enim peccent omnes qui peccant propter bona temporalia vel adipiſcenda vel retinenda, vult eos S. Auguſtinus ab hac iniquitate dehortari ſpe præſtantiorum bonorum quæ repromiſit Deus diligentibus ſe. Et quæ ſunt illa bona ? ‘ requies, immortalitas, æternitas, impaſſibilitas, ‘ ipſa ſunt bona quæ ſervat Deus fidelibus ſuis. Et paulo infra : *Tanta dat & malis, & tibi nihil ſervat ? falſum eſt quod tibi promiſit ? ſervat, ſecurus eſto ; qui miſertus tui cum eſſes impius, deſeret te cum factus es pius ? qui peccatori donavit mortem Filii ſui, quid ſervat ſalvato per mortem filii ſui ? tene debitorem, qui crediſti in promiſſorem.*

Quis poſt hæc verba dubitare poterit, S. Auguſtinum cum dicit Deum non deſertutum hominem qui factus eſt pius, loqui, non de deſertione auxilii ad perſeverandum in hac vita, ſed mercedis in altera ? I. Quia hæc verba ſibi proponit explicanda, *Non privabit bonis eos qui ambulant in innocentia.* Unde concludit : *Quod ſi Deus tanta dat bona malis, quanta ſervabit bonis ?* atqui verbum ſervare deſignat alteram vitam. II. Quia iſta bona, ſunt immortalitas, æternitas, &c. quæ ſunt bona alterius vitæ, non iſtius. III. Quia vult S. Auguſtinus hominem eſſe ſecurum quod Deus illum non deſeret, quia homo habet illum promiſſorem : atqui Deus promiſit bona æterna ambulantibus in innocentia, ſed nulli promiſit perſeverantiam uſque in finem. Ideoque ſecundum Concilium Tridentinum nemo ſibi hoc ſingulare donum certo debet polliceri, nec in hoc tentationis loco degere ſecurus : Et quidem ſi homo debet eſſe ſecurus ſe a Deo numquam deſerendum auxilio ſibi neceſſario ad perſeverandum in innocentia, cur igitur rogat Deum ut ab illo non deſeratur ? cur dicit cum Propheta, *Nome derelinquas uſquequaque*, id eſt, ut interpretatur Auguſtinus, ſi deréliquiſti, ut ſine adjutorio tuo infirmus appaream, noli uſquequaque, ne peream ?

Cur dicit cum eodem Propheta, Ne repellas me a mandatis tuis ? *Quid enim eſt a Deo repelli*, ait S. Auguſtinus, *niſi non adjuvari ? mandatis quippe ejus rectis & arduis humana non contemperatur infirmitas, niſi præveniens ejus adjuvet caritas. Quos autem non adjuvat, hos merito videtur repellere, tamquam flammea frenea prohibeantur ingredi ne manum extendant ad arborem vitæ ; quis eſt autem dignus ex quo peccatum intravit in mundum, & per peccatum mors, & ita in omnes homines mors pertranſit in quo omnes peccaverunt ? ſed indebita miſericordia ſanatur debita noſtra miſeria.*

Quam multa & præclara hic docentur ab Auguſtino !

I. Repelli homines a mandatis Dei cum non adjuvantur.

II. Quoſdam adjuvari, quoſdam non adjuvari.

III. Neminem etiam juſtum (nam juſtorum eſt iſta vox, *Ne repellas me a mandatis tuis*) dignum eſſe qui adjuvetur ex quo periit in Adam.

IV. Cum adjuvatur, per indebitam gratiam & miſericordiam adjuvari, & ei propter ea hanc gratiam & miſericordiam jugiter eſſe implorandam, dicendo cum Propheta, *Ne repellas me a mandatis tuis.* Quid autem ſtultius quam orare Deum ne faciat quod numquam facit nec ex juſtitia facere poſſet ?

Quod ergo anima Chriſtiana confidens promiſſis Dei ſecura ſit ſe numquam, ſi in innocentia ambulet, deſerendam a Deo, nec privandam bonis quæ Deus promiſit & ſervat iis qui ambulant in innocentia, nihil ſanctius, nihil Deo gratius ; quod vero ſecura ſit, ſe numquam a Deo deſerendam illo adjutorio ſine quo non poteſt ambulare in innocentia uſque in finem, abſit a cordibus Chriſtianis iſta præſumptio & ſecuritas damnata etiam in Concilio Tridentino, ſeſſ. 6. cap. 13. & can. 16. & 22.

SCRIPTUM ADVERSARIORUM.

[LV. Teſtimonium.]

In Pſalm 84.

QUam certa, quam firma promiſſione ſervat juſtis vitam ſuam, qui injuſtis donavit mortem ſuam !

RESPONSIO.

HÆc verbi non reperiuntur apud S. Augustinum in Psalmum prædictum, sed in Psalm. 85. Quod ibi dicit S. Augustin. nihil omnino ad propositum: loquitur enim de vita beata, quam servat justis in prædestinatione sua, & cujus pignus voluit esse vitam & sanguinem suum. Hæc sunt verba S. Augustini in Psalmo superiori: *Ille quippe Sponsus dans arras Sponsæ suæ sanguinem suum & spiritum suum, quo locupletavit nos interim in ista peregrinatione, adhuc tamen servat nobis divitias suas; unde enim tale pignus dedit? quid est quod servat?* Et post pauca: *Ibi ergo Propheta videbat futura, nobis jam vero facta in illius providentia & prædestinatione certissima.* Verum quid hæc ad gratiam sufficientem?

SCRIPTUM ADVERSARIORUM.

[LVI. Testimonium.]

In Psalmum 85.

QVi præter viam sunt, Christiani non sunt; aut Catholici nondum sunt, deducuntur ad viam: sed cum perducti fuerint ad viam, & Catholici in Christo facti fuerint, ab ipso deducuntur in ipsa via ne cadant: certe jam ambulant in via. Deduc me, Domine, in via tua; certe jam in via tua sum, deduc me ibi, & ambulabo in veritate tua: deducente te non errabo; si dimiseris, errabo. Ora ergo ut te non dimittat, sed usque in finem deducat, quomodo deducit semper monendo, semper dando tibi manum suam.

RESPONSIO.

I. FAlsitas est in citatione. Non enim dicit S. Augustinus, deducuntur, sed deducantur; aliud est autem dicere, cum homines Christiani facti sunt, deducuntur a Deo in via salutis: aliud dicere, deducantur; quia, ut subjungit Augustinus, nisi Deus deducat, ipsi cadunt.

II. Non continuate legendum, quomodo deducit semper monendo, semper dando tibi manum suam. Sed per interrogationem: quomodo deducit? cui respondet semper monendo, semper dando tibi manum suam. Non ergo vult S. Augustinus Deum quemlibet Christianum deducere, quia, ut colligitur ex ejus verbis, si semper deduceret omnem justum, nullus justus aberraret; dicit enim David, *Deduc me Domine in via tua, & ingrediar in veritate tua*; cum justus deducitur, semper ingreditur & ambulat, sed tantum docet S. Augustinus hoc modo Deum justos deducere, semper illis dando manum suam, quia si tantisper manum subtrahit & avertit faciem suam, non deducit sed dimittit. Quid ergo in his verbis pro sententia adversariorum, imo vero quid ipsis magis contrarium ab ipsis poterat proferri?

I. enim dicit Sanctus Augustinus, deducente te non errabo; ergo qui errant non deducuntur, & tamen volunt adversarii probare ex S. Augustino illos deduci.

II. Subjungit, Si dimiseris, errabo; unde concludit & oratione opus esse ut Deus non deserat. Igitur qui non orant, deseruntur: quod si ex eo quod S. Augustinus dicit Deum esse orandum ne dimittat sed deducat, inferant adversarii, ergo omnes habet gratiam orandi; idem est ac si diceretur, Perseverandum est usque in finem ut salvus fias, ergo omnes habent gratiam perseverandi; vel si diceretur, Credendum est in Christum, & agenda pœnitentia ut peccata remittantur, ergo omnes habent gratiam fidei & pœnitentiæ. Ecce validissima Molinistarum argumenta, ecce illorum obliquæ consequentiæ!

SCRIPTUM ADVERSARIORUM.

[LVII. Testimonium]

In Psalm 86.

FIlius Dei pro nobis mortuus est, securus esto; acceptarum te vitam ipsius, qui pignus habes mortem ipsius; pro quibus enim mortuus est Christus? nunquid pro justis? Paulum interroga: Etenim Christus pro impiis mortuus est; impius eras, & mortuus est pro te; justificatus es, & deseret te? qui justificavit impium, relinquet pium?

RESPONSIO.

I. NE minimum quidem verbum hujus Objectionis loco citato.

II. Quantum ad mortem Christi, quemadmodum dicebat olim S. Augustinus *, *Omnis qui Christi sanguine redemptus est, homo est; non tamen omnis qui homo est, etiam Christi sanguine redemptus est.* Ita dicimus quod omnis qui Christi sanguine redemptus est, primum impius est, non tamen omnis impius etiam sanguine Christi redemptus est; non enim mortuus est Christus pro omnibus impiis, eo scilicet sensu, ut absolute voluerit singulos mortis suæ participes fieri, & mortem suam illis applicari; neque enim omnibus infidelibus per ipsius mortem donatur gratia fidei, sicut nec singulis fidelibus vel justis donatur gratia perseverantiæ in fide vel justitia.

III. Quod spectat ad hæc verba quæ subjungit S. Augustinus: *Justificatus es, & deseret te?* loquitur de desertione mercedis, ita ut deserat justum sine mercede, nulla habita ratione bonorum operum ejus; qui sensus confirmatur ex præcedentibus verbis citatis: *Securus esto percepturum te vitam ipsius qui pignus habes mortem ipsius.*

IV. Si contendant adversarii & probare possint S. Augustinum loqui de desertione quantum ad vitam æternam, & media ad illam consequendam necessaria. Respondemus juxta ipsius mentem & principia, eum loqui de justificato pro cujus salute æterna Christus mortuus est; quamvis enim mortuus sit et etiam pro justis reprobis ad temporales quosdam divinæ gratiæ effectus, non tamen ad obtinendam pro eis perseverantiam in justitia & vitam æternam; alioquin, vel hanc gratiam & salutem sicut alii qui electi sunt, recepissent, vel oratio Christi pro illis fuisset inanis: quod impium est tantummodo cogitare.

Hanc autem explicationem libet confirmare ipsismet Sancti Augustini verbis lib. 22. de Civit.

* Lib. 1 *de adult. conjug. c.* 5.

cap.

cap. 24. *Quid dabit eis quos prædeſtinavit ad vitam, qui hæc dedit etiam eis quos prædeſtinavit ad mortem? qua bona in illa beata vita faciet eos ſumere, pro quibus in hac miſeria unigenitum Filium ſuum voluit uſque ad mortem tanta mala perferre? Unde Apoſtolus de ipſis in illud regnum prædeſtinatis loquens, Qui proprio, inquit, Filio non pepercit, ſed pro nobis omnibus tradidit eum, quomodo non etiam cum illo omnia nobis donabit? cum hæc promiſſio complebitur, quid erimus? quales erimus? quæ bona in illo regno accepturi ſumus? quandoquidem Chriſto moriente pro nobis tale jam pignus accepimus?* Ubi vides Sanctum Auguſtinum ita intelligere hæc verba de electis, ut tamen & ſeipſum & fideles omnes inter electos computet & recenſeat.

Sanctum Auguſtinum ſecutus celebris ille Scripturarum interpres magnus Estius in hæc eadem Pauli verba: *Qui proprio filio non pepercit, quomodo non etiam cum illo omnia nobis donabit? Colligit*, inquit, *Apoſtolus argumento a majori Deum certiſſime largiturum nobis, id eſt, electis, bona jam enumerata, gratia ſcilicet & gloriæ; qui enim Filio ſuo, quo nihil habet carius, non pepercit, ſed pro ſalute noſtra impendit, tradens eum pro nobis omnibus in mortem, certe nec cætera ad ea ad ſalutem neceſſaria, nec ipſam denique ſalutem eſt negaturus; hoc de electis interpretatur S. Auguſtinus lib. 22. de Civit. cap. 24. & alibi, quamquam id per ſe clarum eſt, ex eo maxime quod ſequitur, Quis accuſabit adverſus electos Dei?*

Et paulo ſupra in illa verba, *Si Deus pro nobis, quis contra nos? dicitur hoc in perſona electorum ſeu prædeſtinatorum, de quibus jam locutus fuerat, quorum in perſona etiam ſequentia dicuntur; quatenus ergo quiſque fidelium conſidere poteſt ac debet ſe eſſe e numero electorum, ea ratione ſententiam hanc cum iis quæ ſequuntur, poteſt ac debet ſibimet applicare.*

Vides, lector, quomodo hac ſolida hujus loci interpretatione pateat vanitas omnium argumentorum quæ adverſarii ex teſtimoniis Auguſtini deducunt, in quibus ille Sanctus Doctor animat fideles ad ſpem & fiduciam promiſſorum Dei, eoſque vult eſſe ſecuros de Dei protectione & charitate, cujus pignus mortem unigeniti filii ſui acceperunt.

SCRIPTUM ADVERSARIORUM.

[LVIII. Teſtimonium.]

In Pſalmum 87. in hunc verſum: Et ipſi expulſi ſunt de manu tua.

'ID eſt, cum ab eis factus ſum, ipſi expulſi ſunt de manu tua, ipſi adjutorio manus tuæ privati 'ſunt, qui me ſine adjutorio eſſe putaverunt: fo'derunt enim, ſicut dicit in alio Pſalmo, ante fa'ciem meam ſoveam, & inciderunt in eam; me'lius enim ſic intelligendum exiſtimo, quam ut id 'quod dictum eſt, & ipſi expulſi ſunt de manu tua, 'ad illos referatur dormientes in ſepulchro, quo'rum non meminit adhuc, ut reſurgant; de his ta'men dictum eſt Sapientiæ 3. Juſtorum animæ in 'manu Dei ſunt, hoc eſt, habitant in adjutorio 'Altiſſimi, & in protectione Dei cæli commoran'tur, Pſalm 90. *Ibi vide plura.*

RESPONSIO.

QUis non videat quantum adverſarii bonis probationibus indigeant ad ſuam ſententiam confirmandam, cum tam invalidas & nec ad rem pertinentes accumulent? quid enim in hoc toto Sancti Auguſtini Sermone pro gratia ſufficiente; vel omnibus vel fidelibus donata? ſiquidem

In prima parte hujus teſtimonii dicit Sanctus Auguſtinus Judæos repulſos fuiſſe a manu & adjutorio Dei, qui Chriſtum occidendo, eum ſine adjutorio Dei eſſe putaverunt. *Illi*, inquit, *expulſi ſunt de manu Dei, qui Dominum Jeſum Chriſtum de manu ejus expulſum eſſe crediderunt, quia eum inter iniquos & putatum occidere potuerunt.*

In altera parte, ubi citavit hunc Sapientiæ locum, *Juſtorum animæ in manu Dei ſunt, &c.* loquitur S. Auguſtinus, ſicut & Sapiens, de animabus Sanctorum qui cum pietate deceſſerunt, ita ut ſit ſenſus, Cum inter dormientes in ſepulchris ſint juſti quidam quorum licet nondum meminerit Deus ut reſurgant, de his tamen dictum eſt, *Juſtorum animæ in manu Dei ſunt, hoc eſt, habitant in adjutorio Altiſſimi, & in protectione Dei cæli commorantur.* Quomodo enim animæ Sanctorum non erant in manu Dei, ſi vel capillus de capite eorum non peribit?

SCRIPTUM ADVERSARIORUM.

[LIX. Teſtimonium.]

Libro de corr. & grat. cap. 7.

'QUoniam poteſt dici homini, in eo quod audieras & tenueras, perſeverares ſi velles; nullo 'modo autem dici poteſt, id quod non audieras cre'deres ſi velles:

NOTA, de juſto ſermonem eſſe, in cujus ar'bitrio eſſe dicitur, ut ſi velit perſeverare poſſit, 'quia nonniſi volenti Deumque deſerenti gratia de'negatur: Deus autem ex ſe gratiam ad perſeve'randum ad ſingulos actus ſemper dare paratus eſt; 'ideoque in eo non ſit par ratio juſti perſeverare 'volentis, cui Dei pro certo illi auxilium danti 'proxima ad ſingula præcepta, quæ ad perſeveran'dum occurrunt, poteſtas ineſt, cum homini infideli 'eadem proxima poteſtas non adſit ut Evangelio ſibi 'nondum prædicato aſſentiatur.

RESPONSIO.

I. SI quid probaret hic locus, probaret gratiam Chriſti libero juſti arbitrio ſubjectam eſſe ad perſeverandum ſeu in oratione, ſeu in operatione; atque ex nota & ratiocinatione Adverſariorum illud ſequitur.

II. Si locus non truncatus, ſed integer referretur, ſola illius lectione agnoſceretur, illum ſcopo adverſariorum nequaquam favere, neque ibi adſtrui gratiam perſeverandi juſtis omnibus ſemper dari pro nutu voluntatis eorum: Sic enim Sanctus Aug. loquitur: 'Si ab hac damnatione non ſe libera'bunt qui poterunt dicere, non ſe audiſſe Evangeli'um Chriſti, cum fides ex auditu ſit: quanto mi'nus ſe liberabunt qui dicturi ſunt, perſeverantiam

'non accepimus? Juſtior enim videtur excuſatio 'dicentium, Non accepimus audientiam, quam 'dicentium, Non accepimus perſeverantiam, quo-'niam poteſt dici: homo, in eo quod audieras &te-'nueras, in eo perſeverares ſi velles: nullo modo 'autem dici poteſt, id quod non audieras crederes 'ſi velles. Sed nullus vult perſeverare niſi in quo Deus per donum perſeverantiæ operatur iſtud velle: unde his verbis S. Auguſtinus tantum oſtendit, juſtiorem videri querelam dicentium, Non audivimus Evangelium, quam dicentium, Non accepimus perſeverantiam; licet enim vere hic perſeverare non poſſit, ſicut ille credere non poteſt, tamen quod hic non perſeverat, ex mala voluntate proficiſcitur, unde recte illi dicitur, perſeverares ſi velles, id eſt, niſi bonum quod tenueras, per malam tuam voluntatem relinqueres. Alteri autem dici non poteſt, crederes ſi velles, cum nullus, etiam ſi velit, credere poſſit ea de quibus nihil audivit. Hæc eſt hujus loci expoſitio.

Quod vero Sanctus ille Doctor nunquam ſenſerit, nec dixerit gratiam perſeverandi juſtis omnibus ſemper dari, qua pro nutu ſuæ voluntatis utantur ſeu poſſint uti vel non uti; tam certis argumentis ex hoc libro deſumptis demonſtrari poteſt, ut eum qui id vel in dubium revocaverit, hunc librum non legiſſe neceſſe ſit. Ex multis aliqua ſolum proponimus; hoc enim fuſius a nobis hic tractandum non eſt, cum jam ſatis teſtimonium objectum expoſuerimus; illudque nullo modo adverſariis favere oſtenderimus.

I. Itaque hoc probatur ex diſcrimine duplicis adjutorii, naturæ ſanæ & integræ, quod hoc libro cap. 11. ex profeſſo & plene exponitur, ſiquidem unum dat poſſe perſeverare ſi velis, nec efficit ut velis; aliud dat non ſolum poſſe perſeverare ſi velis, ſed etiam efficit ut velis. Gratia primi hominis eſt adjutorium ſine quo non fit: gratia vero ſecundi hominis ad ſingulos pietatis actus neceſſaria eſt adjutorium ſine quo non fit, & quo fit, quod indeclinabiliter, inſuperabiliter; invictiſſime voluntatem ad agendum agit. Cum ergo S. Auguſtinus dicit juſtum perſeveraturum eſſe ſi vellet, id non intelligit eo ſenſu, ut habeat gratiam ſibi relictam, qua ſi vult perſeverat, & qua non efficitur ut velit, quia tale adjutorium non eſſet hominis per peccatum infirmi, ſed integri; non eſſet gratia Chriſti Salvatoris, ſed Dei Creatoris.

II. S. Auguſtinus cap. 12. docet juſtum poſt naturam lapſam perſeverare non poſſe, niſi illi perſeverantia donetur, per quam nonniſi perſeverans eſt. *Nunc vero*, inquit, *Sanctis in Regnum Dei per gratiam prædeſtinatis non tantum tale adjutorium perſeverantiæ datur, ſed tale ut eis perſeverantia ipſa donetur, non ſolum ut ſine iſto dono perſeverantes eſſe non poſſint, verùm etiam ut per hoc donum nonniſi perſeverantes ſint.* Ex hoc quærimus an juſtis omnibus hæc perſeverandi gratia donetur? Reſponderi non poteſt affirmative, quia juſti omnes perſeverarent, ſiquidem hæc gratia talis eſt, ut juſti per illam nonniſi perſeverantes ſint. An ergo iſti quibus eadem gratia non datur, perſeverarent ſi vellent, adeo ut in eorum nutu ſit perſeverare? nec etiam hoc dici poteſt; alias hæc perſeverantiæ gratia ad perſeverandum neceſſaria non eſſet, quod S. Auguſtino repugnat, docenti hoc donum tale eſſe, ut ſine iſto perſeverantes eſſe non poſſint. Quare & eodem capite aſſerit gratiam ad perſeverandum neceſſariam talem eſſe, ut ſimul perſeverandi & poſſibilitatem & voluntatem donet. *Ut quoniam*, inquit, *non perſeverabunt niſi & poſſint & velint, perſeverandi eis poſſibilitas & voluntas divinæ gratiæ largitate donetur.* Ergo juſti qui non perſeverant, non acceperunt gratiam, nec qua pro nutu ſuo, ſeu ſi velint, perſeverent, nec qua perſeverare poſſint.

Denique ſi in voluntate juſtorum gratia ſibi relicta ac ſemper præſente pro nutu utentium perſeverare vel non perſeverare poſitum eſſet, nullum eſſet inſcrutabile judicium quod ex duobus juſtis unus perſeveraret, & alter non perſeveraret; ſed illud totum per velle & nolle facillime ſolveretur. Docet autem S. Auguſtinus toto iſto libro hoc eſſe penitus inſcrutabile. 'Hic ſi a me quæratur, *inquit cap.* '8. cur eis Deus perſeverantiam non dederit, quibus 'eam qua Chriſtiane viverent dilectionem dedit? 'me ignorare reſpondeo. Non enim arroganter, 'ſed agnoſcens modulum meum audio dicentem A-'poſtolum: O homo! tu quis es qui reſpondeas 'Deo? & altitudo divitiarum ſapientiæ & ſcientiæ 'Dei, quam inſcrutabilia ſunt judicia ejus, & inve-'ſtigabiles viæ ejus. *Et paulò infra:* Si ergo confi-'teris donum Dei eſſe perſeverare in bono uſque 'ad finem, cur hoc donum ille accipiat, ille non 'accipiat, puto quod mecum pariter neſcis, & am-'bo hic inſcrutabilia judicia Dei penetrare non poſ-'ſumus. Et libro de dono perſeverantiæ cap. 9. docet hoc judicium Dei magis eſſe inſcrutabile circa duos parvulos ac duos impios: *Ex duobus autem piis*, inquit, *cur huic donetur perſeverantia uſque in finem, illi autem non donetur, inſcrutabiliora ſunt judicia Dei.*

Ex his patet quam alienum ſit a S. Auguſtini ſententia in libro de corr. & grat. expreſſa, ut dicatur docuiſſe dari ſemper omnibus juſtis in juſtitia perſeverandi gratiam, qua pro ſuo nutu, ſeu ſi velint, utantur vel non utantur.

SCRIPTUM ADVERSARIORUM.

[LX. Teſtimonium.]

Serm. 21. de verbis Domini.

ET ideo unuſquiſque noſtrum, dum licet, & cum Dei adjutorio in poteſtate noſtra conſiſtit, (id eſt, toto vitæ tempore, ut patet ex ſerie ſermonis) *& peccata vitare, & quod bonum eſt, exercere contende.*

RESPONSIO.

ERror eſt in citatione (iſtud enim non legitur in ſermone citato,) Auguſtini tamen eſſe concedimus. Sed nihil aliud hoc teſtimonio ſignificatur, quam, dum in hac vita ſumus, ſemper nos per bona opera ſalvari poſſe, ut S. Proſper in reſponſione ad ſextam objectionem Vincentianam docet his verbis: *Hoc inter malos homines diſtat & dæmones, quod hominibus etiam valde malis ſupereſt, ſi Deus miſereatur, reconciliatio, dæmonibus autem nulla eſt in æternum ſervata converſio.*

CONCLUSIO.

CONCLUSIO.

EX his facile eſt intelligere quæ ſit habenda Moliniſtis fides: quid ſperari poſſit in rebus humanis ab hoc hominum genere, qui circa divinas artificio ludunt fallaci & ſophiſtico. *Interpretes falſi* (ut de veritatis inimicis dicebat olim Cyprianus) (1) *extrema ponunt, & ſuperiora præterèunt, partis memores, & partem ſubdole comprimentes.* Divi Auguſtini reprehenſores vana objiciunt, recta impugnant, prava defendunt. Neglectis atque contemptis Auguſtini libris integris, ubi rem, de qua agitur, data opera tractat, explanat, confirmat, inculcat, quaſdam ejus ſententias aut ad rem non pertinentes, aut dimidiatas, aut aliquando corruptas hinc inde colligunt, ut lectoribus credulis, aut ſolitæ ſuæ verſutiæ non aſſuetis fucum faciant. Ecce quibus artificiis relatorum ex Auguſtino teſtimoniorum interpolatores Doctorem probatiſſimum ſuas in partes invitum trahunt. Ecce quo candore genuinam ejus mentem exponunt, ſalutaremque doctrinam inquirunt. Ecce quibus viis pernicioſos de gratia generali Moliniſtica errores defendunt. *Locuti ſunt adverſum nos lingua doloſa,* (2) ſed ille nos ab eorum inſidiis liberabit, qui *apprehendit ſapientes in aſtutia eorum, & conſilium pravorum diſſipat.* (3) In oppugnandis Auguſtini Diſcipulis Moliniſtæ ita ſe gerunt, quaſi perſuaſum & exploratum habeant ſtaudibus & calumniis Catholicam fidem expugnari poſſe. Itane Molinæ diſcipuli exiſtimant *in omnibus hominibus intelligentiæ caligare obtutum, & a cunctis Eccleſiæ filiis ſpiritum ſcientiæ & pietatis abceſſiſſe, ut non erubeſcant ingerere ſe judiciis legentium tam inhoneſto mendacio?* (4) Verum hæc iniquæ fortaſſis ipſorum cauſæ tribuenda ſunt, miſerabiles iſtos conatus ab ingeniis non contemnendis extorſit dura neceſſitas. Hæc opprobria facere juſſit male ſuſceptum patrocinium falſitatis. *Erraverunt ab utero; locuti ſunt falſa.* (5) Itaque illos admonemus, ut ſi deinceps luciditſima & ſaluberrima ſcripta Sancti Auguſtini eo conſilio ſcrutari velint, ut magiſtrum optimum atque ſapientiſſimum ſuis adverſari Diſcipulis, imo ſibi ipſi contrarium eſſe, cum aliqua veri ſpecie jactitent, paululum ſaltem humanæ, ſi non Chriſtianæ ſinceritatis aſſumant, vel certe cordatis hominibus perſuadeant mendaciis indigere ac defendi poſſe veritatem. Alioqui dum heſterna Ludovici Molinæ commenta in antiquiſſimis & fundatiſſimis Auguſtini documentis quærunt, vano & pœnitendo labore ſeipſos fatigant, novitatem ſuam in ipſis viſceribus orthodoxæ vetuſtatis indagantes.

Quæ omnia Sanctæ Sedis correctioni ac judicio ſubjicimus.

Subſcriptum Romæ die Lunæ XIX. Maii anno M DC LIII.

Thus ſign'd with Paraphs.

Natalis de Lalane Doctor Facultatis Pariſienſis, Abbas B. Mariæ de Valle-creſcente.

Tuſſanus des Mares Presbyter Congregationis Oratorii Domini Jeſu.

Ludovicus de Saint-Amour in ſacra Facultate Pariſienſi Doctor ac Socius Sorbonicus.

Nicolaus Maneſſier in ſacra Facultate Pariſienſi Doctor ac Socius Sorbonicus.

Ludovicus Angran ejuſdem ſacræ Facultatis Pariſienſis Licentiatus ac Inſignis Eccleſiæ Trecenſis Canonicus.

(1) *Lib. de unitate Eccleſ.*
(2) *Pſalm* 108.
(3) *Job* 5.
(4) *S. Proſper cont. Collat. c.* 33.
(5) *Pſalm* 57.

Apologetical

Apologetical Memoires in behalf of the Rector, Deanes, Proctors, and Deputies of the Universſity of Paris.

[*Mention'd Part. 3. Chap. 9.*]

Againſt the Enterpriſe of certain Iriſh, for the moſt part Students in the Univerſity.

THough the Univerſity of *Paris* ought to prepare it ſelf to ſuffer continual perſecutions, ſo long as its Peace and Liberty are eye-ſores to its Enemies: nevertheleſs the quality of the perſons lately imploy'd to divide it, is a thing of ſufficient wonder; and 'twas ſcarce credible either, that a ſmall number of Iriſh, circumvented by ſtrange Artifices, could raiſe againſt it the Syndic of the Theological Faculty, or that ſo many Doctors could be brought to favour ſo temerarious an enterpriſe. But ſince it findes it ſelf in ſo deplorable a paſſe, as to be put to uphold its Authority againſt its own children, and to render an account of its proceedings, yet it hath this conſolation in its diſgraces, that if it ſpeaks for its non juſtification, 'tis before the Parliament of *Paris*, that is to ſay, before that *Auguſt* Tribunal which hath for many ages been the protector of its rights, liberties and privilidges; and it hath no reaſon to fear that the Court will account it as a crime, that had a zeal ſo full of moderation and prudence to repreſs an Innovation which it could not have ſuffer'd without conſpiring at the ſame time againſt the Churches diſcipline and the Kings Authority. The repreſentation of the matter of Fact without colours or artifices will be ſufficient to ſtop the mouths of its adverſaries; and being alwayes a cordial cheriſher and lover of peace, it had rather juſtify it ſelf before all the world by the innocent force of its reaſons, then ſay all that it might alledge againſt the violence of its moſt unjuſt adverſaries.

I.

A faithfull Narrative of all that paſs'd in reference to a Declaration of the Iriſh; and of the true motives which induc'd the Univerſity of Paris to ſtop their interpriſes by an exemplary Decree.

'TWas not credible that after the Archbiſhop of *Paris*, the moſt *Auguſt* Clergy of *France*, a Tembled at *Paris* a year before, and the famous Faculty of Divinity, forbore upon important reaſon to paſſe any judgment upon the queſtions concerning the matter of Grace, any ſhould have with extreme importunities ſollicited a Deciſion of certain Iriſh ſtudents in the Univerſity of *Paris*, as if the doctrine of the Church depended on their judgment, or as if this unjuſt appeal gave them a new juriſdiction.

Nevertheleſſe the Rector of the Univerſity of *Paris* heard the aſtoniſhing newes of ſuch a deſign. He was inform'd that theſe Iriſh, ſollicited by certain Eccleſiaſticks who are thought to be in ſome credit at Court, had conſulted in ſeveral aſſemblies held to that end by them, to make ſome doctrinal declaration concerning the controverted opinions about Grace; and this new project oblig'd him to uſe all precautions neceſſary to ſtop the progreſſe of it. For which end, having notice of an Aſſembly then held in the chamber of *Nicholas Poetus* an Iriſhman, Batchelor of Divinity and Profeſſor of Philoſophy in the Colledge of *Lyſieux*, and that they were upon the point to determine certain Queſtions of Grace; he caus'd one of the Beadles of the Univerſity to warn them on *Febr.* 3. to abſtain from ſuch kind of Conventicles, and not to preſume to pronounce any doctrinal judgement.

Their ſpeedy departure from the aboveſaid Batchelor's chamber ſeem'd to imply at firſt that the command was given to obedient perſons; but they who inveigled them into the buſineſſe determin'd to effect that with leſſe noiſe which did not ſucceed in thoſe aſſemblies; and they run from door to door to get the ſubſcriptions of particular perſons to three or foure copies of a Declaration which was preſented to them ready drawn, and which contain'd a judgment upon the five Propoſitions touching the matter of Grace.

Such urgent ſolicitations made to ſtrangers whom their domeſtical Afflictions reduc'd to many hardſhips, prevail'd with ſome of theſe Iriſh to hearken to thoſe promis'd them aſſiſtance onely upon this condition; and of twenty ſix who ſubſcrib'd, there was onely one Doctor of Divinity, two Batchelors and two Maſters of Arts, all the reſt having no rank nor degree in the Univerſity of *Paris*, and ſome of them having ſcarce ſtudied Philoſophy or Grammar.

The Rector being inform'd of this ſecret negotiation, could not, without betraying his Magiſtracy, but

but complain of this enterpriſe againſt his authority. He gave notice of it to the Deans of Faculties, and the Procurators of Nations, and the ordinary aſſembly held at his houſe on Saturday the fourth of *March*; he repreſented to them how important it was to hinder ſuch Conventicles from being held in the Colledges of the Univerſity, and to puniſh thoſe who contrary to his expreſſe prohibitions, and without having either authority or degree to paſſe any Judgment in matters of doctrine, were nevertheleſſe ſo bold as to pronounce upon Propoſitions which the Faculty of Divinity had Judg'd expedient not to meddle with, when the ſame were preſented to it in the aſſembly of the firſt of *July* to be examin'd; that the Archbiſhop of *Paris* and the whole Clergy of *France* aſſembled a year before in that capital City of the Kingdom, had likewiſe refus'd to define any thing upon that matter. He gave them further to underſtand that this Declaration contain'd things extremely prejudicial to the authority of the Univerſity of *Paris*, and notoriouſly injurious to the rights and priviledges of the Kingdome and *Gallicane* Church. Laſtly, he told them that of theſe Iriſh he had order'd four who were of the body of the Univerſity to appear before the Aſſembly, to ſpeak for themſelves in the buſineſs, and to produce all the Copies of the Declaration by them ſubſcrib'd.

The Deanes of Faculties and Procurators of Nations having agreed to hear the Iriſh before further proceeding, they were call'd into the Aſſembly, and after the reading of the Declaration to them, they all acknowledg'd that they had ſubſcrib'd the ſame apart, and without having examin'd it in common; that no copy of the three or four which they had ſign'd remain'd in their hand, but they had given one to M. *Vincent* General of the Prieſts of the Miſſion and Principal of the Colledge *des Bons-Enfans*; that they were ready to revoke their ſubſcriptions if the Univerſity commanded them; to which alſo they oblig'd themſelves under their hands.

At the ſame time the Rector produc'd a Petition which had been preſented to himſelf with the Deans of Faculties and Proctors of Nations by the Iriſh Divines of the Univerſity of *Paris*; who moſt humbly beſeecht them in the name of their whole nation, not to impute to all the body the fault and temerity of certain particular perſons, ſome of whom had been miſtaken and underſtood not the things which they ſubſcrib'd, and others had been ſeduced by the Adverſaries of the Univerſity to prevent the miſchief which ſome particulars were going to bring upon the whole nation, to keep the bond of fraternal charity from being broken, and that they might not be branded with ſo ſhamefull a blot to their reputation, as if they had all conſented to the fault of ſome, who had commited ſo ſtrange an attempt againſt the rights of the *Gallicane* Church and the whole Realm of *France*.

After the reading of this Petition divers Iriſh Divines were heard, ſome of whom declar'd that two Jeſuites had promis'd to give the Iriſh a houſe, if they would ſubſcribe the Declaration; and that they were alſo put in hopes that ſome other perſonage would make a Foundation in their favour, and that Benefices ſhould be given to the Subſcribers.

All theſe things being heard & deliberately conſider'd, the whole Aſſembly unanimouſly reſolv'd, That it belong'd not to any perſon to define any thing in matters of doctrine; and conſequently that ſmal number of Iriſh, who were onely private perſons, of no authority, and moſt of them of no note for learning, or any degree in the Univerſity of *Paris*, had committed an action of temerity and inſolence, in that after expreſſe prohibition given to them by the Rector, they took upon them to paſſe a doctrinal Judgment, and to decide Queſtions touching which neither the Faculty of Divinity, nor the Archbiſhop of *Paris*, nor the Clergy of *France*, would define any thing. That upon this account the Univerſity condemn'd, abrogated and nullifi'd the ſaid Declaration, Judging the ſame prejudicial to its Authority, contrary to the cuſtome, and rights of the Realm and *Gallicane* Church: and it alſo ordain'd that all the copies that could be found thereof in any place whatever, with the ſubſcriptions of thoſe Iriſh ſhould be brought to the Rector and cancell'd: That it depriv'd of all degree, right and priviledg of the Univerſity of *Paris*, thoſe members of it who had ſubſcrib'd the ſaid Declaration; that it debarr'd the reſt from ever receiving any degree, and expell'd them out of all its Colledges, if within 8 days next after the ſignification of this Decree, they did not under their hand revoke that firſt ſubſcription, and deliver their Declaration into the hands of the Regiſter of the Univerſity; after which time there ſhould not be any hope of pardon for ſuch as ſhould be convicted of contumacy: That it prohibited theſe Iriſh and all others in the Univerſity of *Paris* to attempt the like projects for the future, under pain of being depriv'd of all degrees, priviledges, rights and Colledges of the ſame Univerſite: That this Degree ſhould be forthwith ſignifi'd to all Principals of Colledges and to all others to whom it might appertain. And accordingly being ſign'd by *Quintaine* Scribe of the Univerſity, it was publiſh'd by the Grand Bedle of the *Nation* of *France*.

This ſo important Decree was afterwards confirmed in the General Aſſembly held at the *Mathurins March* 21. 'Tis true, M. *Hallier* Syndic of the Faculty of Divinity, was mighty hot in this aſſembly for the defence of ſo unjuſt a cauſe, being prepoſſeſs'd with intereſt and paſſion; but becauſe he boaſted that he ſpoke in the name of the Faculty who gave him no order, and it belong'd to the Dean, and not to him to be the Mouth of the Faculty in this caſe, as it was ever practis'd in theſe Aſſemblies, he was ſufficiently convicted of the novelty of his proceeding. Yet above fifty Doctors of the Faculty who were preſent could not prevail with this Syndic to let the Dean take the voices of the Doctors according to cuſtome. M. *Maſſeus* who was Dean in this Aſſembly was alſo deſir'd ſeveral times to gather their ſuffrages. But M. *Pereyret* and ſome others hinder'd him from doing it. *In fine*, M. *Hallier* having clamor'd much that none ſhould ſpeak, receiv'd no other ſatisfaction from his buſtle but the ſhame of having had abundance of witneſſes of his diſorder.

After this ſolemn confirmation, 'twas hop'd the Iriſh would betake themſelves to their duty; but being poſſeſs'd by other ſpirits then their own, they were

were counsell'd to appeal from this Decree to the Parliament, not that they hoped to find any protection to their disobedience there, but only to continue the trouble longer in the University, which is the only aim of those who make them the Instruments of their passion. Wherefore having presented their Petition to the Parliament, the Court retain'd the Cause by Arrest of *March* 24. which was signifi'd to the Rector on the 29th of the same moneth. But these Irish meaning to testifie that they had as little respect to the Parliament as to the University, took a very strange course, and addres's'd to the Faculty of Divinity, under pretext of imploring whose intervention, they demanded that it would please to judge of their difference touching the said Decree; as if the Faculty had been a Tribunal Superiour to the University and the Parliament, and as if it had right to judge of a Judgement of the whole University. M. *Nicholas Poerus* being chosen as the boldest with M. *Thomas Medus*, brought this Petition to the Faculty of Divinity assembled in *Sorbonne*, *April* 1. They also presented to it an Original of that Declaration which they had Sign'd, and another Act made by the Irish before a Notary, *March* 22. *viz.* after the Confirmation of the Decree made by the University in its General Assembly held at the *Mathurines*, *March* 21. Such as had any knowledge of what had pass'd, were surpris'd; when by the reading of this Act, they found that these private persons, instead of revoking their Declaration, confirm'd it by an Act directly contrary to what they had promis'd, and oblig'd themselves under their hands to do, in the Assembly of the fourth of *March*. And whereas the Declaration begins with a complaint against new Opinions, which it saith are publickly taught by some persons in this unhappy Age; M. *de Sainte-Beuve*, Doctor of *Sorbonne*, and Professor of Divinity, askt *Poerus* what were those new Opinions, and who were the Professors that taught them: But they who had inspir'd this Batchelor with the boldness to come upon the Stage, and kindle the flame of Division, hinder'd him from answering to the Question, and immediately got him away; amongst whom M. *Hallier* forgetting that he was Syndic, to remember only that he was M. *Hallier*, and betraying the honour of his Office for the interest of his person, was so far from seconding M. *de Sainte-Beuve's* Proposal, that he became of Counsel with *Poerus*, by an unworthy prevarication, suitable indeed to the shameful manner whereby he enter'd into the Syndical. He gave notice to this Batchelor to withdraw instantly, and said he should answer with advice, *respondebit ex consilio.*

The blindness of this Syndic could not but lead him to greater disorders. He propounded the affair to the Faculty, he mov'd to have it debated, he became the Advocate of the Irish, and the Defender of their Declaration; He undertakes to make it good in all its points, says they committed no fault in making such a private Declaration, & highly condemns the Universities Decree: And to circumvent the Assembly, he boldly imposes upon it, and affirms, that the said Decree was not confirm'd by any of the Faculties in the Assembly at the *Mathurines*; although M. *de Sainte-Beuve* being unable to endure such a notorious falshood, declar'd openly, that the Decree was confirm'd there, that he had a Transcript of it in his hand Sign'd by the Register of the University, which he offer'd to read to the Company. And by this artifice M. *Hallier*, notwithstanding the resistance of a great number of Doctors, brought the Conclusion to be, that the Faculty disapprov'd the Decree (1) and the consent which his Sub-Dean had given thereunto in the Assembly of the Rector, if he had given any; approv'd that which M. *Hallier* had done in the General Assembly at the *Mathurines*, and seconded the Appeal of the Irish: To which Conclusion about forty secular Doctors oppos'd themselves, declaring, that they adher'd to the Rector, and to the University, to make good its Decree against those Irish.

Certainly if this Doctor did not take pride in appearing a publick Enemy of the Priviledges of the Theological Faculty of the University of *Paris*, of the Rights and Safety of the Kingdome, of the Liberties of the Gallicane Church, and of all Ecclesiastical Discipline and Polity, he could not have been carried to such strange excesses, his Society would be in peace, and the tranquillity of the University would not be disturb'd by Domestick Divisions.

II.

The Weighty Reasons which engag'd sundry Doctors of the Faculty of Divinity not to relinquish the Vniversity.

THis affair is none of those which are decided by plurality of voices, for all forms have been violated in it; and upon this account many, and those the most ancient Doctors, viz. MM. *Hennequin, Chastelain, de Mince, Coppin, Drœux, Bachelier, Brousse, Bourgeois*, and above thirty other Seculars oppos'd so injust a Conclusion, and declar'd, that they stood for the whole University to make good its Decree against the Irish; in which they had none but just considerations, and most reasonable inducements.

I. This Decree was made according to all forms; all Rules of Law were observ'd in it; it was not made but by the advice of the Faculty of Divinity, being presented to the Assembly by M. *Hennequin*, Sub-Dean thereof, who first gave his suffrage and consent to it; and no body will accuse this Venerable Sub-Dean either of impudence or precipitation, but such as know not his integrity, wisdome and zeal for preserving the interests of the Faculty. His carriage in this affair is most justifiable, and it may be made appear, that he deserves the general approbation and thanks of the whole Faculty, as he receiv'd the same from all the Doctors, who with the greatest Justice defend the true interests of that

(1) *Improbavit prædictum Decretum diei 4. Martii: consensum quicque si quem præbuit in comitiis privatis apud amplis. D. Rectorem illi Decreto D. Prodecanus Theologiæ; quæ vero gesta sunt à D. Syndico die 21. Martii in Comitiis generalibus Mathurensium approbavit; & appellationi Hibernorum sese adjunxit, &c.*

Society:

Society: And laſtly, this Decree was confirm'd in the General Aſſembly held at the *Mathurines*, *March* 21. by the Deans of Superiour Faculties, and Proctors of Nations.

II. Were not the *Declaration* of the Iriſh altogether illegal, as it is; and were their proceedings as juſtifiable, as it is unjuſt and worthy of puniſhment, there would be no need of the Faculties ſiding with thoſe Iriſh. If it pretended to receive any injury in its rights, it might and ought rather to complain thereof to the Univerſity, and for want of ſatisfaction, to have recourſe to the Court. But it not only joyns with the Iriſh, and ſo becomes divided both in it ſelf (inaſmuch as ſo many *Doctors* oppoſe what it acteth) and from the whole Body of the Univerſity; but beſides, it paſſeth Judgement upon a Decree of the whole Univerſity, and diſapproves it; and this is that which renders its Concluſion perfectly null and abuſive, ſince it hath no Power nor Juriſdiction to diſallow the Judgement of the Univerſity: The Faculty of Divinity is but a Member and part, though the Prime and Nobleſt of all the whole Univerſity; 'tis inferiour thereunto, as a part is to its whole, it hath no right to judge of the Univerſities Judgement, nor to diſapprove what it doth; it can only oppoſe it ſelf thereunto, and appeal to the Parliament, or intervene in the Cauſe with Appellants; and it cannot ſay and pretend, that this Decree is not the Decree of the Univerſity, ſince having been made in all the forms, it was confirm'd in the General Aſſembly of the *Mathurines* before the Aſſembly of the Faculty: Nevertheleſs, in the mean time, the Faculty of Divinity parted and divided in it ſelf, pronounces that it diſapproves this Decree, *Improbat Decretum.*

III. It is certain, that when M. *Hallier* ſpoke in the General Aſſembly of the Mathurines in the name of the whole Faculty, without order from it ſo to do; when he took upon him to be the Spokesman of his Society, in preſence of the Deans to whom that right belong'd; and when he refus'd to put to the Queſtion what he had propos'd, and to let the ſuffrages be gather'd of the Doctors who were preſent in that Aſſembly, and compos'd the Body of the Theologal Faculty: 'Tis certain, I ſay, that in all this he acted againſt the Forms and Cuſtomes: And therefore how can the Faculty approve what he did in that Aſſembly contrary to the Rules of the Faculty? 'Tis not then the mind of the Faculty which fram'd this ſo illegal Concluſion: 'Tis manifeſt, that the *Doctors* who oppos'd it, are Defenders of the true Intereſts and Rights of their Society; add that if they are not the moſt numerous, yet they are the beſt and ſoundeſt part. 'Tis well ſeen, that M. *Hallier* could not get ſuch a Concluſion made, without canvaſing and intrigue. Four or five Doctors, who took upon them to overrule the Faculty, having counſell'd M. *Hallier* to attempt what he did in the Aſſembly of the Mathurines againſt all forms; and having authoris'd him themſelves, they got it approv'd by the plurality of voices, how injuſt and illegal ſoever it were; and whatever Remonſtrances were made by the Doctors, who in behalf of the Faculty oppos'd this pretended Concluſion. But how doth the Faculty approve that which M. *Hallier* did in the Aſſembly of the Mathurines, without knowing what he did? He ſaith, that not being allow'd to ſpeak in that Aſſembly, he made an Act before a Notary to oppoſe the Decree, which Act he ought to have produc'd and ſhew'd to the Faculty; and the Faculty by the reading thereof have known what he did: All which defects evidence, that more care was taken to bring that to paſs in the Faculty which had been unſucceſsfully attempted in the Aſſembly of the Univerſity, then to obſerve the Laws of the Faculty, and the Rules of Juſtice.

IV. Is it not further apparent, that M. *Hallier* the Syndic, and the *Doctors* who uphold him, violated in this Aſſembly all forms of right; and the moſt certain rules of Natural Equity? Is it credible that M. *Richard Nugent* was ſuffer'd to be a Judge in this affair? Yet he was preſent at the debate, gave his Opinion, and a long Conteſt there was about writing down and reckoning his ſuffrage: Is there any greater Evidence of a Conſpiracy, and any leſs juſt proceeding, then obſtinately to hold him a Judge in his own cauſe, who was a Witneſs to the debate which principally concern'd himſelf?

V. But there was no cauſe for the Faculties intervening in behalf of its own rights, ſince the ſame were no wiſe injur'd, neither in reſpect of the Decree, which contains nothing but a Regulation of Diſcipline againſt thoſe who uſurp'd a Doctrinal Judgement, nor in reſpect of the Doctor compris'd in the Decree, ſince the Univerſity hath right to judge as it did, and to decree a penalty againſt him which was only comminatory. And indeed this Doctor appear'd in the Aſſembly, was examin'd, and willingly ſubmitted himſelf under his own hand to the judgement of the Univerſity, and was not actually and by name excluded by that Decree from the rights of the Faculty. A ſecond Judgement ought to be pronounced againſt him, and all the reſt, to make them really underſtand the penalties ſpecifi'd in this Decree; which indeed is rather an exemplary and neceſſary Regulation for the keeping up of diſcipline and the Authority Royal, then a puniſhing of thoſe that tranſgreſſed it, ſince no body in effect incurr'd any penalty by this Decree, and all might have ſcap'd only with acknowledging their fault, and ſubmitting themſelves, as they publickly promis'd, to what the Univerſity ſhould pleaſe to ordain. But ſuppoſing it had been expedient, for the avoiding of Conſequences, to intereſt the whole Faculty of Divinity upon that Doctors account; was this a ſufficient cauſe for the Faculty to judge of the Decree, and intervene in the affair of the Iriſh againſt the Univerſity?

VI. Had there been reaſon to oppoſe this Decree, it ought to have been done in the General Aſſembly of the Univerſity at the *Mathurines*; but ſince no oppoſition was made there, either from the Faculty or any Doctor, how is it fitting to ſtir again an affair already judg'd and publickly paſs'd by Authentick Confirmation? M. *Hallier* demanded to ſpeak in the Aſſembly of the Mathurines, and was interrupted for the reaſons above-mention'd; but neither he, nor any other Doctor, publickly oppos'd the Confirmation of this Decree: M. *Hallier* proteſted only that he was hinder'd from ſpeaking, but no body heard him ſay, that he oppos'd himſelf to the Confirmation of the Decree: Nor can it be ſhew'd that he makes any mention of his

opposition in the act of the Confirmation of the Decree. 'Tis well known, that when one makes an opposition and demands an Act of it, 'tis always the custome to grant it to him. He told the Faculty that he oppos'd it by an Act before Notaries: but this was not sufficient; he ought to have said publickly in the Assembly of the *Mathurines* that he oppos'd such confirmation. He was heard to say to Notaries, that he demanded of them an Act, for that he was hinder'd from speaking, but not that he oppos'd the confirmation of the Decree, or demanded an act of such opppoſition. And thus the Decree having been confirm'd without publick opposition, from the Faculty, Dean, Syndic, or any other particular Doctor, there was no longer any place for the Faculty to oppose the same afterwards. But had M. *Hallier* the Syndic in that assembly oppos'd the confirmation of the Decree, he ought to have taken the suffrages of the Doctors then present, who represented the body of the Faculty, to declare the sentence of the Faculty. That was the place and time appointed to debate of this affair; and M. *Hallier's* obstructing of the debate shews that he apprehended the Faculties unfavorable design, and that it would have confirm'd the Decree, if it had had the liberty of opining in that Assembly. What violence was not us'd to keep M. *Messier* then Dean from speaking his advice publickly and intelligibly, and from taking those of the Doctors present, as he was requir'd to do? Things having pass'd thus at the *Mathurines*, either the Faculty then assembled ought to be acccounted to have confirm'd the Decree, or not opposing it in that place, it cannot oppose the same afterwards. But in brief, the Faculty of Divinity being but a part of the University, though it had oppos'd this Decree according to forme; yet the same had been confirm'd by the University, being so by the other Faculties and by the foure Nations.

VII. Lastly, the Doctors opposers are ready to make good to all the world the justice of the Decree it self, the injustice of the Declaration of the Irish in every thing that it contain'd. Whereas therefore they are perswaded here, and know that the university us'd its own right with extreme moderation and prudence, they cannot consent to this new faction which insensibly tends to the utter ruin of the University. This is what 'tis easy for the University to justifie, and to show that its Decree is most just and moderate, and that the Declaration of the Irish is most injust and temerarious.

III.

The Declaration of the Irish refuted in general, ad the rashnesse and dangerous consequence of this enterprise layd open, chiefly as to the discipline of the Church in matter of Doctrine.

NOw to comply with the obstinacy of our Adversaries, and consider this affair without respect to the Decree, and its confirmation, and as a thing not already decided; certainly 'tis hard to conceive what those protectors of the worst of causes can reply, when they are shown by most plain and convincing proofes, 1. That the Declaration is a very manifest enterprise of the Irish. 2. That it is unjust and temerarious in every of its parts, and wholly contrary to the liberties of the *Gallicane* Church, the rights of the Realm, and the safety of the sacred persons of our Kings. 3. That the Rector, Deanes and Proctors had right to vacate it, and punish those exemplarily who were convicted to have subscrib'd it. 4. That having resolv'd to make an example of them, they proceeded therein with so much prudence and moderation, that they cannot be accused either of excesse in their chastisment or of precipitation in their conduct.

To begin with the Declaration, 'tis no Hyperbole to say that it wounds the peace of the Church, and particularly that of the Faculty; that it is contrary to Ecclesiastical discipline and policy, and of very dangerous consequence in reference to matters of Doctrine; that it is contrary to the Arrests of the Court of Parlament, and injurious to the Faculty in reference to the Five Propositions, which it qualifies as suspected of heresie; that it violates the Arrests of the Court, destroyes the rights of *France*, ruins Royal and Soveraign Authority in what regards the power of Popes, whose temporal power it establishes ovet things; lastly, that it is against all kind of formes and equity.

As the University hath neither judg'd nor pretended to judge of the matter of doctrine; as it hath said nothing in its Decree concerning the truth or falsehood of the Five Propositions of Grace contain'd in the declaration of these Irish; so hath it not any design either of approving or disapproving the same Propositions, whether consider'd in themselves, or according to the several senses which they admit, But it looks upon them as Propositions, about which there is great contest between Catholick Doctors, and the Faculty thought fit not to pronounce, and of which there hath not been any Judgment of the Church, since they were first set on foot. And indeed were the Propositions really such as the Irish determin them, to wit suspected of error and heresie, yet their enterprise were intolerable and of very pernicious consequence to the Church, because they have made a new Declaration of the points of Doctrine in contest, and drawn an unreceiv'd and unheard-of Profession

feſſion of faith, without having any authority in the Church.

I. He muſt be ignorant of all the Ordinances of the Realm as well as of all the lawes of the Church, who doth not know that it pertaines not to any private perſon to make private conventicles, wherein to conſult about judging of doctrine, drawing declarations of faith, & to cauſe divers copies of the ſame to be ſubſcrib'd and put into the hands and diſpoſal of others. Yet thus the Iriſh began their enterpriſe. They aſſembled at the colledge of *Liſieux* in the chamber of M. *Nicholas Poerus*, and there reſolv'd upon ſubſcribing the Declaration. This matter of Fact is evident by the ſignification made to them in the Rector's name by the grand Bedle of the Nation of *France*. Now the attempt is the more worthy of puniſhment in that theſe ſtrangers ought to have had more ſenſe of the hoſpitality given them by *France*, then to do that amongſt us which is not permitted them in any place of the earth.

II. It is not lawfull for any private perſon to make any new declaration or profeſſion of Faith, nor to ſubſcribe it; otherwiſe, every one might take the ſame licence, and take uponthem to ſubſcribe ſuch as are contrary one to another. And ſo the Church would be divided by an infinite number of different profeſſions of Faith, and the particular perſons who made them without any Eccleſiaſtical Authority would wholly extinguiſh all the marks of the unity of Faith which makes all the Faithfull but one and the ſame Religious Body.

III. The ſame courſe might be practis'd in all ſort of matters, and when there is no publick allowance to write, or regularly examine, or appear as Divines before the Tribunals of the Church about points of Doctrine conteſted between Catholick Doctors, the weakeſt in knowledge but ſtrongeſt in intrigues and credit, might have recourſe to theſe negotiations of darkneſſe in order to promote their opinions, and by this means render themſelves abſolute Maſters and ſupreme Judges of Doctrine, by making others ſubſcribe the condemnation of what Tenets themſelves diſlike. They who hold a doctrine moſt complying and favorable to the genius of the world and humane intereſts, will take this courſe to authoriſe their ſentiments to enervate the vigor of Eccleſiaſtical diſcipline, and to corrupt the purity of manners in Chriſtianity. They likewiſe whoſe hearts are envenom'd againſt the temporal power of our Kings, and burn with continual deſire to ſubject their Crowns to the temporal power of the ſupreme Pontifs, will have recourſe to this artifice for the upholding of a doctrine which they cannot retract; & the antient ſentiments of the Univerſity and Faculty of Divinity ſhall be betray'd by the iniquity of this practice. The bare deſcription of this proceeding is ſufficient to diſplay the injuſtice and pernicious conſequence of it.

IV. 'Tis eaſy to verify that moſt part of thoſe who ſubſcrib'd are utterly ignorant in the matters whereof they judge. Of twenty ſeven, one and twenty have neither title nor degree in the Univerſity; and of theſe 21 there are 12 ſtudents in Divinity, and 7 ſtudents in Philoſophy; the five reſt are two Batchelors and two Maſters of Arts; who indeed have been examin'd for the Degree of Batchelor but never kept their Act; and there is but one ſingle Doctor of the Faculty of *Paris*, M. *Richard Nongent*. What Eccleſiaſtick, how ignorant ſoever, will not undertake to make the like Declarations in all matters of Doctrine, whether in reference to faith or manners, if this enterpriſe be ſuffer'd and not exemplarily puniſht in theſe Iriſh Scholers?

IV.

The Declaration of the Iriſh particularly examin'd, chiefly in what relates to the power of Kings.

I. WE may ſee by the bare reading of this Writing that 'tis a forme of Profeſſion of Faith and a doctrinal Declaration; and ſhould we go no further then the preface, theſe Iriſh might ſeem very conſiderable perſons and of great Authority in the Church. Do but conſider this magnificent beginning, *Cum nova dogmata in his calamitoſiſſimis temporibus a quibuſdam doceantur, prædicentur, typis mandentur, &c. Nos infra ſcripti hnic periculo mature pro Viribus occurrere proponentes, &c.* Could the H. See or the Archbiſhop of *Paris*, the Clergy of *France*, ſpeak with more authority if they were to make deciſions? and may it not be ſaid upon conſidering the ſtyle of theſe Iriſh, that every one of them is a Pope, or at leaſt a Biſhop? Certainly if the Faculty of *Paris* were oblig'd to give their judgment upon theſe matters, it would uſe other words, and not theſe expreſſions which denote power. Who then can endure that ſimple ſcholars ſhould uſe ſuch ſtrange language? And what is more ridiculous then the boldneſſe wherewith they ſay they will ſeaſonably remedy the miſchiefs which appear riſen in the Church by the diviſions concerning the matter of Grace? Do's it belong to ſtudents of Philoſophy and Divinity to judge and pronounce, that new doctrines are taught in the Univerſity of *Paris*? to judge of Profeſſors of Divinity who are their Maſters? and do they know what a new doctrine is?

II. What may we expect from a Preface which denotes ſo great knowledg and authority, and in what manner will theſe Iriſh pronounce? They pronounce as perſons that intended to make deciſions. *Firmiter ſtatuimus* (ſay they) *promittimuſque*; we ordain and promiſe. Who can ſuffer ſo manifeſt an inſolence of this ſmall number of private perſons; who having neither authority nor degree, forbear not to ſpeak like Oracles in matters of Divinity? Who can but diſapprove the temerity which leads them to make a common reſolution upon points of doctrine? In brief, who could have imagin'd that perſons of this conditions durſt have ſubſcrib'd the forme of a Profeſſion of faith wholly new and unheard of hitherto in the Church?

III. But what do theſe Iriſh promiſe in ſuch magnificent termes? *Promittimus* (ſay they) *nos ſemper adhæſuros omnibus Decretis ac Cenſuris ſummorum Pontificum.* To ſpeak truth, this promiſe is nothing elſe but a Threat to all *France*, and an act of hoſtility againſt the rights of the Crown. But let us not lay the blame upon theſe ſcholars,

who no doubt had not malignity enough to frame such a dangerous Conspiracy of their own heads. And since this is the stone of stumbling; let us not fear to say, that they who contriv'd this Declaration, had a direct design to wound the Rights of the Gallicane Church, to do an outrage to the Royal Power, to despise the Arrests of Parliament, and to trample upon the Censures of the University and Faculty of Divinity, especially the last which was made against the pernicious Doctrine of *Sanctarel*. For besides the general terms *omnibus Decretis*, they have explain'd themselves more fully, in this manner; *Insuper promittimus nunquam nos ex animi sententia privatim aut publice defensuros, &c. ullas Propositiones de errore aut hæresi suspectas*, AUT QUOMODOLIBET A QUOVIS SUMMO PONTIFICE DAMNATAS. Behold the poyson and the most dangerous artifice of so black a plot included in these last words! Is it possible to wound the Soveraign Authority of our Kings more openly, or more punctually denote the Bulls and Decrees of some Popes against their Sacred Power? These strangers are made to say, (that so, if possible, all Frenchmen might say the same) that they are contented to resolve and promise perpetual adherence to all Decrees and Censures of Popes: They add, they will never deliberately maintaine, either privately or publickly, any doctrine condemn'd by any Pope whatsoever, by any way or manner whatsoever, without particularizing the Bulls of Popes; for except particularly specifying the Bulls of Popes against Kings, 'tis impossible to use more expres words whereby to denote such as are prejudicial to our Kings, and contrary to the Liberties of *France*. And the Act in which these Irish are inveigled to declare themselves upon this point, is contriv'd in such sort, that it is no less contrary to the Royal Power then their first Declaration: For in this Act, which begins with *Insuper promittimus*, they say, that by Propositions condemn'd in what manner soever, and by what Pope soever, they did and do understand such Propositions as have been condemn'd by any Censure whatsoever. *Declaramus nos hic intellexisse & intelligere Propositiones quacunque censura sive nota hæreseos, sive erroris, sive falsitatis aut temeritatis damnatas nunquam docturos.* And thus their interpretation is rather a new Confirmation, then a disguizing of their design, or rather of the design of those who are the Authors and Instruments of this whole enterprise; nor do they declare themselves otherwise upon this point in the French Declaration made before Notaries. But should these second Declarations contain a favourable Interpretation, or even a formal revocation of what they had said in their first, were the Decree of the University ever the less just? Ought not that to be consider'd which they said in their first Declaration, against which the University made its Decree, which was also confirm'd in the General Assembly of the 21 of *March*, before this second Declaration was made upon the 22. In which regard, the Faculty ought not to have had any consideration of these second Declarations, and the same ought not to have been a pretext for it to joyn with the Irish against the University, and disapprove its Decree, supposing it had right and power to judge thereof.

Now if we consider the quality of this enterprise, we cannot but confess, that the Rector and the University had been culpable, if they had not repress'd it. Some Irish resiging in *France*, oblig'd by the publick hospitality of this Courteous Nation, and though Strangers, yet admitted to Study with perfect liberty, in the University of *Paris*, are so presumptuous, as to make Conventicles about points of doctrine and our Religion; They subscribe Declarations against the Authority of Kings, the Arrests of Parliament, the Censures of the University and the Faculty; They approve, ordain by a firm resolution and promise to maintain the Bull of *Boniface* the VIII. upon which *Sanctarel*, and all the *Sanctarellists*, both on this and the other side of the Mountains, chiefly found their pernicious doctrine of deposing Kings, disposing of their Kingdoms, and absolving their Subjects from their Oath of Allegiance; insomuch that one of them, *Suarez* the Jesuite, boldly alledges that Bull as his principal proof of his saying that this doctrine ought to be believ'd as an Article of Faith. These Irish, in general terms without exception, promise to maintain the Bull of *Julius* II. against *Lewis* XII. and *John d' Albret* King of *Navarre*, both Predecessors of our most Christian King *Lewis* XIV. King of *France* and *Navarre*; They engage themselves by Oath to defend that Bull, whereby the Kingdome of *Navarre* hath been usurp'd from its lawful Lord: They oblige themselves to receive that Bull, by which *Sixtus* V. depriv'd the late King *Henry* the Great (of glorious memory) of the Kingdome of *Navarre*, and declar'd the same King, and *Henry* Prince of *Conde*, and their Posterity, incapable of succeeding to the Realm of *France*, or to any other Principality or Dignity, and absolv'd all their Subjects and Vassals from the Oath of Fidelity, and all other duty. They determine and promise to adhere inviolably to the Bull *in Cœna Domini*, (1) by which the Appeals, us'd for so many Ages in this Realm, are expresly condemn'd, and all persons who interpose or favour them, and all Secular Judges who receive and take cognizance of them, are Excommunicated. Now what could the Rector do in this case, when complaints were made to him of this Declaration, and attested Copies thereof deliver'd to him by those who had seen the Original and the Subscriptions? Could he be (as he is) the Guardian of the Discipline of the University of *Paris*, and Head of that Renowned Body, and remain in silence, the meaneſt graduate and most careless of all men? Should not he ac-

(1) *Excommunicamus & Anathematizamus omnes & singulos Cancellarios & Vice-Cancellarios, & Consiliarios ordinarios & extraordinarios quorumcunque Regum & Principum, ac Præsidentes Cancellariorum, Consiliorum & Parlamentorum; nec non Procuratores generales eorundem, aliosque judices tam ordinarios quam delegatos: nec non Archiepiscopos, Episcopos, Abbates, Commendatarios, Vicarios & Officiales, qui per se vel alium seu alios Beneficiales, & decimarum, ac alias spirituales & spiritualibus annexas causas ab Auditoribus & Commissariis nostris aliisque Judicibus Ecclesiasticis avocant---- ac sese illarum cognitione tanquam judices interponunt, etiam sub pretextu violentiæ prohibenda. Ex Bulla in Cœna Domini.*

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quaint the Deans of Faculties, and Procurators of Nations therewith? But if after he hath done his duty therein, and the deed is evidenc'd by Confeſſion of the Complices, ſhall the Univerſity, which can no longer be ignorant of ſo dangerous an enterpriſe, neglect to repreſs it by the juſt ſeverity of its Decree? Shall it not take a courſe to nullifie ſuch a Declaration, and puniſh thoſe who ſubſcrib'd it, unleſs they revoke and renounce it? But if the Rector were capable of ſo ſoft and ſtupid patience, what would the Univerſity ſay? And if the Univerſity were ſo regardleſs of the Rights of the Crown, what would the King, what would the Parliament of *Paris* ſay?

IV. If we will go further, and ſearch into the ſecret of this affair, we ſhall ſee that none of all theſe words were inſerted without deſign: To which purpoſe, conſider but what perſons they are who have the chief hand in this intrigue. 'Tis plain on one ſide, that the Jeſuites were the promoters of it, and that the Declaration of the Iriſh was contriv'd by thoſe Fathers, who always retaining the poyſon of their evil Doctrine againſt Kings, ſpread the ſame in all places where they come; and on the other, 'tis as clear, that M. *Hallier* Syndic of the Faculty was in the plot of this Declaration, ſince he became the Defender of it, contrary to the duty of his place. And as this Doctor hath ſign'd in one of the Commentaries of *Corn. a Lapide* the Jeſuite, the doctrine of *Sanctarel*, a Jeſuite likewiſe; ſo he deſiſts not from thoſe pernicious Tenets, but favours them upon all occaſions in his Signing of Theſes. He hugs himſelf for the publick oppoſition and reproaches charg'd upon him by ſome Doctors of the Faculty, becauſe this renders him more conſiderable in the Court of *Rome*; and indeed he hath no other aim, both as Syndic, and as Doctor, then to diffuſe Sanctarelliſme, where he can inſinuate it handſomely. 'Tis left to the Parliaments wiſdome to judge, whether it be fit to ſuffer theſe Monopoliſts longer, and whether it be not expedient to inform againſt the Authors and Complices of this Declaration, that they may be puniſh'd, as thoſe deſerve, who make publick Conſpiracies againſt the Intereſts of the Crown.

V. *Firmiter Statuimus* (ſay theſe Iriſh) *promittimuſque nos ſemper adhæſuros omnibus Decretis ac Statutis ſummorum Pontificum, nominatimque iis quæ lata ſunt a* Pio V. Gregorio XIII. Urbano VIII. & Innocentio X. *contra Bain, Janſenium, eorumque ſequaces.* What a bold thing is this, for Iriſh Students in the Univerſity of *Paris* to promiſe by a publick act, that they will adhere particularly to a Bull, contrary to the Liberties of the Gallicane Church, which the Faculty of Divinity would not receive, and which was never Regiſter'd in the Parliament? Is this a fitting courſe, when legal conſiderations, and weighty reaſons, keep the Magiſtrates or Univerſities from receiving ſome Bull in *France*? Shall this Licenſe be taken to oblige private perſons by their Subſcriptions to Declarations to receive that as an Authentick Piece which whole Societies have refus'd to admit, not through any averſion to the Church, whoſe power will always be Sacred to Magiſtrates and Doctors, but upon the urgent neceſſity of withſtanding the incroachments of the Roman Court? What force will the Laws of Realms have? What will the Authority of the Parliament ſerve for? Who will not ſlight the Reſolutions of the Univerſity of *Paris*, and of the Faculty of Divinity, if this way be practis'd, of Authorizing and cauſing to be receiv'd into *France* all ſorts of Bulls and Decrees? If we grant impunity to this example, nothing will hinder, but as much may be done in reference to thoſe Bulls which directly wound the Regal Rights and Authority, and which tend to overthrow the Fundamental Laws of the Realm. Certainly there is no proceeding more unjuſt, or which more deſerves to be repreſs'd by the care of the Magiſtrates.

VI. *Inſuper promittimus* (ſay the Iriſh) *nunquam nos defenſuros ullas propoſitiones de errore aut hæreſi ſuſpectas, &c. præſertimque ſequentes; 1. Aliqua Dei Præcepta, &c.* We expect that theſe Scholars tell us what Authority, Power or Skill, they think they have to determine ſo poſitively, and brand with ſuſpition of Hereſie five Propoſitions, upon which neither the H. See, nor the Clergy of *France*, nor the Archbiſhop of *Paris*, nor the Faculty of Divinity, have paſs'd any Judgement. When the ſaid five Propoſitions were propos'd to be examin'd, the Faculty not only refus'd to judge of them, but by common accord and conſent concluded in the Aſſembly of *December* 7. 1649. that it was not neceſſary to Examination or Judgement of them. And whereas a Writing, under the name of ſome Doctors, deputed for that purpoſe, was ſpread abroad, by which theſe Propoſitions were determin'd Erroneous; thoſe very Doctors, who were Commiſſion'd to make their report thereof, being cited to the Parliament, diſown'd the publication of that pretended Cenſure, or that they had qualifi'd the ſame in that manner, and paſs'd their word to do nothing in the buſineſs, directly or indirectly, till the Court had taken order in it; which publick Proteſtation was follow'd with the Arreſt of *Octob.* 5. 1649. forbidding all further proceeding. Now is there any greater boldneſs then that of theſe Iriſh? and muſt not he have renounc'd all ſenſe of Honour, who can like, that Students of Divinity and Philoſophy, determine, condemn and reject theſe Propoſitions under their hands, and hold Conventicles for paſſing Judgement upon them, though without all examination? When was it ever known that Doctors were ſilenced, and Scholars allow'd to ſpeak as Judges upon queſtions important to the whole Church? Did the Faculty reſolve to hold its peace for no other end, but that it might give attention to the Oracles and Deciſions of theſe Iriſh?

VII. They will ſay by the mouths of their Partiſans, what was ſaid for them in the Aſſembly of the Faculty by M. *Hallier*, who defended the Declaration of the Iriſh, in all particulars, together with their manner of proceeding. According to the ſubtilty of this famous Divine, they will ſay, 'tis a private Declaration of ſome particular perſons, who promiſe not to maintain a doctrine which ſeem'd bad to them, or was repreſented to them as ſuch; not that they pretend to make any Cenſure or doctrinal Judgement upon it. But this defence is too weak, and there muſt be ſomething more ſolid alledg'd to caſſate a Decree of the Univerſity. For it hath been ſaid before, that theſe Iriſh cannot ſpeak in that manner, unleſs they were perſons of Authority in the Church. To declare that new doctrines

ctrines are taught, that they have resolv'd forthwith to redresse so dangerous a mischief, to determine Propositions and brand them as suspected of heresy; is not this to passe a doctrinal judgment? whether could the enterprise of these Irish go farther? 'Tis well known that they pretend not to passe a juridical censure; nor are they accus'd of so doing; but they are accus'd of making and signing a Doctrinal Declaration, and a new form of profession of faith, without having degrees, authority or skill for that purpose. Now if that reason which they alledge by the mouth of M. *Hallier* one of their most zealous apologists, were a receivable justification, who might not lawfully do the same? Who might not make doctrinal Declarations in every matter, and professions of faith of a new stamp, in order to get them sign'd by all sort of private persons, Ecclesiasticks, Laymen, Seculars, Regulars, Learned, ignorant, men and women? For according to the reasoning of that Syndic, it will be free for every one to declare and signe what he thinks and judgeth upon matters of faith; and 'tis in the liberty of all particular persons to oblige themselves even under their hands to maintain and teach what they think fit, and without countervening the Laws of the Realm and Constitutions of the Church, to make Conventicles and Assemblies in order to league themselves together by the publick confederacy of the same opinions and upon mutual engagement to maintain this doctrine, and to condemn or reject another. And yet they who do thus, need not pretend to make juridical Censures, as Prelates or Faculties do, nor to passe judgments which others are oblig'd to follow. Certainly they who reckon the greatest confusion that can be introduc'd into the Church as to faith an manners and indifferent thing, may answer in this manner, and slight all the sad inconveniences which are natural sequels of so strange a proceeding. But such as apprehend that this licence would in a little time produce as many different professions of faith as there are persons, cannot approve a course which tends to cause the same mischiefs in *France* in point of Religion which now make *England* a theater of division and a sink of all heresies and errors imaginable.

VIII. But lastly, 'tis very false, that this Declaration of the Irish is a private one; Certainly, 'tis as publick as such a thing can be. Six or seven and twenty persons assemble together several times, all signe the same writing, in three or four Copies which they send into all parts. This Writing is so little secret, that it is complain'd of to the Rector. The very persons who sign'd it caus'd divers copies of it to be printed. In fine, the Jesuites, who set awork the chief springs of this engine, have already alledg'd it as an authentick piece * in a book publisht *April* 1. So that if this Declaration be not publick, 'tis hard to say what is. Mean while M. *Hallier* who saw and knew all this, forbore not to perswade the Faculty that it was onely private, and in stead of considering that were what he said, true; yet being so illegal and injust as it is, it cannot come to publick knowledg without being abolish'd; He hath us'd all his endevors to maintain before the whole Assembly of the Faculty so unjustifiable and unreasonable a pretension.

* *Triumphus Catholicæ veritatis, p.* 415.

V.

That the Rector, Deans of Faculties, and Procurators of Nations *had right to pronounce the judgment in this case which they did.*

After having pretended that the Irish might of their own private authority subscribe a new Declaration of Faith, their partisans had no other expedient to crown so great injustice, but to dispute the jurisdiction of the whole University over its own members, and to ravish a right from it which it enjoy'd from its first foundation.

I. But the Parliament of *Paris*, the perpetual guardian of its priviledges, will not endure that jurisdiction to be question'd which it hath alwales had of regulating, punishing and correcting those who offend against its constitutions and discipline. This authority hath been preserv'd in it in all reformations from time to time, particularly in the last which was made in the first year of this Century by the authority of that August Senate.

II. If the *Gallicane* Church be maintain'd in its liberties, (1) 'tis the University of *Paris* which hath alwayes upheld the same amongst other societies. 'Tis well known what important services it perform'd for it in the time of S. *Lewis*, (2) what care it took to preserve the exemption from Tenths in *France*, when *Gregory* XII. *Benedict* XIII. and *Alexander* V. contended for the H. See; how vigorously it upheld the cause of all *France*, under the Pontificate of *John* XXIII. Moreover the Rector is particularly entrusted to see that nothing be done against the liberties of the same Church, which are nothing else but the common right in which it hath always preserv'd it self, and 'tis founded upon Custome and Arrests for defending the Royal power and Authority. Upon this account he makes complaint to the Parliament, where any Decree of *Rome* contrary to the liberties of this Church comes to his knowledge. Upon this ancient right was the verification of the Cardinal *d' Ambois*'s Bulls oppos'd by him in the Universities name in full Parliament. And lately complaint being made to that Court by him, of a Decree of the *Roman* Inquisition publish'd at *Paris*, the Kings Counsel highly commended him for his good service to the King and Crown.

III. 'Tis certain that the Declaration of the Irish is illegal, contrary to the Policy of the Church, to the discipline and rules of the University; that it violates the peace of the Theological Faculty and the Conclusion which it made not to examin or judge of these Propositions. 'Tis injurious to the Arrests of Parliament, both in reference to the Prohibitions. 'Tis injurious to the Arrests of Parliament, both in reference to the Prohibitions made to the Faculty of doing any thing concerning them, and to the Arrests against *Santarel* and others; and it invades the sacred authority of our Kings and the lawes of the Realm. Whence 'tis manifest that the Rector, Deans and Proctors, had right to cassate

(1) *Recherches de Pasquier l.* 3. *c.* 16.
(2) *Id. c.* 18.

the

the ſaid writings; and ſince they who ſubſcrib'd it are ſubject to the Univerſities diſcipline, of which they have the honour to be members, it hath right to puniſh them if they revoke not their ſignature, to exclude the Scholers out its Colleges and debar them of their degrees; The Doctor amongſt them, being a member of the Univerſity as well as the reſt, is alſo ſubject to the juriſdiction of his Mother, as he acknowledg'd by appearing at the Aſſembly of the Univerſity, anſwering to the Queſtons propounded to him, and ſubmitting himſelf under his hand to what the Univerſity ſhould ordain. Though indeed his bad example makes him more culpable then the reſt.

IV. The Rector and the Univerſity having an undoubted juriſdiction in reference to diſcipline, they might exerciſe the ſame in matter purely of diſcipline. For though the Declaration of the Iriſh concern matters of doctrine, yet the Univerſity judg'd of their Fact and their Declaration, without pronouncing upon the doctrine, as it declares by its Decree of *May* 31. *Facile intelligi ex verbis dicti Decreti nihil ſtatutum de veritate aut falſitate quing propoſitionum in dicta Hibernorum Declaratione contentarum; atq; in ea re DD. Deputatos ſecutos Academiæ mentem.*

V. Nothing was done in this caſe, but what was done lately in a like caſe, without the diſlike of any particular perſon of the Univerſity. For M. *Francis Veron* having libell'd the Univerſity, and ſpoken new injuries *viva voce* in its Aſſembly, whether he was cited, M. *Godefroy Hermant* then Rector, and now Doctor of *Sorbonne*, concluded by the advice of the Deans and Proctors *Sept.* 14. 1647. that he ſhould be depriv'd of all degrees, rights, priviledges and prerogatives of the ſame Univerſity, that his Letters of Maſter of Arts ſhould be torn and cancell'd in the General Aſſembly of the Univerſity at the Mathurines. Which was executed without any contradiction.

VI. The authority of the Univerſity cannot be conteſted without countervening that ſolemn Arreſt given at S. *Germain en Laye*, *July* 8. 1651 for maintaining its priviledge in juriſdiction. And as for judging of doctrine, we may ſay that the cogniſance thereof belongs rather to the Univerſity then to the Faculty, the former having power to hear witneſſes, cite the ſubſcribers, receive their depoſitions, &c. which the latter cannot practiſe but with extreme difficulties. Beſides, all the offenders, except one Doctor, were of the Faculty of Arts; and conſequently the cogniſance of the cauſe belong'd more particularly to the Rector and Proctors of Nations then to any other.

VII. But the riſe and progreſſe of this affair will manifeſt the juſtice of the Univerſity. The Rector receiv'd complaints of the Iriſh Declaration and oft their Conventicles; and thereupon apprehending the pernicious conſequences of the ſame, prohibited the Iriſh to paſſe any judgment of doctrine; which moſt juſt and eaſy command they diſobey'd, and proceeded to ſign their Declaration. Notice whereof being given to the Rector together with Copies of it, could he, without betraying his truſt, the cauſe of God, his Church, the King, the Parliament, and alſo of the Theologal Faculty, look upon this enterpriſe with indifferent eyes, and not remedy ſuch a publick diſorder?

VI.

That the Rector and that Univerſity acted herein with much prudence and moderation.

THis aſſertion will eaſily be manifeſted by the bare narration of the affair. Notice is given to the Rector, of Aſſemblies held in the Colledges of the Univerſity for making new Declarations about points of doctrine; and particularly of one held at the Chamber of M. *Nicholas Pierius*. The Rector ſends the grand Bedle of the Nation of *France* thither, to forbid ſuch aſſembling and declaring. They diſſolve, yet afterwiſe ſign their Declaration contrary to the ſaid expreſſe prohibition. The Rector is inform'd of this, and a copy of the Declaration brought to him. All this while he remaines very patient, and is loth to uſe all his authority, ſo long as he conceives more gentle wayes may ſerve. In this ſpirit of moderation and prudence, he ſends for the Iriſh to inquire the truth; in which work he ſpends almoſt a whole moneth. He acquaints the cheif of the Univerſity with the buſineſs, who all agree to check the enterpriſe and puniſh this diſobedience. At the ordinary Aſſembly of the Univerſity the Iriſh are interrogated, their depoſitions writ down: and four or five hours ſpent in conſultation about them. At length after an exact diſcuſſion of the affair, all the Deans and Proctors are of advice to make an exemplary Decree. In all which proceeding what can the moſt ſevere Cenſors find to reprehend?

They who complain that an affair of this conſequence is determind in one ſingle aſſembly, conſider not that the Rector was a month in preparing it, and the depoſitions were all heard, that the fact was evident, as well as the dangerous conſequence of it.

But 'twill be ſaid that the Iriſh ſubmitted to what the Univerſity ſhould ordain in reference to their action, and why then ſhould they be puniſh'd with ſuch ſeverity? Theſe Objectors may be anſwer'd that 'twas in the power of the Iriſh to free themſelves from this pretended ſeverity, after they had receiv'd the judgment of it. For being obligd thereby only to revoke their ſignatures, and no puniſhment inflicted but in caſe of refuſal, let them acquit themſelves of their promiſes, and they are ſubject to no penalty. Now this comminatory puniſhment was only to engage them to performance of their word; and thence forward they could not break it without doubly meriting puniſhment both for diſobeying the lawes of the Univerſity and violating their promiſe. But the truth is, they did not ſubmit as they promis'd; but inſtead thereof recurr'd to the Parliament and the Faculty.

VII.

The Concluſion.

NO doubt the Parliament judges the enterpriſe of the Iriſh an inſolent action, and the conſpiracy of the Syndic and many Doctors with them againſt the Rector and the Univerſity an effect of blind paſſion deſerving to be repell'd by the publick authority of Juſtice. If 'tis a crime in the Rector and the Univerſity to have perform'd their office, to have

have had reſpect for the Arreſts of Parliament and lawes of the Realm, to have hinder'd conſpirators againſt the Churches peace and the King's rights, 'tis ſo goodly a crime, that 'tis honorable to be accus'd of it, and glorious to be puniſht for it. But the Court ordains not puniſhments for actions, which it hath alwayes honour'd with praiſes; and there's reaſon to hope, that if it have condemnations to pronounce, 'tis againſt thoſe who favor an enterpriſe wholly unjuſt, and who tend by this publick diviſion to ruin one of the moſt ancient works of our Kings, the Mother of all good learning and one of the rareſt ornaments of the State and *Gallicane* Church.

But if they are ſo injuſt as to pretend that this Decree is the cauſe of all this trouble, let them look back and ſee whether the Univerſity were not in peace before the Doctrinal Declaration of the Iriſh. The unreaſonableneſſe of requiring the connivance of the Univerſity, as it is ſufficiently ſhown already. They are the authors of the trouble who thus complain: But 'tis not credible that the Parliament will countenance their pretences, but authoriſe a Decree made for maintainning the diſcipline of the Univerſity, The honour of the Faculty of Divinity, the policy of the Church, the Arreſts of the Court, the Lawes of the Realm, the power of our Kings, and the ſafety of their ſacred perſons.

DECLARATIO HIBERNORUM

Juxta Exemplar ab ipſis typis mandatum.

CUm nova dogmata his calamitoſiſſimis temporibus a quibuſdam doceantur, prædicentur, typis mandentur, in colloquis familiaribus miſceantur, & denique quod pejus eſt, catechiſmo rudi & incautæ plebi proponantur cum ſumma animorum diſſenſione, periculumque ſit, ne aliqui ex Hibernis, qui Pariſiis majori numero ſtudent, quam in ulla totius orbis civitate, his dogmatibus imbuantur, quæ in patriam noſtram Hiberniam fidei avitæque Religionis tenaciſſimam reduces diſſeminare, ac incautorum animis inſtillare conarentur, ſicque Eccleſiam Hibernicam, a centum annis & amplius, hæreticorum inſultibus ac vehementiſſimis perſecutionibus nimis afflictam, & a decennio crudeli ac periculoſo bello agitatam, perturbarent. Nos infra ſcripti huic periculo mature pro viribus occurrere proponentes, firmiter ſtatuimus promittimuſque nos ſemper adhæſuros univerſis Conciliis Oecumenicis, ac præcipue Tridentino, necnon omnibus decretis ac cenſuris ſummorum Pontificum, nominatimque iis quæ lata ſunt a Pio V. Gregorio XIII. Urbano VIII. & Innocentio X. contra Baium, Janſenium, eorumque ſequaces. Inſuper promittimus, nunquam nos ex animi ſententia privatim aut publice defenſuros, docturos, prædicaturos, multoque minus catechiſmo plebi propoſituros ullas propoſitiones de errore aut hæreſi ſuſpectas, aut quomodolibet a quovis ſummo Pontifice damnatas, præſertimque ſequentes:

PRIMA PROPOSITIO.

Aliqua Dei præcepta hominibus juſtis volentibus & conantibus ſecundum præſentes quas habent vires ſunt impoſſibilia: deeſt quoque iis gratia qua poſſibilia fiant.

II.

Interiori gratiæ in ſtatu naturæ lapſæ nunquam reſiſtitur.

III.

Ad merendum & demerendum in ſtatu naturæ lapſæ non requiritur in homine libertas a neceſſitate, ſed ſufficit libertas a coactione.

IV.

Semipelagiani admittebant prævenientis gratiæ interioris neceſſitatem ad ſingulos actus, etiam ad initium fidei: & in hoc erant hæretici, quod vellent eam gratiam talem eſſe, cui poſſet humana voluntas reſiſtere vel obtemperare.

V.

Semipelagianorum error eſt dicere Chriſtum pro omnibus omnino hominibus mortuum eſſe, aut ſanguinem fudiſſe.

Mauritius Durcanus, Doctor Theologus.
Richardus Nugent, ſacræ Facultatis Pariſienſis Doctor, & Decanus Eccleſiæ Cluonenſis.
Daniel Nune, Doctor Theologus.
Nicolaus Poerus, ſacræ Facultatis Pariſienſis Baccalaureus, & apud Lexovæos Philoſophiæ Profeſſor.
Thomas Medus, ſacræ Facultatis Pariſienſis Baccalaureus.
Dermitius Hederman, ſacræ Facultatis Pariſienſis Baccalaureus admiſſus & relatus.
Johannes Mollony, ſacræ Facultatis Pariſienſis Baccalaureus admiſſus & relatus, nec non Decanus Eccleſiæ Metropolitanæ Caſſelenſis.
Cornelius Fogorty, Protonotarius Apoſtolicus.
Bernardus Cunlevy, Theologus.
Carolus Horan. Theologus.
Joannes Fleminge, Theologus.
Moriatus Obrien, Theologus.
Eugenius Okiffe, Theologus.
Edmundus Barry, Theologus.
Guielmus Quæleus, Theologus.
Philippus Lyen, Theologus.
Donatus Horan, Theologus.
Joannes Cuollaghan, Theologus.
Edvardus Conell, Theologus.
Gelaſius Omeagher, Theologus.
Donatus Falvy, Philoſophus.
Conſtantinus Brien, Philoſophus.
Guillielmus Gallueus, Philoſophus.
Thomas Læbi, Philoſophus.
Joannes Bourgo, Philoſophus.
Doratus Kennedie, Philoſophus.
Joannes Madden, Philoſophus.

Omnes ſupradicti ſunt Sacerdotes, qui Superioribus ſuis tam in ſpiritualibus quam in temporalibus reverentiam & obedientiam promittunt.

DECRETUM

DECRETUM UNIVERSITATIS

Studii Pariſienſis.

ANNO DOMINI milleſimo ſexcenteſimo quinquageſimo primo, die Sabbati quarta Martii in Comitiis ordinariis Univerſitatis ſtudii Pariſienſis apud ampliſſimum Dominum Rectorem in Regia Navarra. Expoſuit ampliſſimus D. Rector, cum ſibi renunciatum eſſet nonnullos Hibernos a paucis menſibus ſæpe congregari in Collegio Bonorum, ut vocant, Puerorum, Præſide uno ex Miſſionariis, & eorumdem Hibernorum aliquos nuper inductos in cubiculum Magiſtri Nicolai Poeri Hiberni Baccalaurei Theologi & Philoſophiæ *Profeſſoris* in Gymnaſio Lexovæo, ut illic de nonnullis quæſtionibus in materia gratiæ ſtatuerent; ſe Rectorem ſtatim illis ſignificaſſe per unum ex Apparitoribus Univeſitatis uti abſtinerent ab ejuſmodi conventiculis & ab omni judicio doctrinali: Viſos quidem illos parere, quia ſtatim diſceſſerint, ſed itum paulo poſt oſtiatim ad ſingulos, & unicuique clanculum propoſita tria aut quatuor ſubſignanda exemplaria Declarationis, cujus hic tenor eſt: ‘Cum nova irrepſerint dogmata quo‘rum aliqua publice doceantur, alia colloquiis par‘ticularibus miſceantur, alia rudi plebi in catechiſ‘mo proponantur imbuenda, & quia periculum eſt ‘ne aliqui ex Hibernis qui nunc Pariſiis ſtudent, per‘niciosa dogmata loco a vitæ fidei deferant in patri‘am Catholicæ Religionis, ex quo ſemel in ea ince‘pit, tenaciſſimam. Nos infraſcripti his malis ma‘ture occurrere volentes, firmiter ſtatuimus ac pro‘mittimus nos ſemper adhæſuros Conciliis Oecume‘nicis, præſertimque Tridentino, necnon omnibus ‘decretis ac cenſuris ſummorum Pontificum, no‘minatimque iis quæ lata ſunt a Pio V. Gregorio ‘XIII. Urbano VIII. & Innocentio X. contra Bai‘um, Janſenium, & ſequaces eorum. Inſuper pro‘mittimus, nos nunquam ullas doctrinas de hæreſi ‘ſuſpectas & quomodolibet a quocumque ſummo ‘Pontifice prohibitas defenſuros, docturos, prædi‘caturos, multoque minus in catechiſmo plebi pro‘poſituros, præſertimque ſequentes propoſitiones: ‘I. Aliqua Dei præcepta juſtis volentibus & conan‘tibus ſecundum præſentes quas habent vires ſunt ‘impoſſibilia: deeſt quoque eis graria qua poſſibilia ‘fiant. II. Interiori gratiæ in ſtatu naturæ lapſæ nun‘quam reſiſtitur. III. Ad merendum & demeren‘dum in ſtatu naturæ lapſæ non requiritur in homine ‘libertas a neceſſitate, ſed ſufficit libertas a coactio‘ne. IV. Semipelagiani admittebant prævenientis ‘gratiæ interioris neceſſitatem ad ſingulos actus, e‘tiam ad initium fidei; & in hoc erant hæretici, ‘quod vellent eam gratiam talem eſſe, cui poſſet ‘humana voluntas reſiſtere vel obtemperare. V. Se‘mipelagianum eſt dicere Chriſtum pro omnibus ‘omnino hominibus mortuum eſſe aut ſanguinem ‘fudiſſe. Hibernorum autem prædictorum unum‘quemque privatim omni arte ſollicitatum ut præ‘dictæ Declarationi ſubſcriberet, tandemque effe‘ctum ut ſubſcripſerint aliqui numero circiter vi‘ginti ſex, quorum unus tantum Doctor erat Theo‘logus Pariſienſis, duo Baccalaurei, duo Magiſtri in Artibus, cæteri nullius gradus & nominis in A‘cademia, quorum alii vix Philoſophiam ſaluave‘rint, alii vix Grammaticam. Oſtendit dictus Dominus Rector quanti interesset Univerſitatis, arcere a Gymnaſiis ſuis conventicula ejuſmodi, atque in eos animadvertere qui contra quam fuerat prohibitum in doctrinæ cauſa ſine ulla auctoritate ſtatuere auſi ſint, præſertim vero de propoſitionibus in ea Declaratione contentis, de quibus ſacra Theologiæ Facultas, tametſi deliberationi ſuæ ante octodecim menſes propoſitis, nihil decreverit, neque illuſtriſſimus Pariſiorum Archiepiſcopus, neque Auguſtiſſimus, qui etiamnum Pariſiis ſedet ſuaque habet Comitia, Clerus Galliarum, de iiſdem propoſitionibus quicquam definierint. Obſervavit item Dominus Rector quædam in prædicta Declaratione contineri, quibus Academiæ Pariſienſis auctoritas, ac Regni & Eccleſiæ Gallicanæ jura & privilegia maxime lædi viderentur. Poſtremo dixit Academicos quatuor qui ſubſcripſerant, adeſſe juſſos, ut de re tota audirentur, exemplariaque omnia Declarationis a ſe ſubſcripta repræſentarent. PLACUIT igitur primum audiri illos; quibus admiſſis perlecta eſt prædicta Declaratio, faſſique ſunt ſe illi ſubſcripſiſſe privatim & abſque ullo prævio examine communi, & ſubſcripſiſſe tribus quidem aut quatuor illius exemplaribus, quorum nullum penes ſe ſupereſſet, ſed illorum unum traditum Magiſtro Vincentio a Paulo Miſſionariorum Generali, & ſupradicti Collegii Bonorum *Puerorum Primario*; paratos eſſe ſe revocare ſubſcriptionem illam ſuam, ſi ita Univerſitati videretur; quæ omnia vere a ſe dici & promitti, adhibito etiam ſuo ſyngrapho, confirmarunt. Tum Dominus Rector exhibuit libellum ſupplicem ſibi & DD. *Decanis* & *Procuratoribus* oblatum ab aliis Hibernis Academicis Theologis, quo quidem Nationis ſuæ nomine vehementer obteſtabantur uti ne univerſæ Genti ſuæ imputaretur paucorum factum & temeritas, quorum alios ob inſcitiam deceptos, alios ab Academiæ adverſariis ſeductos fuiſſe dicebant; poſtulabantque ut placeret Univerſitati diligenter occurrere huic paucorum malo, quo quidem charitas fraterna diſſolvitur, inuriturque nota quaſi omnes conſenſerint in paucorum iſtorum culpam, qui contra Eccleſiæ Gallicanæ & Regni jura id auſi ſint. Quo perlecto libello ſupplici auditi ſunt plures Hiberni Theologi, quorum aliqui declararunt Jeſuitas duos religioſiſſime pollicitos fuiſſe Hibernis domum, ſi prædictæ *Declarationi* ſubſcriberent, factam etiam ſpem fundationis ab aliquo alio viro, & Sacerdotiorum ſeu Beneficiorum Eccleſiaſticorum a prædicto Magiſtro Vincentio a *Paulo* Miſſionariorum Generali. QUIBUS omnibus auditis, re in maturam deliberationem vocata, CENSUERUNT omnes unanimi conſenſu, neminem, qui privatæ ſit auctoritatis, poſſe in doctrinæ cauſa decernere, propterea que factum eſſe temere & inſolenter ab iſtis paucis & privatis hominibus nullius auctoritatis, & maximam partem nullius doctrinæ & nullius gradus in Academia, qui contra quam prohibitum illis fuerat ab Ampliſſimo Domino Rectore, doctrinale ſibi judicium arrogare auſi ſint, & de prædictis quæſtionibus ſtatuere, de quibus nec ſacra Theologiæ Facultas, nec illuſtriſſimus *Pariſiorum* Archiepiſcopus, nec Auguſtiſſimus Galliarum Clerus quicquam definierint. QUOCIRCA UNIVERSITAS Declarationem iſtam damnat & abrogat, eamque irritam eſſe vult, & nullam, judicat eam auctoritati ſuæ adverſam, ac moribus & juribus Regni

& Eccleſiæ Gallicanæ contrariam, jubetque exemplaria illius omnia ubicunque ſubſcripta occurrerint ad ampliſſimum D. Rectorem afferri & aboleri. Academicos qui prædictæ Declarationi ſubſcripſerunt, omni Academiæ gradu, jure & privilegio dejicit: cæteros vero omni ſpe & aditu graduum excludit, & Gymnaſiis omnibus expellit: niſi intra diem octavum a ſignificatione hujus Decreti ſubſcriptionem illam ſuam ſcripto & ſyngrapho apud Scribam Univerſitatis revocaverint, quo exacto tempore nullam ſpem futuram veniæ contumacibus. Vetat ne illi aut alii in Academia ſimile aliquid privata auctoritate poſthac ullatenus audeant: alioqui certiſſimam illis ab omnibus Academiæ gradibus, privilegiis, juribus & Gymnaſiis ejectionem edicit; primo quoque tempore ſignificandum Decretum hoc cenſet omnibus Gymnaſiarchis & aliis quorum intererit. ET ITA a Domino Rectore concluſum fuit. *Subſcriptum* QUINTAINE *Scriba Univerſitatis.*

Acta in Comitiis generalibus Univerſitatis ſtudii Pariſienſis apud Mathurinenſes, die 21 Martii.

ANno Domini milleſimo ſexcenteſimo quinquageſimo primo, die vigeſima prima menſis Martii, alma Univerſitas ſtudii Pariſienſis de mandato clariſſimi Viri M. Joannis Courtin Rectoris ampliſſimi hora nona matutina convenit apud Mathurinenſes. Tum D. Rector apud omnes ejuſdem Univerſitatis Ordines frequentiſſimos expoſuit cauſam congregationis, nempe ſupplicationes a ſe indictas ad S. Medardi pro gratiis immortalibus Deo præpotenti agendis, quo quidem Auctore tum hæc Urbs, quæ a Rege Henrico IV. quondam defecerat, in optimi Principis ditionem tandem redacta fuit, tum Regiæ proſapiæ Principes de Conde & de Conty, & Dux de Longue-ville e carcere, in quem conjecti erant, poſt annum & amplius fuerunt emiſſi. Præterea D. Rector verba fecit de quodam Decreto nuper facto, nempe die Sabbati quarto Martii anni præſentis in Comitiis ordinariis ejuſdem Univerſitatis apud Regiam Navarram, adverſus quoſdam Hibernos, qui contra quam prohibitum fuerat ab ampliſſimo D. Rectore, doctrinale ſibi judicium arrogare auſi ſint, & cum nullius ſint auctoritatis, de nonnullis quæſtionibus in materia gratiæ ſtatuere, de quibus nec ſacra Theologiæ Facultas, nec illuſtriſſimus Pariſiorum Archiepiſcopus, nec Auguſtiſſimus Galliarum Clerus quicquam definierint; quique firmiter ſtatuerint ac promiſerint ſe ſemper adhæſuros omnibus Decretis ſummorum Pontificum; quo quidem Regni & Eccleſiæ Gallicanæ jura & privilegia, atque adeo Curiæ Decreta maxime lædi viderentur. Inſuper Dominus Rector pro more poſtulavit rata & grata haberi quæcumque geſſit in ſuo Magiſtratu ampliſſimo, literaſque commendatitias ſibi decerni, ſimulque frequentiſſimum comitatum ad ædem Deo ſub invocatione S. Medardi ſacram. Denique D. Rector fecit ſupplicandi poteſtatem. Tum D. Hallier Doctor & Syndicus ſacri Theologorum Ordinis dixit ſe velle loqui nomine ſuæ Facultatis; ſed Doctores plurimi contenderunt hoc ad ipſum non pertinere, niſi ab eadem Facultate ipſi data fuiſſet loquendi poteſtas, ſed eſſe Prodecani qui tum aderat, Doctorum, qui tum Facultatem repræſentabant, ſuffragia colligere, & ex pluribus ſuffragiis concludere: cum vero Syndicus prohibuiſſet contra morem Academiæ, quominus res in Doctorum deliberationem adduceretur, Doctores quominus ipſe Facultatis nomine loqueretur, pariter interceſſerunt, atque adeo contenderunt ad Decanum, aut ad ſeniorem, qui vices illius gerit, pertinere, Facultatis ſententiam, inito prius conſilio, referre, nec aliter fieri in generalibus Comitiis Academiæ: penes vero *D.* Hallier eſſe, quod voluerit ab Academia privato nomine poſtulare, cujus rei inſtrumentum Doctores illi poſtularunt, ſibi quod juris erit & rationis valiturum. Nihilominus *DD.* Decani ſuperiorum Facultatum & quatuor Nationum Procuratores confirmarunt quæcumque geſta ſunt ab ampliſſimo *D.* Rectore, ipſique proinde literas commendatitias decreverunt, & comitatum ad S. Medardi ampliſſimum. Et ita per *D.* Rectorem concluſum, ut Pariſiis, anno & die prædictis. *Subſcriptum* QUINTAINE.

DECRETUM ALTERUM

Univerſitatis ſtudii Pariſienſis.

ANNO DOMINI milleſimo ſexcenteſimo quinquageſimo primo, die ultima menſis Maii, in Comitiis extraordinariis Univerſitatis ſtudii Pariſienſis per *DD. Deputatos* congregatæ apud ampliſſimum *Dominum* Rectorem in Regia Navarra: Expoſuit ampliſſimus *Dominus* Rector editum ſtuiſſe libellum ante dies tres, eumque illo ipſo die Pentecoſtes programmate publico tota Univerſitate, quin & urbe tota divulgatum pro triviis & compitis, proclamatumque deinde per vicos omnes cum hac inſcriptione, CONCLUSIO *Facultatis Theologicæ Pariſienſis pro Hibernis, adverſus Decretum amp. Dom. Rectoris Academiæ de die quarta Martii* 1651. *& Janſeniſtas. Pariſiis apud Guillielmum Saſſier Typographum Regis via Reſtionum prope Sorbonam ad inſigne duorum Turturum, M D C L I. cum privilegio Regis.* Quo quidem libello multa continerentur præſenti animadverſione digniſſima; verumtamen quia longum eſſet deliberare nunc de omnibus, propoſitutum ſe tantum aliqua. Primo quid cenſeant de libelli inſcriptione & de ejuſdem programmatis. Secundo nunquid placeat inquiri in auctores. Tertio contineri in eo libello expoſtulationem Nicolai *Poeri* & Thomæ Medi Hibernorum Baccalaureorum in Theologia, factam in Comitiis ſacræ Facultatis Theologiæ anno 1651. die 1 menſis Aprilis, multa de *Decreto* adverſus ſe lato querentium, obteſtantiumque dictam Facultatem uti de eo judicare velit, & revera de eo judicatum, latamque iſto ipſo die ſententiam a dicta Facultate. Meminerint igitur *DD. Deputati* Hibernos iſtos duos auditos fuiſſe in Comitiis Ordinariis in Regia Navarra die quarta Martii, eoſdem illic ſubſcripſiſſe, paratos eſſe ſe renunciare *Declarationi* ſuæ, ſi quid deliquiſſe viderentur: *Decreto* deinde adverſus eos lato provocaſſe ad Senatum; retentam a Senatu cognitionem cauſæ: Id ita ſignificatum ſibi Rectori die 29 ejuſdem menſis Martii. Videant igitur *DD. Deputati* an iſti Hiberni duo recte & rite querelam & judicium cauſæ deferre poſtea potuerint ad dictam Facultatem die 1 Aprilis, & an dicta Facultas certior facta per eoſdem Hibernos de ipſorum ad Senatum provocatione, de *Decreto* cognoſcere & judicare potuerit ſalva Academiæ

&

& præſertim Senatus auctoritate. Quarto M. Franciſcum Hallier Syndicum dictæ Facultatis impoſuiſſe graviter eidem ſuæ Facultati, quia in expoſtulatione ſua dicto libello contenta leguntur hæc illius verba: *Ita ut prædictus D. Rector diſceſſerit* (ex poſtremis Comitiis generalibus apud Mathurinenſes) *ſine confirmatione* (dicti Decreti) *facta ab ulla generalium Comitiorum Facultate,* Diem craſtinum ſtatum diem eſſe Comitiorum dictæ Facultatis. Judicent nunquid videatur e re Academiæ dictam Facultatem congregatam de Decreti confirmatione certiorem legitime fieri. Et quia libellus præ ſe fert privilegium Regis, nunquid illuſtriſſimo Cancellario Galliarum fraus facta, reſque illi parum religioſe recitata videatur. QUIBUS AUDITIS PLACUIT legi libellum totum; quo perlecto agnoverunt DD. Deputati ita rem eſſe plane, quemadmodum ampliſſimus D. Rector obſervaverat. Atque ita de omnibus ab eo propoſitis, CENSUERUNT: circumventam religionem illuſtriſſim. Cancellarii Galliarum: libelli inſcriptionem falſiſſimam eſſe & contumelioſiſſimam univerſæ Academiæ Pariſienſi: rem eſſe inauditam & inauſam hactenus, violari honorem Academiæ injurioſo etiam programmate publico; inquirendum in auctores fraudis & injuriæ, & adverſus eos omni jure agendum: Sacræ Facultati Theologiæ inſigniter impoſitum a M. Franciſco Hallier illius Syndico, qui perſuaſerit Decretum latum adverſus Hibernos aliquos a nulla Facultate fuiſſe confirmatum in poſtremis Comitiis generalibus apud Mathurinenſes die 21. Martii, cum revera confirmatum fuerit a DD. Decanis ſuperiorum Facultatum & quatuor Procuratoribus Nationum: in eo Decreto nihil factum inconſulta dicta Facultate Theologiæ, quia Decreto illi ferendo dicta Facultas affuerit per M. Jacobum Hennequin Prodecanum ſuum, qui primus ſententiam dixerit, primuſque conſenſerit in Decretum: neque propterea convocandas & conſulendas fuiſſe Facultates & Nationes, quia ſoli Deputati decernere ſoleant quando peccatur in diſciplinam: Declaratione Hibernorum violatam diſciplinam Academiæ, & graviter læſa jura & ſecuritatem Regis & Regni: Facile intelligi ex verbis dicti Decreti nihil ſtatutum de veritate aut falſitate quinque propoſitionum in dicta Hibernorum Declaratione contentarum, atque in ea re DD. Deputatos ſecutos Academiæ mentem: priuſquam dictum Decretum ferretur, Hibernos illos duos Nicolaum Poerum & Thomam Medum auditos fuiſſe in dictis Comitiis ordinariis in Regia Navarra die 4. Martii, eoſdem illic ſubſcripſiſſe paratos eſſe ſe renunciare Declarationi illi ſuæ, ſi quid in ea peccaviſſe viderentur; viſum fuiſſe peccaſſe illos vehementer in diſciplinam Academiæ & in jura Eccleſiæ Gallicanæ & Regni, propterea que Decretum adverſus eos latum fuiſſe, iiſdemque ſignificatum die 21. Martii: provocaſſe illos ad Senatum, retentam a Senatu cognitionem & definitionem cauſæ 24. Martii; id ita ſignificatum ampliſſimo D. Rectori 29. ejuſdem Martii; proindeque neque iſtos Hibernos duos ab eo tempore querelam & judicium cauſæ deferre potuiſſe ad dictam Facultatem Theologiæ, nec ab eadem Facultate judicium ullum ferri de dicto Decreto ſalva Academiæ maxime vero Senatus auctoritate. Et ne iſtorum omnium prætendi poſthac ulla ignoratio poſſit, craſtino die primo Junii qui ſtatus eſt dies Comitiorum dictæ Facultatis Theologiæ, ſignificandum Decretum hoc eidem congregatæ Facultati per Apparitores Univerſitatis, atque hujus exemplum palam deponendum apud dictam Facultatem una cum exemplo dictæ confirmationis Decreti lati adverſus Hibernos, quod utrumque exemplum ſubſcriptum ſit a M. Nicolao Quintaine Univerſitatis Scriba. Atque hoc Decretum pro Gymnaſiorum omnium foribus primo quoque tempore affigendum. Et ita a Domino Rectore concluſum fuit.

Subſcriptum QUINTAINE.

THe foregoing was ſignifi'd by me *Peter le Vaſſeur* (underwritten) Grand Bedle of the Nation of *France* in the ſaid Univerſity, to MM. the Venerable and learned Dean and Doctors of the Sacred Faculty of Theology founded in the ſaid Univerſity, in their Aſſembly held at the Colledge of *Sorbonne*, this firſt day of *June*, between ſeven and eight of the clock in the forenoon, 1651. by ſpeaking to the Venerable and Learned M. *John Mulot* Dean, and M. *Francis Hallier* Syndic, and divers others in great number aſſembled, to the end they may not pretend ignorance thereof; and I left them a Copy of the Contents above-mention'd, and of the preſent ſignification. Done in the preſence of *Peter Portier*, Bedle of the Faculty of Canon Law, *Lewis de la Roche*, Grand Bedle of the Faculty of Phyſick, *John de la Porte*, Petty Bedle of the ſaid Nation of *France* (who have ſign'd this preſent writing) and of other Witneſſes. LE VASSEUR, P. PORTIER, L. DE LA ROCHE, DE LA PORTE.

A Writing of Father Morel *(an Auguſtine, Doctor of the Faculty of* Paris*) full of calumnies againſt* S. Auguſtin's *Diſciples, and ſpread about* Rome *at the time of his being there in the year* 1651.

SO much of this Writing as is incloſed between two Crochets, [] is the additions which F. *Morel* made to it, upon his being blam'd of exorbitances in it, by *Monſignor Sacriſta*, according as I have mention'd, *Part.* 3. *Chap.* 8.

De controverſia inter Janſeniſtas & Anti-Janſeniſtas.

AB eo momento quo prodiit in lucem liber Ianſenii Epiſcopi Iprenſis pro titulo præferens Ianſenii Auguſtinus de gratia, &c. velut flammæ cinerum latebris aliquandiu ſepultæ, facto impetu eruperunt jamdiu deliteſcentes præmeditatæ factionis ignes, ex quorumdam etiam *Doctorum* Pariſienſium & Lovanienſium eadem ſimul concilia machinantium animis & calamis, qui miſerabili ſucceſſu funeſta, quæ nunc ardentius flagrant, excitarunt incendia, forſan deinceps non ita facile reſtinguenda, & quidem ad perſtringendam (ſi poſſint) S. Sedis auctoritatem, & ſanioris doctrinæ puritatem cum ipſa maculandam. Adverti enim debet in Gallia & Belgio hæreticorum radices in ipſos etiam Catholicos aliquem ſiniſtræ in ſanctam Sedem propenſionis & doctrinæ ſpiritum refundere, unde orti ſunt viri politici

& partiarii, ex fontibus hæreticorum illam odii vel averſionis a ſumma ſanctæ Sedis poteſtate mentem perniciosius ebibentes : inter quos aliqui etiam ſunt Facultatum Doctores erga ipſam minus bene affecti, qui mediis omnibus nituntur ipſam labefactare. En finis eorum qui Janſeniſtæ appellantur, quia per fas & nefas etiam contra Bullas Pontificias Janſenii dogmata tuentur tanquam obtinendo ſuo fini aptiora.

Ut vero finem facilius aſſequi poſſint, his artificiis utuntur, & imprimis operæ pretium æſtimant præcipuos ſanctæ Sedis zelatores tam ſeculares quam regulares debilitare, ac, ſi poſſent, opprimere: quod hujuſmodi viri multis modis ſemper tentarunt, primo aperte conantes Religioſos Mendicantes (quos vocant mancipia Papæ, quia Generales eorum ſunt Itali & ſemper in Italia commorantes) ex Univerſitatibus & Facultatibus eliminare, ut debilior ſit hoc modo numerus defenſorum ſanctæ Sedis; propterea Richeriſtæ ſequaces Richerii qui poteſtatem Pontificiam impugnavit anno 1626. & noviſſime anno 1649. currente Janſeniſtæ id ſollicitarunt & ſuper hoc Arreſtum a Senatu obtinuerunt, ut tantum duo Doctores ex ſingulis Ordinibus Mendicantium votum habeant in Comitiis Facultatis Pariſienſis. Secundo, Quia per vim id obtinere non potuerunt propter generoſam & nunquam ſatis laudandam DD. Doctorum ſecularium erga ſanctam Sedem bene affectorum etiam adverſus Senatus-placita reſiſtentiam, ideo ſecretioribus viis & diabolicam intentionem magis apte diſſimulantibus id moliti ſunt, videlicet ſcriptis impugnando communes aliorum Doctorum & Regularium ſanctæ Sedis addictorum ſententias, & ſelegerunt materiam de gratia & prædeſtinatione, utpote implicandis animis commodiorem, quas vulgo perſuadere volunt eſſe ſanctis Patribus contrarias, ut ſiniſtram de ipſis in populorum animos opinionem injiciant. Hoc artificio Janſeniſtæ uſi ſunt : ut enim Doctorum ſacræ Facultatis tam ſecularium quam Regularium ſanctæ Sedis zelatorum conceptam apud omnes æſtimationem convellant, ac facilius deinde poſſint ſiniſtræ ſuæ machinationis venenum reſpergere, velis & remis ſaniores eorum ſententias inſequuntur quaſi cum Pelagianis & Semipelagianis in materia gratiæ omnino conſonas ; & ad hoc aptius inſinuandum, præferunt ubique D. Auguſtinum velut ſuarum opinionum vindicem & aſſertorem, cui alios repugnare & diſſentire continuo declamitant & deriſorie ipſos appellant Moliniſtas & Jeſuitas, quaſi præferant Molinam D. Auguſtino, imo ita calumniantur, ut appellent S. Auguſtini adverſarios, cum tamen nec Jeſuitis nec Molinæ ſed ſoli veritati ſint addicti. Tertio, Nedum ſcriptis nituntur ſua dogmata in perniciem zelatorum ſanctæ Sedis ſub prætextu tuendi doctrinam D. Auguſtini propalare, ſed conducunt etiam pecuniis Doctores & Concionatores qui virus idem effundant in pulpitis Scholarum & templorum, Baccalaureos in Facultate ut ſuis in concluſionibus publicis eorum placita ſuſtineant : imo Studentes in omnibus Galliæ & Belgii Univerſitatibus & Facultatibus venales habent, necnon omnis conditionis viros in urbibus fere ſingulis, ut peſtiferam eruditionem in Scholis & in privatis domibus diſſeminent, & ſimpliciores etiam inſtituant privatis colloquiis, in quibus miſcent cum rebus de gratia & prædeſtinatione res horrendas de ſacramentis Altaris & Pœnitentiæ, & contra auctoritatem ſacri Concilii Tridentini, & perpetuas interſerunt calumnias adverſus Doctores & viros quoſcumque ſanctæ Sedis zelatores præcipuos : & eo fine Magnates aliquos ditiſſimos ſuam in partem artificioſe deduxerunt, a quibus ingentes pecuniarum ſummas habent ad perficiendas hujuſmodi nefarias molitiones ; & mirum eſt quos conatus efficiant ad finem aſſequendum. Habent aliquot in locis ſectariorum ſuorum ſeminaria & congregationes his tantum machinationibus intentas.

Deinde quia viderunt Janſeniſtæ non ſatis promoveri votum ſuum contra zelatores ſanctæ Sedis per ſolas diſputationes de materia gratiæ & prætextatum in his D. Auguſtinum, tum propter ſaniorem & ampliorem Doctorum adverſantium partem, tum propter Bullas Pontificias talem controverſiam prohibentes, non potuerunt diu conceptum adverſus S. Sedem & Eccleſiam venenum retinere ; quare illud foras evomuerunt per libros & ſcripta de frequenti vel melius de infrequenti communione, de pœnitentia, &c. accuſantes Eccleſiam corruptelæ, cujus ſe medicos & reformatores ventilant, & etiam apertius per ſcripta de duobus Capitibus Eccleſiæ, & quidquid in Bullis Pontificiis de his rebus ſancitum ac prohibitum eſt, ſubreptitium & male ſancitum eſſe palam dixerunt ſemper & ſcripſerunt, & ubicunque ipſis liberum & obvium fuit, ſeditiones excitarunt, & conati ſunt impedire ne in Facultate & in Eccleſiis Bullæ Pontificiæ ſuper his rebus emanatæ publicarentur & reciperentur : Fuerunt tamen irriti ac vani omnes eorum impetus ob majorem triplo in Facultate numerum Doctorum ſanctæ Sedis zelatorum, & propterea rabie ac furore perciti, antiquos errores & offenſivas ſententias de gratia & ſacramentis ubique, ſicut antea, ſcribere, dictare & evulgare non deſtiterunt.

Quibus perſpectis ſacra Facultas Pariſina ſanctæ Sedis ſemper obſervantiſſima nedum Bullas præfatas legit, amplexa eſt, & ſuos in commentarios ad æternam memoriam & obſequentiam retulit, ſed etiam novis decretis ſanxit, ne unquam vel in ſcriptis vel in concionibus, vel in concluſionibus Theologicis Doctores ſui & Baccalaurei anderent his de rebus a Sancta Sede prohibitis agere; & quoties aliquis Baccalaureus ſuis in Theſibus aliquam hujuſmodi concluſionem adhibuit, deleta eſt a D. Syndico : cum tamen poſt tot & tantas cautiones adhibitas nunquam requieſcerent a ſcribendo & loquendo Janſeniſtæ, ſed in dies creſceret eorum factio, imo aliqui Baccalaurei a Magiſtris illius factionis profecti eo deveniſſent audaciæ, ut hujuſmodi propoſitiones a D. Syndico deletas ſuis in concluſionibus reponerent, & factionarii magis ac magis offenſivas propoſitiones ubique deprædicarent in contemptum Bullarum Pontificiarum & decretorum ſacræ Facultatis, & magnum totius Eccleſiæ ſcandalum, imo & aliarum nationum (quæ jamdiu Facultatem Pariſienſem Janſeniſni calumnioſe inſimulabant ;) ad hoc ut poſſet illas factiones & factionarios perſtringere atque configere, ac ſimul tamen Bullis Pontificiis prohibentibus diſcuſſionem & cenſuram Auctorum de præfatis materiis contradictorie diſputantium non repugnare, cenſuit unanimi fere omnium Doctorum, exceptis quibuſdam ſcilicet Janſeniſtis, conſilio & decreto ſeligendas eſſe propoſitiones magis offenſivas ex iis quæ continuo in vulgus ubique ſpargebantur, nulla habita ratione vel mentione an ſint Janſenii, vel Arnaldi, vel Jeſuitarum, vel cujuſcunque alterius, & eas afficiendas cenſura, ſi opus eſſet, poſt exactam Doctorum

rum nedum aliquot ad hoc ſpecialiter deputatorum, ſed etiam omnium & ſingulorum diſcuſſionem & examen ad avertendum ne ulterius populi deciperentur : ſelectæ ſunt autem ſequentes propoſitiones ;

I.

Aliqua Dei præcepta hominibus juſtis volentibus ‘ & conantibus ſecundum præſentes quas habent vi- ‘ res , ſunt impoſſibilia : deeſt quoque iis gratia qua ‘ poſſibilia fiant.

II.

Interiori gratiæ in ſtatu naturæ lapſæ nunquam ‘ reſiſtitur.

III.

Ad merendum & demerendum in ſtatu naturæ ‘ lapſæ non requiritur in homine libertas a neceſſita- ‘ te, ſed ſufficit libertas a coactione.

IV.

Semipelagiani admittebant prævenientis gratiæ ‘ interioris neceſſitatem ad ſingulos actus, etiam ad ‘ initium fidei : & in hoc erant hæretici , quod vel- ‘ lent eam gratiam talem eſſe , cui poſſet humana ‘ voluntas reſiſtere vel obtemperare.

V.

Semipelagianorum error eſt dicere Chriſtum pro ‘ omnibus omnino hominibus mortuum eſſe , aut ‘ ſanguinem fudiſſe.

VI.

Senſit olim Eccleſia privatam ſacramentalem pœ- ‘ nitentiam pro peccatis occultis non ſufficere.

VII.

Naturalis attritio ſufficit ad ſacramentum Pœni- ‘ tentiæ.

Atque iſtis propoſitionibus per Deputatos aliquos diligenter examinatis per aliquot menſes, tandem ſacra Facultas deſtinaverat eas cenſere in Comitiis prima Auguſti proxime præteriti : quod cum prævi- derent Janſeniſtæ, primo ad ea Comitia ex omnibus Regni partibus convocarunt diſperſos ſuæ factionis Doctores & alios etiam, quibus ſubdole & calumnioſe reſcripſerant, Facultatis Moliniſtas (ſic appellant Doctores ſanctæ Sedis zelatores) velle cenſura perſtringere S. Auguſtinum, dictitantes prædictas propoſitiones, exceptis duabus ultimis, eſſe D. Auguſtini , & ad hoc creduntur 40 librarum millia pro evocandis hujuſmodi magiſtris undequaque diſperſis impendiſſe. Secundo, Aliquibus etiam Religioſis idem perſuaſerunt hic agi de vindicando a cenſuris Auguſtino. Tertio, Cum non obſtantibus illis artificiis viderent ſe impares evitandæ ſacræ Facultatis cenſuræ, ſeditionem excitarunt in Comitiis, nova fraude volentes contra conſuetudinem intrudere in locum D. Decani quendam Doctorem eo prætextu quod ſit Cancellarius Univerſitatis, & excitatis clamoribus continuis ; hoc modo impedierunt determinationem Facultatis, in qua contra 25 vel 30 Janſeniſtas, & aliquot alios titulo tuendi S. Auguſtinum deceptos, erant centum & amplius Doctores. Quarto, Denique ad Parlamentum non ad ſanctam Sedem appellarunt, & unum ex motivis appellationis inter alia proferunt, quod Comitiis Facultatis adeſſent Mendicantes qui ex Senatusconſulto debent abeſſe. Libellum ſupplicem eorum ſubſcripſiſſe dicuntur 40 circiter, numerando eos qui prætextu vindicandi a cenſura D. Auguſtinum ſubſcripſerunt innocenter. Quinto, Etiam ſollicitarunt aliquos ut Romam ſcriberent ad Generales Ordinum & alios, quod Facultas Pariſienſis vellet cenſura perſtringere D. Auguſtinum, ut hac arte, fraude & calumnia viros de rebus illis minime inſtitutos prævenirent & ſuas in partes apud ſanctam Sedem agendas illicerent ; imo quædam tranſmiſerunt excerpta ex ſcriptis cujuſdam excellentiſſimi viri ſanctæ Sedis inter alios obſervantiſſimi D. Pereyret Regiæ Navarræ magni Magiſtri, ut nitantur perſuadere quod ille ac ſimul alii ejuſdem partis ſint adverſarii D. Auguſtino, & notare poſſint cum ipſo alios inſignes ſanctæ Sedis zelatores infra nominandos, & commiſerunt provinciam iſtas nænias & calumnias Romæ diſſeminandi quibuſdam ibidem nunc temporis commorantibus, qui nec ſunt Doctores, nec ullatenus de veritate inſtructi ; & aliquid jam profecerant apud nonnullos ſatis ſpectabiles, niſi caſu adfuiſſent quidam Doctores illius ſacræ Facultatis qui calumnias illas ſuæ Parenti nefarie impoſitas eluerunt.

Debet ſancta Sedes ſumme cavere ne aurem præbeat illis Janſeniſtis, quia mixti & conjuncti ſunt cum Richeriſtis, id eſt, cum ſequacibus Richerii, qui adverſus Eccleſiaſticam Monarchiam tantum ſcripſit & factiones fecit ab anno 1611. ad 1628. & omnis eorum factio nihil ſic ambit & proſequitur quam ſanctæ Sedis auctoritatem labefactare (ut dixi) & artificia prætextatæ doctrinæ S. Auguſtini in Janſenio, & alia id genus non habent alium finem ſibi propoſitum modo ſuperius explicato. Præcipua vero Janſeniſtarum capita & columina ſunt DD. Arnauld, Guilbert, du Hamel, Bourgeois qui Romæ Janſenium defendit, Ludovicus de Saint-Amour funeſtus Guillielmi de Sancto Amore in perſequendis apud Senatum Mendicantibus imitator cum ſocio ſuo Carol. de Roux, ambo ignobilis farinæ homines, deinde D. de Mince Richerius alter redivivus ſanctæ Sedi minime affectus, D. Rouſſe S. Rochi Pariſiis Cutatus vir litigioſus & in Facultate maxime ſeditioſus, de Sainte-Beuve pro illa factione maxime zeloſus, & alii qui memoriæ jam non occurrunt. Illuſtriores autem illorum partiariorum adverſarii & ſanctæ Sedis zelatores ardentiſſimi ſunt præfatus D. Pereyret, D. Cornet, D. Hallier Syndicus Facultatis, vir de ſancta Sede pro zelo ſuo ſumme meritus, ſicut & D. Morel, qui apud Regni primates pro ejuſdem ſanctæ Sedis & ſanioris doctrinæ tutela continuo deſudat ; ſimiliter D. le Moyne, D. Grandin Profeſſores Sorbonici, D. Charton Pariſienſis Pœnitentiarius, D. Guichard Navarricus Profeſſor. Inter Mendicantes P. Nicolai vir inſignis, &c. Tot ſunt ut commode nequeant enumerari. [D. Loyſel Cancellarius S. Auguſtino quidem, non factioſis addictus, & præcipuus Auguſtinienſium in Facultate & apud S. Sedem benefactor.]

Verum ſi liceat dicere quod ſentio, quamvis ſicut

cut Janſeniſtarum factio eſt peſſima & peſſimos habet fines ſupra delibatos, ita ex adverſo pars Anti-Janſeniſtarum ſit omnino religioſa, & nonniſi ſanctum pro Dei gloria & ſanctæ Sedis & purioris doctrinæ defenſione finem inſpiciat; tamen ex reciproco oppoſitarum partium conflictu mali & pernicioſi effectus oriuntur: quia enim Janſeniſtæ pro clypeo prætenſo & prætextato aſſumunt D. Auguſtinum, & Anti-Janſeniſtæ ad illos configendos in materia gratiæ & ſacramentorum maxime nituntur Concilio Tridentino: hinc fit quod iſtorum aliqui videantur deprimere in aliquo auctoritatem D. Auguſtini, & tanc nonnulli (1) peccant aliquando & excedunt in D. Auguſt. ut convellant fundamentum Janſeniſtarum; & Janſeniſtæ ex oppoſito nituntur infringere auctoritatem illius ſacroſancti Concilii, quod potiſſimum eſt partis adverſæ fundamentum, aſſerentes non fuiſſe ita legitimum, ut æſtimatur, ſed ex ſolis Papæ mancipiis conflatum, &c. Unde non parum minuitur & S. Sedis & SS. Conciliorum auctoritas, & maxime debilitatur vis impugnandi hæreticos per illa media, nec immerito hæretici ſubſannant in hoc Catholicos.

Quamobrem his in controverſiis exiſtimo agendum magna cum cautela, & brevius eſſe omnibus ſilentium imponere, ut jam toties factum eſt. Sed non debet S. Sedes faſtidire continuas reiterationes prohibitionum jam factarum, quia qui prima vice non obtemperant, ſecunda vice obſequentur. Studioſe tamen cavendum eſt a Janſeniſtis, & conſulendum, quantum fieri poterit, aliis qui ſunt ſanioris doctrinæ & ſanctæ Sedis in omnibus ardentiſſimi zelatores, & quam citius fieri poteſt, ſancta Sedes præſertim in Galliis propter hæreticos quibuſcunque novitatibus radicem præcidat, ne infauſta iterum ſuſcipiant incrementa, quod omen avertat Deus.

[Revera tamen utrobique puniendi eſſent ac debito cenſura caſtigandi, nedum Janſeniſtæ qui doctrina & nomine D. P. Auguſtini abutuntur ad commovendas ſeditiones; verum etiam illi Jeſuitæ qui temerarie ac irreverenter auſi ſunt ſcribere vel loqui de ſanctiſſimo & doctiſſimo illo Eccleſiæ Doctore & Doctorum Principe, ſuum Molinam ſuaſque novitates illi ac cæteris omnibus præferendo: unde merito S. Inquiſitio Decreto ſuo animadvertit in blaſphemas illas contra D. P. Auguſtinum propoſitiones nuper in publicum diſſeminatas.

Tamen præſens rerum neceſſitas poſtulat ut prius Romana Sedes circa Janſenii ſingulares propoſitiones diſtincte mentem aperiat ad extinguendum tot incendiorum fomitem: quia enim Bulla ſanctiſſimi Urbani VIII. contra Janſenium hunc prohibet damnatque tanquam renovantem propoſitiones jam alias a ſummis Pontificibus damnatas; & Janſeniſtæ inſimulant accuſantque hanc Bullæ partem ſubreptionis, & fraude Jeſuitarum fuiſſe inſertam. Cum id maxime perſtringat honorem & auctoritatem Romanæ Sedis quæ eſt columna veritatis: illa debet præfatæ Bullæ veritatem vindicare, & notatim ac ſingulatim deſignare quænam ſint illæ propoſitiones ab ipſo renovatæ & alias a ſummis Pontificibus damnatæ, ut nullam amplius habeant Janſeniſtæ excuſationis cauſam & occaſionem alios decipiendi, maxime definiendo ſimul diſcrimen doctrinæ Janſenii a D. Auguſtino. Poſtea in alios D. Auguſtini doctrinæque ipſius neglectores debita erit ſeveritate agendum.]

(1) *Jeſuitæ.*

Pieces added to this Collection.

An Advertiſement concerning F. Mulard's *Speech.*

I Plac'd F. *Morel's* Writing at firſt amongſt the Pieces of this Collection, as all the reſt, according to the order wherein they are ſpoken of in my Journal: But having found it expedient, not to confine my ſelf ſo ſtrictly to that order in the printing of them, as not to conſider the Connexion, both of their Subjects and the perſons they concern, I reſerv'd this ſame Writing for the laſt of thoſe that I had joyn'd to it, intending to ſubjoyn F. *Mulard's* Speech to it, as the firſt of the Additions. But afterwards, conſidering that the ſaid Speech is at length in the Fifth Diſquiſition of *Paulus Irenæus*, at the Fifth Article, I conceiv'd it unprofitable to inſert it in two places, and better to ſuppreſs it here, where it would be but as a looſe piece: The Reader therefore may pleaſe to have recourſe thither, if he hath the curioſity to ſee it.

An Advertiſement touching the Suffrages of the Conſultors.

I Could diſcover nothing of theſe Suffrages whilſt I was at *Rome*, but Copies of them were ſent, which my L. the Biſhop of *Montpellier* acknowledg'd in the preſence of my LL. the Biſhops of *Olone* and *Conzerans*, to be conformable to that which himſelf hath related thereof: So that on one ſide the truth of theſe Suffrages cannot be doubted; and on the other the Decree of the Inquiſition of *Rome*, which declar'd them Apocryphal, is eaſie to be underſtood. For it doth not pretend to ſay, that they are falſe or ſuppoſititious, ſince if they were, the Conſultors themſelves, to whom this writing attributes them, would be made to diſavow them, and their diſclaiming would be publiſh'd; but it only implies, that they are pieces which they at *Rome* would have been glad had not come forth. But having been printed with the Notes of a Divine S. *Thomas's* Diſciple, I ſhall not ſcruple to inſert them here with the ſame Notes.

TREDECIM THEOLOGORVM

Ad examinandas quinque Propositiones ab Innocentio X. selectorum Suffragia, seu, ut appellant, Vota, summo Pontifici scripto tradita. Ex quibus verus Constitutionis sensus innotescit; & ad optatam inter Catholicos Theologos pacem stabiliendam via facilis aperitur.

PRÆFATIO.

'Ecclesiæ vulnera in membrorum ejus intestina pugna qui non defleat, prorsus pietatis expers 'sit. Cuncta tamen deflere pauci possunt, quia 'partium studio pauci carent. Partem dolet qui parti addictus est. Universi lugere is unus potest, qui unius veritatis amicus est. Talem me 'esse, nisi sit insolens, dicere ausim. Certe nec 'Jansenio, nec Molinæ studeo, Sancti Thomæ 'jam inde ab initio sequax, & ipsius Scholæ discipulus, quam utrique Catholicam fatentur. Illa ergo vel hoc nomine maxime idonea ad conciliandos animos tanta inter se contentione diffidentes.

'Sed quoniam video nescio quorum temeritatem 'eo processisse, ut summi Pontificis Constitutione 'ad S. Thomæ auctoritatem labefactandam abutantur, ad Sedis Apostolicæ honorem pertinere 'visum est, hanc ab ipsa contumeliam depellere; 'simul Ecclesiæ de gratia Christi doctrinam ab illis 'corruptelis vindicare, quas in ipsam certi homines immiscere variis artibus tentant.

'Ad id autem opportunissimum est visum, palam exhiberi Consultorum Vota sive suffragia, ex 'quibus summus Pontifex Constitutionem confecit. 'Ex his enim tum vera Pontificiæ Constitutionis 'intelligentia patebit, tum multorum novitia Molinæ commenta sectantium argutiæ refellentur, 'qui dum Jansenio ardentius instant, Ecclesiam 'in Pelagii errorem pene præcipitant: cujus reum Molinam ante Clementem VIII. & Paulum 'V. egerunt & peregerunt clarissimi ex Schola nostra 'Theologi.

'Si quis autem de hujus scripti veritate dubiter, 'adire poterit Episcopum Montis-Pessuli, qui illud Roma rediens secum attulit: quod idem fecerunt alii ex Ordine Religioso, qui itidem illud 'ex manuscripto exemplar Romæ descripserant; 'ut jam multa Parisiis hujus scripti exemplaria circumferantur. Quo magis necessarium est illud 'typis quam primum excudi, ne inter varias describentium manus, multas, ut fit, maculas contrahat, & fidem atque auctoritatem amittat.

'Ex eo autem constabit, 1. adeo non læsam 'Constitutione Thomistarum doctrinam, ut ad 'eam potius ipsa Constitutio conformata sit. Siquidem Consultores pene omnes doctrinam de 'gratia per se efficaci, quæ maxime nostræ Scholæ 'propria est, omnibus locis Catholicam, orthodoxam, veram esse profitentur.

'Constabit 2. Romæ inter Consultores non de 'ipsa re, sive de aliquo dogmate disputatum esse, sed 'tantum de sensu Propositionum. Illas enim quicunque ad gratiam efficacem pertinere putarunt, 'etiam Catholicas pronunciarunt. Quicunque autem declararunt hæreticas, etiam a gratia efficaci lato discrimine sejunxerunt.

'Constabit 3. quo pacto Jansenii causa Romæ 'tractata sit. Nam qui ejus nullam a Consultoribus 'rationem habitam velit, longissime erret. Multi 'enim ex Consultoribus expresse sensus Janseniani meminerunt. Contra qui id Consultoribus mandatum a summo Pontifice contendat, ut 'sensum Jansenii inquirerent, vel an Propositiones ex Jansenio excerptæ essent, dijudicarent; 'præ studio falsus & iniquus videri possit. Aperte 'enim unus e Consultoribus, isque sancti Officii 'Commissarius, Propositiones a summo Pontifice 'propositas dicit *in abst acto, & ut præscindunt ab 'omne proferente*; quod illum coram summo Pontifice dicere ausum, nisi verum esset, nulli unquam 'sano verisimile fiet. Multi ergo de Jansenio locuti sunt; verum est. Sed injussi & sine mandato 'locuti sunt; & hoc verum est. Ita de Jansenii sensu 'neutiquam Romæ judicatum est; nullum enim judicium sine prævia inquisitione: sed ex Theologorum obiter inter disputandum de mente Janse'nii loquentium sermone, obiter in Constitutione 'nominatus Jansenius.

'Cæterum non mediocris mihi spes est, fore ut 'hoc scriptum ad hoc dissidium sedandum permultum faciat. Nam ex illo cernere poterunt Molinistæ 'quam frustra gratiæ efficacis doctrinam attentent. 'Rursus Jansenii defensores, qui toties germanos 'S. Thomæ se discipulos esse testati sunt, quid sinceritatis habeat hæc professio, facile indicare poterunt, si probatam & quasi sanctam in Consul'totum Votis Thomistarum in quinque Propositionibus doctrinam ex animo amplectantur.

'Nullum autem tam absurdum futurum puto, ut 'ex istis Consultorum sententiis neget indagandam 'Pontificiæ Constitutionis mentem. Non enim, ut 'omnes Theologi conveniunt, ex aliquo ἐφεδρικῷ, '& tanquam ex tripode promit oracula summus 'Pontifex, sed humano modo veritatem inquirens, doctos homines consulens, & ex illorum 'sententia fidei dogmata definiens. Nihil autem absurdius fingi potest, quam ut summus Pontifex 'tredecim viris doctis in consilium adhibitis, id hæreticum pronunciet, quod illorum omnium calculo tanquam orthodoxum comprobatum sit. 'Quamobrem, ut dixi, cum omnes Consultores 'S. Thomæ doctrinam de gratia per se efficaci passim extra aleam ponant, qui hanc vel leviter aosit 'incessere, tanquam summo Pontifici injuriosus ab 'omnibus repellendus est.

10. *Feb.* 1657.

CON-

CONSULTORUM
super quinque Propositionibus
VOTA.

Brevibus interdum animadversionibus illustrata.

PRIMA PROPOSITIO.

Aliqua Dei præcepta hominibus justis volentibus & conantibus secundum præsentes quas habent vires sunt impossibilia: deest quoque illis gratia qua possibilia fiant.

I.

Pater SFORSA PALAVICINUS,

Societatis Jesu.

Die 1 *Octobris* 1652.

PUtant hanc Propositionem explicatam de illis viribus & illa gratia, quas Deus tenetur tribuere nullo supposito peccato, ne originali quidem, ad hoc ut valide obligaret, esse erroneam.

ANIMADVERSIO.

Hic Jansenium ne nominat quidem ille Consultor, ex ea licet Societate que Jansenium maxime insectatur. Patet tamen ex illius in alias Propositiones censuris, sensum illum quem in 1 *Propositione damnat, Jansenio ab eo attribui:* gratiam scilicet, de qua loquitur Propositio, deesse sine ullo peccato, ne originali quidem. *Quod a Jansenii sententia omnino alienum esse, omnibus palam est. Quare merito in hoc sensu Propositionem damnat: sensum vero Jansenii omnino non attingit.*

II.

Pater MARCUS ANTON. CARPINETUS,

Procurator generalis Capucinorum.

MEa sententia est, quod tota propositio, ut jacet, cum illo addito, *Deest quoque illis gratia*, &c. sit non solum erronea & male sonans, sed etiam hæretica, vel hæresi proxima. Quia tamen Propositio potest hunc duplicem sensum habere, quod scilicet Deus hic & nunc subtrahat gratiam, qua præcepta fiant possibilia justis volentibus & conantibus, fideliter aut non fideliter: ideo in primo sensu, ubi justi non fideliter agunt cum Deo, Propositio erit Catholica; sicut Catholica quod Deus nunquam subtrahat gratiam justis fideliter se gerentibus.

ANIMADVERSIO.

PRæclare Consultor duplicem in vocibus illis *conantibus & volentibus* sensum distinguit. ‘Quidam enim fideliter conantur: his nunquam deest ‘gratia efficax ad operandum necessaria. Quidam ‘infideliter; quia nempe gratiæ excitanti & sufficienti sensu Thomistico resistunt: his deesse potest, ‘& ideo illi mandata implere non possunt, ea scilicet potestate cui nihil desit. An ille sensum Jansenii damnaverit, ex eo præcise judicandum, an per ‘illos justos volentes & conantes intelligat Jansenius ‘fideliter volentes & conantes; an vero volentes ‘& conantes infideliter. Si primum, procul dubio ‘illius sensum erroris damnat; si secundum ut pugnant Jansenistæ, procul dubio absolvit. Utrum ‘sit verisimilius, nolim hic definire, ne contentioni detur locus. Interim ex Consultoris mente ‘hæc propositio: *Aliqua Dei præcepta hominibus ‘justis volentibus & conantibus* infideliter, *sunt ‘impossibilia; deest quoque gratia qua possibilia ‘fiant*, est Catholica: & qui hunc Jansenii ‘sensum esse velit, a Consultore nullo modo differt. ‘Apparet vero longe ipsum a Molinistarum sensu abhorruisse qui gratiam implendi præceptum justis ‘quocumque modo se gerentibus nusquam deesse ‘volunt.

III.

Pater THOMAS D'ELBENE,

Clericus Regularis.

PRopositio hæc si intelligatur in sensu formali, hoc est, sumendo justos secundum præsentes quas habent vires, habituales, supernaturales, & actuales, est Catholica. Si sumatur in sensu reali, prout se habet a parte rei, *sunt impossibilia* simpliciter, quia deest gratia actualis quæcunque, sive sit efficax, sive sufficiens, est hæretica. Si sumatur, *sunt impossibilia*, secundum quid, propter negationem gratiæ efficacis, sed non sufficientis; in hoc sensu est Catholica, conformis Scripturis & sanctis Patribus.

ANIMADVERSIO.

EX isto Consultore hoc sensu tantum hæretica est propositio, si nomine gratiæ, quæ deesse dicitur, intelligatur tum efficax tum sufficiens. Ita si ‘justis volentibus & conantibus deesse gratiam sufficientem Thomistico sensu Jansenius voluit, prorsus eum damnat Consultor. Sin autem, ut contendunt ipsius defensores, solam efficacem; nihil illum lædit, siquidem ex ipso hæc propositio, *Aliqua Dei præcepta justis volentibus & conantibus secundum præsentes quas habent vires sunt impossibilia secundum quid*, propter negationem gratiæ efficacis & non sufficientis, est propositio Catholica, conformis Scripturis & Patribus. Nec minus perspicuum est quam iste sit alienus a Molina: siquidem nullam Molina impossibilitatem præceptorum, nec absolutam, nec secundum quid admittit: sed omnibus præsto esse vult sufficientem quandam gratiam, cui non sit necessaria gratia efficax ad actu operandum.

IV.

IV.

P. AUGUSTIN. MARIA a CREMONA,

Ordinis Servorum.

Die 8 Octob. 1652.

SI propositio sumatur in sensu universali, sive loquendo simpliciter de omnibus justis, sive de omnibus justis transgressoribus, est propositio hæretica: si in sensu particulari, attento proprio & rigoroso verborum sensu, pariter est hæretica: si in sensu indefinito, prout jacet, est etiam hæretica.

ANIMADVERSIO.

RECTE Consultor propositionem Damnat, tum in sensu universali, quia sic Calviniana est: tum in sensu particulari, attento proprio & rigoroso sensu; quia sic impossibilitatem absolutam significat, non tantum impossibilitatem secundum quid, denique recte etiam in sensu indefinito; quia sensus indefinitus in materia controversa & doctrinali pro universali sumitur, sicut ista propositio: Astra moventur a propria forma; quia de eo disputant Philosophi, fere sumitur in sensu universali.

Hujus Consultoris sententiam nihil officere Thomistis palam est. Jansenistæ vero illam amovent, quod absolutam præceptorum impossibilitatem nec a se, nec a Jansenio admissam contendunt: quorum exceptiones nec probare mihi, nec improbare consilium est, sed tantum indicare.

V.

Patet LUCAS WADINGUS,

Ordinis strictioris Observantiæ.

SI hæc propositio intelligatur universaliter, ita ut omnes justos comprehendat, & pro omni tempore denegetur gratia ad implenda præcepta necessaria, est temeraria, a Patribus damnata, scandalosa, Deo injuriosa, hominibus perniciosa: si vero intelligatur de præceptis respectu peccatorum venialium; aut de justis operantibus secundum suas duntaxat vires, in iis tantum sistendo: aut tertio (*quem putat sensum Jansenii*) intelligatur de potentia proxima & completa, & de gratia actuali non semper, sed aliquando denegata, nullam meretur censuram.

ANIMADVERSIO.

RECTE Consultor propositionem defendit, si intelligatur de potentia completa, & de gratia actuali efficaci, scilicet justis aliquando subtracta: id enim docent plurimi Thomistæ, imo omnes; si quidem potentia completa nomine intelligatur ea cui nihil deest. Distant ergo ex isto Theologo Molinistæ, verum esse justis aliquando deesse gratiam efficacem, & tunc ipsis mandata non esse possibilia potestate omnino completa, & quæ nihil aliud requirat ad agendum. Verum hic obiter notandum est, etsi Consultor ante Constitutionem fuerit propositionem explicare, & sic explicatam defendere; post Constitutionem tamen id non licere. Judicavit enim summus Pontifex pravum illius sensum magis esse naturalem. Itaque illam nunc ab omnibus sine explicatione rejici convenit. Verum iste sensus, quem Catholicum defendit eruditus Consultor, etiamnum post Constitutionem ab omnibus Thomistis ut orthodoxus defenditur.

Sensum Jansenii aperte absolvit iste Consultor; nihil tamen a cæteris distans qui illum damnaverunt, sed alio tantum modo illum exponens. Si melius ipse, Jansenius extra aleam est: si melius alii, Jansenius hæret in luto. Sed utut sit, Consultorum ipsorum hic existimatio non agitur, ubi de Jansenii sensu citra fidei periculum dissentire inter se potuerunt.

VI.

Pater DOMINICUS CAMPENELLA,

Ordinis Carmelitarum.

ISta propositio videtur contra fidem coarctata ad aliqua præcepta, cum debeat extendi ad omnia. 2. Est insipienter composita ex duabus partibus contradictoriis. 3. Quoad utramque partem erit formaliter hæretica.

ANIMADVERSIO.

VOtum istius Consultoris obscurius est, ideo nec prodest, nec obest illi.

VII.

Pater MODESTUS a FERRARIA,

Procurator generalis Ordinis Minorum Conventualium.

SI prima pars hujus propositionis præcise accipiatur, vel facit sensum universalem, & sic est hæretica: vel facit sensum singularem, & sic quamvis possit explicari & trahi in bonum sensum ut ly *impossibilia* dicat negationem potentiæ proximæ, potest admitti: & absolute cum illo termino, *impossibilia*, est rejicienda tanquam temeraria, & a Patribus sub anathemate prohibita. Si accipiatur secundum se totam, vel consideratur ut ille terminus, *gratia*, supponit pro gratia efficaci, cum exclusione gratiæ sufficientis, & sic est hæretica: vel consideratur absolute secundum quod sonant termini ipsius, & sic saltem est erroni proxima.

ANIMADVERSIO.

FAtetur Consultor bonum esse istum sensum: Aliqua Dei præcepta non esse possibilia hominibus justis potestate proxima. Unde nescio quid cogitarint, qui super illa voce tot modo turbas excitarunt, quasi potestatem proximam admittere in omnibus justis necesse sit.

Quod autem de fide ait esse, justis volentibus & conantibus non deesse efficacem & sufficientem simul, hic sat scio inclamabunt quidam Jansenistæ, & Concilium aut Scripturæ locum ostendi postulabunt, in quo hæc gratia sufficiens Thomistico sensu contineatur. His tamen si tam æqui sunt quam videri volunt, facile satisfieri potest. Verbum ipsum gratiæ sufficientis non est de fide: nullo enim Conciliorum decreto consecratum est. Res ipsa nomine significata ad fidem pertinet: hoc enim nomine significamus gratiam

am excitantem quæ imperfectos actus producit, nec plenum tamen consensum operatur nisi adsit validior gratia; & ideo secundum quid tantum efficax est; semper enim producit actus illos imperfectos: & secundum quid est ineffica; quæ nos excitat, & nobis dat vires ad bona opera facienda, quæ tamen re ipsa non perficimus propter resistentiam voluntatis. Ea gratia sic explicata nonne millies in Patrum monumentis reperitur? nonne eam omnes vel proprio experimento sæpissime sentiunt? Quis enim est qui se excitanti Deo restitisse non doleat? Ergo talem gratiam necessario admittendam vel ipsi, ipse audire voluerint, certe fatebuntur, eamque conatibus & volentibus semper præstò esse. Unde enim conarentur & vellent nisi per illam? Utrum autem ista gratia dicenda sit sufficiens, necne, nominis quæstio est ad fidem nihil pertinens, in quo multos ex ipsis vidi consentientes, nullum aperiè refragantem. Malim ipse cum mea Schola etiam verbis congruere, dummodo non apud imperitos fermociner, qui hoc verbo facile abuuntur: quia illud Molinæano sensu accipiunt. Cæterum propter ambiguum nomen, & nulla auctoritate sancitum, nullam cuiquam molestiam libenter fecerim.

VIII.

P. RAPHAEL AVERSA,

Ordinis Clericorum Minorum.

PRopositio in plano & aperto verborum sensu, sive dicamus in proprio & rigoroso significatu, est omnino damnabilis, tanquam temeraria contra omnem sententiam Theologorum, tanquam scandalosa contra communem sensum Catholicorum, tanquam injuriosa & blasphema contra Deum, & denique tanquam hæretica contra fidem.

ANIMADVERSIO.

ET hic rigorosum verborum sensum attendit, quem hæreticum esse inter omnes constat.

P. VINCENTIUS DE PRETIS

Dominicanus Commissarius generalis S. Officii.

HÆc propositio non est qualificabilis ratione proferentis; quia proposita fuit in abstracto, ut præscindit ab omni proferente: est qualificabilis secundum sensum communem & usitatum, saventem hæreticis in modo loquendi recepto ab ipsis, & damnato ab Ecclesia Catholica; & est temeraria, scandalosa, male sonans. 3. Oportet formare prius sensum legitimum istius propositionis, antequam qualificetur ratione rei significatæ; quia non appareret ex quo appareat ista impossibilitas.

IDEM.

Die 6. Novembris 1652.

ISta propositio secundum omnes terminos quibus constat actualiter, acceptos in significatione propria, usuali & consueta, non est qualificabilis, & non est qualificabilis nisi reducta ad sensum in quo prorsus esse erroneam; hoc est loquendo de impossibilitate physica, non tollente obligationem, nec excusante transgressores a culpa & a pœna, & refusa ex negatione virium quas Deus teneretur dare ad præcepta talia observanda nulla existente culpa. Vbi autem ly *justis*, debet necessario impropriari, & stare pro justis de præterito, & per appositionem terminorum nullo existente obice peccati actualis & originalis, qui termini nec implicite nec explicite includerentur in significatione usuali dictæ propositionis.

ANIMADVERSIO.

HIc veritati concedendum est. Plane demonstrat Consultoris votum nusquam jussu Pontificis excussum esse Jansenii sensum, neque id aut ignorare potuit S. Officii Commissarius, aut cognitum apud ipsum summum Pontificem dissimulare. Cur ergo de Jansenio nonnuli loquuntur? Quia libuit, non quia jussum erat.

Cæterum hujus votum a Molina alienum non negabunt ipsi Molinistæ.

X.

P. PHILIPPUS VICECOMES,

Generalis Augustinianorum.

SI propositio faciat hunc sensum: Justi secundum vires tantum quibus formaliter justi sunt, præciso divino auxilio actuali, non possunt implere aliqua Dei præcepta, est vera & Catholica: si autem consideretur in suis terminis, est male sonans; quia pro eo quod dicere debuerat: Justi secundum præsentes vires tantum non possunt complete implere præcepta; maluit dicere: *Præcepta* sunt impossibilia secundum præsentes vires: vox autem ista *præcepta impossibilia*, etiamsi limitata ad vires præsentes cum exclusione auxilii actualis, male sonat. Quoad secundam particulam, si faciat hunc sensum: Deest quoque gratia, scilicet actualis auxilii, qua secundum præsentes vires prædictas tantum possent illa complete implere: propositio est Catholica: propter tamen terminum, *impossibilia*, est male sonans.

ANIMADVERSIO.

VIr ille doctrina eximius sententiam, qua justi dicuntur aliquando præcepta non posse complete implere, Catholicam fatetur. Cæterum vocem, *impossibilia*, bene repudiat; quia ex significat non solum absentiam potentiæ completæ, sed omnimodam potentiæ negationem. Quisquis igitur solam potentiam completam, & cui nihil desit, justis deneget absente efficaci gratia, verbis & re cum Consultore consentit. Molinistas vero,

qui

qui potentiam omni ratione completam semper justis adesse volunt, quomodo ab illius censura eximam, prorsus non invenio.

XI.

P. VINCENTIUS CANDIDUS,

Dominicanus, Magister sacri Palatii.

Die 14 *Novembris* 1652.

SEntio prædictam propositionem aliquam non mereri censuram, sed esse verissimam & Catholicam; quia similis assertio conspicitur in variis locis Scripturæ sacræ extare. Tradita etiam invenitur sub æquivalentibus terminis a Synodo Tridentina sess. 6. de Reform. c. 11. si attente verba illa prependantur. Consona etiam videtur prædicta propositio familiarissimo modo loquendi aliquorum Theologorum.

ANIMADVERSIO.

CAve putes R. P. Vincentium in errore fuisse, quia primam propositionem censuræ judicat immunem; nam & ante Constitutionem, & post, maximo semper honore apud summum Pontificem fuit, imo moriens magnam sanctitatis opinionem Romæ reliquit. Cur igitur absolvit quod Pontifex damnat? Quia hanc propositionem aliter interpretatus est quam summus Pontifex. Putavit illam in sensu gratiæ efficacis accipi posse, & ideo Catholicam esse asseruit, conformem Scripturis & Patribus. At contra, sic illam interpretandam non esse judicavit summus Pontifex, cujus judicio Christianus orbis assensus est. Catholicus ergo sensus est quem defendit P. Candidus, sed hunc damnatæ propositionis verbis exprimere nefas est post Constitutionem; ante Constitutionem nefas non erat. Unde nescio cur crimini vertatur quibusdam Doctoribus Parisiensibus, quod has propositiones in multis aliis sensibus jure damnandas, tamen in sensu gratiæ efficacis defendi posse dixerint ante Constitutionem; cum id Consultores celeberrimi coram summo Pontifice sine invidia aut formidine tam aperte fecerint.

XII.

P. JOANN. AUGUSTIN. A NATIVITATE,

(Tartaglia) Carmelita Discalceatus.

CEnseo hanc propositionem in aliquo sensu minus proprio posse sustineri: in sensu intento ab auctore, id est, Cornelio Jansenio, esse dignam censura, ut jam damnatam a sacra Tridentina Synodo; absolute ut præscindit ab hoc vel illo sensu determinate, offensivam aurium fidelium.

ANIMADVERSIO.

SEnsus iste minus proprius, sensus est gratiæ efficacis ad quam revocari posse primam propositionem quidam putabant. In hoc sensu posse sustineri propositionem censuit Consultor. Quod autem damnat propositionem in sensu Jansenii, magno nos negotio liberasset si simul expressisset istum Jansenii sensum. Nihil enim magis ambiguum: ita varie a suis vel adversariis vel defensoribus torquetur. Quia tamen hunc sensum indicat a Synodo Tridentina ante damnatum; cum illa Lutheri utique sensum damnaverit, videtur id existimasse Consultor, eundem Lutheri & Jansenii sensum esse quod vehementer pernegant Jansenistæ. Ita Lutheri error primum constituendus: post, illud expendetur, an cum illo sentiat Jansenius: quæ postrema quæstio facto non jure continetur.

XIII.

P. COELESTINUS BRUNUS,

Ordinis S. Augustini.

CEnseo hanc propositionem esse censurandam, prout sacrum Concilium declarat, uti temerariam, & a sanctis Patribus anathemate damnatam. Et item quia immediate opposita est Scripturæ sacræ, & sacro Concilio Tridentino, & aliis Conciliis; & novissime Bullis summorum Pontificum Pii V. Gregorii XIII. & Urbani VIII. Existimo etiam esse hæresi proximam. Possunt tamen opponi aliqua præservativa.

ANIMADVERSIO.

PRæservativa illa quæ apponi posse censet Consultor, non alia intelligi possunt quam quæ sensum efficacis gratiæ a pravis sensibus segregant: nam & istum gratiæ efficacis patronum fuisse patebit ex sequentibus votis.

Quamobrem ut votorum summam colligam, damnant propositionem in sensu universali (qui Calvinianus est) tres Consultores. In proprio & rigoroso, vel tanquam hæresim, vel tanquam hæresi proximam, quatuor. Absolvunt in sensu potentiæ completæ & proximæ, tres. Sensum Jansenii unus expresse rejicit, unus expresse probat. Et quia propositionem omnes, excepto Candido sacri Palatii Magistro, aliquatenus damnant, ex omnium votis confecta Constitutio dicenda est.

SECUNDA PROPOSITIO.

Interiori gratiæ in statu naturæ lapsæ nunquam resistitur.

I.

P. JOANN. AUGUST. A NATIVITATE,

Carmelita Discalceatus.

Die 18 *Novemb.* 1652.

HÆC propositio in aliquo sensu minus proprio est vera, in sensu intento a Jansenio est digna censura, ut repugnans S. Tridentinæ Synodo, & sacris Scripturis; & sic est hæresi proxima. Ut præscindit ab hoc vel illo sensu determinate, offendit aures fidelium.

II.

P. COELESTINUS BRUNUS,

Ordinis S. Augustini.

HÆC præpositio si intelligatur de gratia efficaci præcise, vera est; sed quia proprie & juxta terminos suos indefinite loquitur de omni gratia, & quia fautores hujus propositionis destruant omnino sufficientem, quod est contra omnem Theologiam, SS. Patres, & precipue D. Augustinum, quem sibi falso patronum asciscunt, & contra sacrum concilium Tridentinum, ideo eadem censura, qua prima propositio, censeo qualificandam.

III.

P. SFORSA PALAVICINUS,

Societatis Jesu.

HÆC propositio secundum se recepta mihi videtur immunis ab omni censura: quatenus vero profertur a Jansenio, & infertur tanquam ex præmissis, ex eo quod negat in natura lapsa etiam hominibus justificatis vires sufficientes ad implenda præcepta, quando reipsa peccant, est digna eadem censura, qua notavi primam propositionem; non secundum se, sed quatenus consequentia illius.

ANIMADVERSIO.

NOta a Palavicino secundam propositionem propterea tantum damnari, quia sequitur ex prima propositione. Quare cum in prima manifeste a sensu Jansenii aberraverit; patet nec eum in secunda recte collimasse, si Jansenium ferire voluit: quod idem de reliquis propositionibus dici potest, in quibus semper ipsius censuræ ad primam illam referuntur, & ex ea pendent. Quare si in ipso limine, ut patet, a Jansenii sensu deerraverit, prorsus ipsum in reliquo cursu non attingit.

IV.

P. MARCUS ANTON. CARPINETUS,

Procurator generalis Capucinorum.

HÆC secunda propositio ut jacet, secundum suum sensum clarum non solum est perniciosa, temeraria, & male sonans; sed est etiam formaliter hæretica, aut hæresim sapiens.

V.

P. THOMAS D'ELBENE,

Clericus Regularis.

Die 20 *Novembris* 1652.

HÆC propositio si intelligatur de gratia interiori efficaci, est Catholica: si intelligatur de gratia interiori quacunque, distinguo: vel facit sensum quoad ipsum formaliter, & est Catholica; vel facit sensum quoad consensum qui semper sequatur, ita ut omnis gratia interior sit efficax, & nulla sufficiens, in quo sensu loquitur Jansenius; & sic, si non formaliter, saltem proxime est hæretica, & evidenter falsa.

VI.

P. AUGUSTIN. MARIA A CREMONA,

Ordinis Servorum.

HÆC propositio si sumatur in sensu connaturali, est hæresi proxima: si in sensu particulari, esto in aliqua sententia sit vera & probabilis; in proprio tamen sensu & rigoroso verborum ab auctore, id est, Jansenio, intento, est hæretica: si in sensu indefinito prout jacet, est temeraria, male sonans, & scandalosa.

VII.

P. LUCAS WADINGUS,

Ordinis strictioris Observantiæ.

HÆC propositio cujuscunque auctoris illa sit, si intelligatur de gratia efficaci, sive adjuvante, sive excitante, est vera & Catholica; si vero de sufficienti, & quacunque gratia interiori, secundum omnem gratiæ latitudinem, est temeraria, & hæresi proxima.

P. DOMINICUS CAMPANELLA,

Ordinis Carmelitarum.

CEnseo istam propositionem; sive consideretur prout jacet, sive ut explicata ab auctore, id est Jansenio, esse formaliter hæreticam; tanquam destructivam gratiæ sufficientis, quæ de fide est concedenda.

IX.

IX.

Pater MODESTUS *a* FERRARIA, *Procurator generalis Ordinis Minorum Conventualium.*

CEnseo hanc propositionem non solum in sensu Jansenii, sed etiam in proprio verborum sensu esse saltem hæresi proximam.

X.

Pater RAPHAEL AVERSA, *Ordinis Clericorum Minorum.*

PRopositio hæc ita intellecta, seu potius correcta: Interiori gratiæ efficaci nunquam resistitur, est vera & Catholica; supplendo tamen in bona Theologia, non solum (juxta Jansenium) in statu naturæ lapsæ, sed nec in statu naturæ integræ, nec in statu viæ Angelorum; at accepta ut sonat universaliter, quod nulli prorsus gratiæ resistatur, si procederet ex suppositione, quod gratia desit peccatoribus, eo quod non esset illis necessaria, saperet hæresim Pelagianam. Procedente autem ex suppositione, quod gratia sit quidem necessaria, sed denegetur a Deo, ut non possit homo servare mandata, quo pacto proprie & in rigore est de mente Jansenii, sic coincidit cum prima propositione, ac propterea participat cum illa eandem censuram.

XI.

Pater VINCENTIUS DE PRETIS, *Dominicanus Commissarius generalis S. Officii.*

HÆc propositio non est qualificabilis; quia gratia interior Augustiniana propugnata contra Pelagianos, est solum gratia efficax; ac proinde apud Augustinum convertuntur gratia interior & gratia efficax. Dicere hanc propositionem esse qualificabilem, quia tollit gratiam sufficientem omnibus modis, est qualificare ipsissimam doctrinam D. Augustini in suis operibus ultimis, & omnium Thomistarum.

XII.

Pater PHILIPPUS VICECOMES, *Generalis Augustinianorum. Die 27. Novembris 1652.*

GRatiæ interiori, hoc est, efficaci, quæ proprie interior dicitur, nunquam resistitur. Propositio vera & Catholica.

XIII.

Pater VINCENTIUS CANDIDUS, *Dominicanus, Magister sacri Palatii.*

CEnseo hanc propositionem nullam mereri censuram, imo esse Catholicam & veram. Nomine enim *interioris gratiæ* in hac propositione vere & proprie debet intelligi de gratia efficaci. Etenim analoga stare pro famosiori significatu, nedum humanæ Philosophiæ, verum etiam sacrarum literarum mori & consuetudini est consentaneum. Ulterius si ly *resistere* accipiatur large & communiter, quamvis homo possit resistere si velit in sensu diviso, nunquam tamen in sensu composito dissentiet. In tali sensu est Catholica & vera. Similiter si ly *resistere* intelligatur stricte, nunquam resistet etiam loquendo in sensu diviso.

ANIMADVERSIO GENERALIS
In Vota Consultorum super secunda Propositione.

SEcundam propositionem de gratia efficaci intellectam, septem, ut videre est, Consultores absolvunt, imo potius novem. Nam sensus ille in quo illam veram esse aiunt Augustinus a Nativitate, & Palavicinus, sensum esse gratiæ efficacis, manifestum est. Cæteri gratiam efficacem ne vellicant quidem. Qui Jansenium defendere voluerit, non leve ex Wadingi voto argumentum eliciet, ut probet nunquam mandatum esse Consultoribus ut sensum Jansenii excuterent. Incredibile enim est Consultorem de sensu Jansenii interrogatum a summo Pontifice, sic ipsi respondere ausum esse: *Hæc propositio cujuscunque auctoris illa sit.*

Quod autem id unum in Jansenio reprehendunt Consultores, quod gratiam sufficientem prorsus aboleverit, nullamque esse voluerit gratiam cui dissentiatur, hoc vehementer labefactant hodierni Jansenii defensores, cum se gratiam sufficientem Thomistico sensu reipsa admittere, eidemque vere resisti, vere ab ea dissentiri profitentur. Quo semel posito, nulla super hac propositione lis est ipsos inter & Consultores. Verum istam litem dirimendam Jansenianis relinquamus: nobis illius partes fovere nihil necesse est. Hoc unum dico, sufficientem illam gratiam, quam plerique Consultores admittunt, non esse Molinianam, ut patet, quia iidem gratiam per se efficacem simul admittunt, quam Moliniana prorsus abigit.

TERTIA PROPOSITIO.

Ad merendum & demerendum in statu naturæ lapsæ non requiritur in homine libertas à necessitate, sed sufficit libertas à coactione.

I.

P. JOANN. AUGUST. *a* NATIVITATE, *Carmelita Discalceatus.*

Die 27. Novemb. 1652.

HÆc propositio in aliquo casu particulari non est digna aliqua censura: prout a Jansenio asseritur, repugnat Scripturæ, & Concilio Tridentino, & successive est hæretica.

II.

P. COELESTINUS BRUNUS, *Ordinis S. Augustini.*

CEnseo hanc propositionem esse temerariam, & formaliter hæreticam.

III.

III.

Pater SFORSA PALAVICINUS, *Societatis Jesu.*

HÆc propositio secundum se, & intellecta de libertate includente sufficientem deliberationem, & indifferentiam judicii, ut intelligunt ejus auctores, puto non mereri ullam censuram: prout vero habetur in Jansenio, quod scilicet omnes, etiam justi qui peccant mortaliter, in natura lapsa careant libertate indifferentiæ, & necessario taliter peccent, puto esse dignam eadem censura qua affecti primam propositionem.

ANIMADVERSIO.

NOtatu dignum in hoc voto sententiam Thomisticam de indifferentia judicii circa media, 'quæ non impedit quominus voluntas efficaciter a 'Deo prædeterminetur, expresse ab hoc Molinæ 'discipulo, sed moderatissimo, ab omni censura 'eximi. Auctores enim illi, a quibus eam asseri dicit, non alii sunt quam Thomistæ. Quod autem 'addit ex Jansenio, *Omnes qui peccant mortaliter, necessario taliter peccare*, id vulgo negant Jansenani, qui se in peccatoribus indifferentiam contradictionis admittere dictitant, nec quicquam omnino a vulgari Thomistarum doctrina hac in parte differre.

IV.

P. MARCUS ANTON. CARPINETUS, *Procurator generalis Capucinorum.*

PRopositio hæc, si accipiatur meritum & demeritum late, nulla digna est censura. Similiter si propositio intelligatur non solum de possibilitate in ordine ad Deum, sed etiam de facto, ex speciali privilegio quoad meritum, & ex aliqua causa speciali quoad demeritum, nulla est digna censura. Accipiendo vero propositionem ut jacet, & secundum sensum quem regulariter importat, & in sensu ab auctore, hoc est, Jansenio intento, est non solum male sonans, sed etiam absolute hæretica.

V.

Pater THOMAS D'ELBENE, *Clericus Regularis.*

CEnseo tertiam propositionem hanc simpliciter, esse formaliter hæreticam.

VI.

P. AUGUSTIN. MARIA *a* CREMONA, *Ordinis Servorum.*

HÆc propositio in proprio & rigoroso sensu, maxime a Jansenio intento, est formaliter hæretica.

VII.

Pater LUCAS WADINGUS, *Ordinis strictioris Observantiæ.*

CEnseo propter multitudinem & auctoritatem gravissimorum virorum, qui doctrinam omnem, a qua pendet propositio, defendunt, propositionem probabilem & nulla dignam censura Theologica.

VIII.

Pater DOMINICUS CAMPANELLA, *Ordinis Carmelitarum.*

CEnseo istam propositionem in sensu ab auctoribus explicato esse formalissime hæreticam, tanquam destruentem libertatem, & consequenter rationem meriti & demeriti in nostris actionibus.

IX.

Pater MODESTUS *a* FERRARIA, *Procurator generalis Ordinis Minorum Conventualium.*

CEnseo hanc propositionem secundum proprium sensum verborum, & secundum se absolute consideratam, esse saltem erroneam in fide.

X.

Pater RAPHAEL AVERSA, *Ordinis Clericorum Minorum.*

CEnseo propositionem hanc non solum esse damnatam a summis Pontificibus contra Michaelem Baium, & contra Jansenium; sed esse formaliter hæreticam, damnatam a D. Thoma, & ab aliis summis Pontificibus & Conciliis, & esse formaliter hæresim Calvini & Lutheri, damnatam in Concilio Tridentino. Quod si coarctaretur ad aliquem casum particularem, adhuc declinat in partem hæresis.

XI.

Pater VINCENTIUS DE PRETIS, *Dominicanus, Commissarius generalis S. Officii.*

HÆc propositio intellecta de libertate a coactione, excludente libertatem indifferentiæ destruentem efficaciam gratiæ positam a D. Augustino, est Catholica, & non est qualificabilis; intellecta autem de libertate a coactione excludente indifferentiam compatientem secum efficaciam divinæ gratiæ Augustinianæ, est qualificabilis, & est erronea, & etiam majori censura digna.

XII.

XII.

Pater PHILIPPUS VICECOMES, *Generalis Augustinianorum.*

Die 11. *Decembris* 1652.

PRopositio quoad meritum est vera & Catholica; quoad demeritum respectu peccatoum quæ sunt pœna peccati, de quibus dicitur, *De necessitatibus meis eripe me, Domine*, non est qualificabilis.

XIII.

Pater VINCENTIUS CANDIDUS, *Dominicanus, Magister sacri Palatii.*

HÆc propositio cum non solum a pluribus Doctoribus Scholasticis, sed etiam a multis Patribus & Doctoribus Ecclesiæ, præsertim a D. Augustino & D. Thoma reperiatur asserta, necesse est dicere eam in sensu Catholico defendi posse, ne dicamus ipsos propositiones temerarias aut hæreticas scripsisse. In re enim dubia & probabili interpretatio illa præferenda, unde jus tertii non læditur. Sentio igitur propositionem assertam nullam mereri censuram, imo esse veram & Catholicam.

ANIMADVERSIO GENERALIS
in Vota Consultorum super tertia propositione.

VAlde hic nos turbant Consultores; quia sensum Jansenii sæpe damnant, nunquam exprimunt. Quod tamen ex illorum votis conjici ‘licet, sic illum utique acceperunt, quasi omnem ‘prorsus indifferentiam, etiam eam quæ cum gratia efficaci cohæret, etiam indifferentiam judicii ‘& electionis mediorum funditus sustulerit, & meram necessitatem invexerit: quo sensu, qui certe, ut aiunt, rigorosus & proprius est, illam etiam ‘repudiant omnes tum Thomistæ tum Jansenistæ, ‘qui hunc sensum Jansenio falso tribui pugnant. At ‘quia præter illas indifferentias judicii & electionis, ‘quas omnes admittunt, est alia quædam notissima, nempe Moliniana, illa scilicet quæ semper in ‘utramque partem sic expedita est, ut nihil ipsi desit quominus se vel in bonum vel in malum convertat; hanc utique nullo modo adstruunt Consultores, utpote gratiæ efficaci capitaliter aversam. Imo quatuor ex ipsis dignitate longe præcipui, eruditione non postremi, propositionem ipsam a censura liberant, quatenus excludit hoc ‘Molinianæ Scholæ figmentum; nec tamen cum ‘cæteris Consultoribus pugnant, nisi quod illam aliter quam ipsi interpretantur. Hi propositionem ‘recte damnant; quia in proprio sensu destruit ‘omnem indifferentiam: illi mitius de ea sentiunt, ‘quia solam Molinianam impugnare videri potuit, ‘quod non modo non vetat fides, sed etiam jubet. ‘Ergo qui cæteras indifferentias admittit excepta ‘Moliniana, cum omnibus Consultoribus reipsa ‘consentit.

QUARTA PROPOSITIO.

Semipelagiani admittebant prævenientis gratiæ interioris necessitatem ad singulos actus, etiam ad initium fidei: & in hoc erant hæretici, quod vellent eam gratiam esse talem, cui posset humana voluntas resistere vel obtemperare.

I.

P. JOANN. AUGUSTIN. *a* NATIVITATE, *Carmelita Discalceatus.*

Die 11. *Decembris* 1652.

HÆc quarta propositio ut jacet est hæretica; ut asseritur a Jansenio contra quosdam Doctores Catholicos, meretur censuram propter acerbitatem: ut est antecedens ex quo ipse infert consequentiam de gratia victrice & medicinali, est etiam hæretica.

ANIMADVERSIO.

NOnnihil ille gratiam efficacem videtur impetere, sed in speciem tantum: non enim ‘credibile est aliquem ex illo Ordine, qui speciali de‘creto prædeterminationem physicam docere & ‘defendere tenetur, quæ utique gratia victrix & ‘medicinalis est, aliquid contra Ordinis sui doctri‘nam ausum esse. Quid igitur senserit, breviter in‘dicabo. Sunt quidam, sed ii perpauci, qui cum ‘prædeterminationem physicam defendant, tamen ‘illam a victrici delectatione a Jansenio asserta in ‘eo sejungunt, quod prædeterminatio physica re‘linquat adhuc voluntatem indifferentem in sensu ‘diviso & etiam composito, componendo scilicet ‘potentiam cum actu opposito. At vero, inquiunt, ‘delectatio victrix omnimodam necessitatem affert ‘ex Jansenio, nec ullam relinquit indifferentiam. ‘Sic videtur sensisse ille Consultor, itemque Ra‘phael Aversa in suo suffragio. At in hoc valde re‘pugnantes habebunt Jansenii defensores, qui hanc ‘meram esse cavillationem a suo & Jansenii sensu ‘alieniissimam clamitant, nec ullam a se necessitatem ‘gratiæ tribui, nisi quam Thomistæ infallibilitatis ‘vocant; nullam indifferentiam repudiari nisi ‘Molinianam. Ita hic etiam de sensu Jansenii ab ‘istis Consultoribus dissident, at in ipsis dogmatis ‘cum Consultoribus congruunt.

II.

Pater COELESTINUS BRUNUS, *Ordinis S. Augustini.*

Die 16. *Decembris* 1652.

HAnc propositionem secundum historiam evidenter patet esse falsam: quantum vero ad id quod asserit in secunda parte, præter censuram tertiæ propositionis, quia ex ea infertur necessario omnes Catholicos hæreticos esse, dico esse temerariam, blasphemam, & ad minus virtualiter hæreticam, & forsan etiam formaliter.

III.

III.

Pater SFORSA PALAVICINUS, *Societatis Jesu.*

PLuto hanc propositionem esse falsam & temerariam propter acerbitatem censuræ quæ notat sententiam probabilem, & uti talem ab Ecclesia admissam. Præscindendo autem a censura hujus sententiæ probabilis, propositio ipsa in se, & prout prolata a Jansenio, mihi videtur immunis ab omni censura Theologica.

IV.

P. MARCUS ANTON. CARPINETUS, *Procurator generalis Capucinorum.*

PRima pars propositionis in quantum continet factum sive historiam, non est digna censura, neque est etiam evidenter falsa. Secunda pars propositionis accepta indefinite prout sonat & potest extendi tam ad gratiam efficacem, quam sufficientem, est non solum temeraria & erronea, sed etiam formaliter hæretica. Prout restringitur ad gratiam efficacem, in quo sensu visus est Jansenius proferre, non est digna aliqua censura Theologica, nisi in quantum nimis rigorose censurat aientes, ejusmodi gratiæ posse resisti & obtemperari: quæ cum sit doctrina probabilis, non meretur notam hæresis.

V.

Pater THOMAS D' ELBENE, *Clericus Regularis.*

ISta propositio, quicquid sit de prima parte, in qua est quæstio de facto, & mera historia, tamen quoad secundam partem prout intelligitur a Jansenio, est formaliter hæretica.

VI.

P. AUGUSTIN. MARIA *a* CREMONA, *Ordinis Servorum.*

CIrca hanc quartam propositionem sum in voto, quoad primam partem esse falsam. Quoad secundam, licet in aliquo sensu posset probabiliter sustineri, in proprio tamen & rigoroso sensu verborum a Jansenio intento, cum annexis & connexis sub quibus porrigitur ab eodem, cui non potest adaptari sensus probabilis quem potest habere, propositionem esse formaliter hæreticam.

VII.

Pater LUCAS WADINGUS, *Ordinis strictioris Observantiæ.*

CEnseo propositionem hanc fuisse male conceptam, & auctorem (quisquis ille fuerit) in prima parte circa dogmata Semipelagianorum, & in secunda circa mentem Jansenii fuisse plane deceptum. Cæterum in libro Jansenii censeo scandalosum esse & temerarium nimis vehementem illum modum propugnandi sententiam propriam, & impugnandi alienas, præsertim Patrum Jesuitarum.

VIII.

Pater DOMINICUS CAMPANELLA, *Ordinis Carmelitarum.*

CEnseo hanc quartam propositionem quoad primam partem, tanquam punctum pertinens ad historiam, non cadere sub censura Theologica. Quoad secundam, & falso imponi Semipelagianis tanquam errorem, & esse formaliter hæreticam, in quantum sententiam Catholicam antiquissimam, utpote a multis seculis, ipso Calvino fatente, traditam in Ecclesia Dei, & a cunctis fidelibus sine ulla contradictione & discrepantia creditam, dicit hæreticam.

IX.

Pater MODESTUS *a* FERRARIA, *Procurator generalis Ordinis Minorum Conventualium.*

DIco hujus propositionis primam partem esse falsam, alteram esse saltem hæresi proximam.

X.

Pater RAPHAEL AVERSA, *Ordinis Clericorum Minorum.*

Die 23. *Decembris* 1652.

PRopositio hæc est tota falsa & pernicioſa contra fidem historiæ: sed specialiter secunda pars redundat in maximam contumeliam Ecclesiæ Catholicæ, profitentis dari talem gratiam cui possit humana voluntas resistere vel obtemperare, & ipsa in se est hæretica contra definitionem Concilii Tridentini. Quod si quarta propositio ita corrigatur: Gratiæ efficaci humanam voluntatem non posse resistere, adhuc eo modo quo ponitur a Jansenio, videtur hæretica; sed explicando gratiam efficacem eo modo quo apud alterutram Scholam intelligitur in sensu composito vel sub similibus terminis, sic contineret sanam doctrinam.

XI.

Pater VINCENTIUS DE PRETIS, *Dominicanus, Commissarius generalis S. Officii.*

HÆc propositio quia imponit notam hæreticorum Semipelagianis, ex eo quod affirmarent gratiam ab ipsis positam esse talem, cui voluntas possit obsistere vel obtemperare, per taleitatem destruentem efficaciam gratiæ Divi Augustini, & approbantem inefficacitatem gratiæ assertam a Semipelagianis, impugnatam a Divo Augustino, est immunis ab omni censura.

XII.

Pater PHILIPPUS VICECOMES, *Generalis Augustinianorum.*

SI propositio ista intelligitur, quod solum admitteret talem gratiam cui posset humana voluntas resistere vel obtemperare, cum exclusione omnis gratiæ

gratiæ efficacis, & secundum propositum, sic utique erant hæretici Semipelagiani: si vero ita intelligitur, ut ita vellent eam gratiam esse talem cui posset humana voluntas resistere vel obtemperare, ut tamen præter illam admitterent gratiam efficacem & secundum propositum, sic non erant hæretici, sicut non sunt doctissimi viri qui utramque gratiam admittunt.

XIII.

Pater VINCENTIUS CANDIDUS, *Dominicanus, Magister sacri Palatii.*

QUoad primam partem propositionis quartæ, censeo non mereri aliquam censuram; ut ex multis relatis, præsertim ex testimonio D. Augustini de Prædestin. cap. 1. Quoad secundam partem, in hoc erant hæretici, quod sensum Pelagianorum proprium, quatenus excludebant gratiam vere efficacem quam statuit D. Augustinus in suis operibus, falsa est: si autem ly *resistere* accipiatur in proprio significatu, non videtur censuranda secunda pars propositionis.

ANIMADVERSIO GENERALIS
in Vota Consultorum super quanta propositione.

PRopositionem ipsam, ut palam est, sex Consultores innoxiam pronunciant: cæteri propterea damnant, quia erroris accusare videtur Catholicam doctrinam contra Calvinum definitam, scilicet gratiæ resisti vel obtemperari posse. An igitur sex ex illo numero hæretici fuerunt, & septem Catholici? An fides ab hæresi non nisi uno Consultoris calculo dissidet? Neutiquam, omnes idem reipsa senserunt: sed ut in aliis propositionibus, sic etiam in illa, de sensu ejus non conveniunt.

Sensum Iansenii hic expresse Iesuita Palavicinus, Carpinetus, Wadingus, a censura eximunt: imo postremus ille auctorem illarum propositionum in Iansenii mente plane deceptum coram summo Pontifice prædicat, verene an falso, nihil ad me. Interim obiter noto hanc de Iansenii sensu controversiam inter ipsos Consultores viguisse, nec demum post Constitutionem natam esse, ut quidam fabulantur, quam utinam ex professo & non obiter tantum agitassent: tantas enim fortasse lites nobis non reliquissent.

Rectissime autem Generalis Augustinianorum, itemque Commissarius S. Officii, in eo collocant Semipelagianorum errorem, quod gratiæ efficacis necessitatem ad initium fidei destruerent, quod adversus Molinistas idipsum sentientes semper tenuit, & etiam nunc tenet omnis Schola Thomistica, omnesque graves Theologi.

QUINTA PROPOSITIO.

Semipelagianum est dicere, Christum pro omnibus omnino hominibus mortuum fuisse, & sanguinem fudisse.

I.

Pater IOANN. AUGUSTIN. *a* NATIVITATE; *Carmelita Discalceatus.*

Die 30. *Decembris* 1652.

HÆc propositio, ut jacet, non est Catholica; si exponatur quoad auxilia sufficientia præparata omnibus hominibus ex meritis Christi, meretur censuram propter acerbitatem. Ut est connexa cum propositione Iansenii, quod Christus sit mortuus solum pro prædestinatis, & illis solis præparaverit auxilia sufficientia ad perseverandum, meretur eandem censuram ac prima propositio.

II.

Pater COELESTINUS BRUNUS; *Ordinis S. Augustini.*

EXistimo hanc propositionem tanquam omnibus horrendam & impiam, & tanquam animam reliquarum propositionum, & quia habet etiam affinitatem cum multis propositionibus damnatis Baii, prorsus temerariam & plus reliquis hæreticam.

III.

Pater SFORSA PALAVICINUS; *Societatis Jesu.*

CEnseo istam propositionem secundum se esse Catholicam, & non dignam censura, nisi propter censuram annexam propositionis. Propter ejusmodi censuram qua damnat propositionem admissam a multis Scholasticis, & simpliciter prolatam in Tridentino, censeo esse temerariam & male sonantem; prout profertur a Iansenio, censeo mereri eandem censuram qua notavi primam propositionem.

IV.

Pater MARCUS ANTON. CARPINETUS; *Procurator generalis Capucinorum:*

Die 12. *Jan.* 1653.

HÆc propositio ut jacet, Christus non est mortuus pro omnibus omnino hominibus, & pro omnibus omnino hominibus sanguinem non fudit, sine alio addito explicante, est male sonans, pias aures offendens, & si non formaliter hæretica, saltem hæresi proxima. Eadem propositio restricta hoc modo: Christus non est mortuus pro præscitis, adhuc est formaliter hæretica, sic simpliciter & sine alia explicatione proposita. Eadem propositio restricta hoc modo: Christus non est mortuus pro omnibus omnino hominibus, quia non est mortuus pro

infidelibus, adhuc est hæretica. Eadem propositio restricta hoc modo: Christus non est mortuus pro omnibus omnino hominibus, quia non est mortuus pro parvulis, adhuc est hæretica, simpliciter & sine aliqua declaratione prolata. Eadem propositio etiam declarata hoc modo: Christus non est mortuus pro omnibus, quia non omnibus contulit beneficium suæ passionis, sed solum prædestinatis, adhuc est hæretica. In uno vero sensu solo erit Catholica, si dicatur: Christus non est mortuus pro omnibus, quia non omnibus contulit beneficium salutis sive beatitudinis æternæ.

V.

Pater THOMAS D'ELBENE, *Clericus Regularis.*

DIco: Vel quinta ista propositio facit sensum, quod Christus non sit mortuus pro omnibus efficaciter, & non est digna censura, sed Catholica: vel facit sensum quod non sit mortuus pro omnibus æqualiter: ita ut discretio sit ex nobis, non autem ex gratia; & est etiam Catholica: vel facit sensum quod non sit mortuus pro quibusdam, ut pro infantulis qui moriuntur sine baptismo, pro paganis, & quibusdam Christianis induratis; & est erronea & temeraria; saltem prout vocat opinionem oppositam, errorem Semipelagianorum: vel facit sensum quod sit mortuus pro prædestinatis tantum, & pro nullis aliis etiam justificatis, uti per baptismum, &c. & in hoc sensu, qui vere est Jansenii, est hæretica.

VI.

Pater AUGUSTIN. MARIA *a* CREMONA, *Ordinis Servorum.*

SUm in voto, propositionem hanc ratione censuræ esse male sonantem & temerariam: secundum se esse scandalosam: in sensu auctoris, nempe Jansenii, quatenus excludit a beneficio æterno mortis Christi infideles & parvulos, esse parum probabilem, & nihil piam: quatenus excludit aliquos ex justificatis, esse erroneam & formaliter hæreticam.

ANIMADVERSIO.

HÆreo, fateor, quomodo hic duos istos Consultores excusem, quod eam Jansenio sententiam tribuant, Christum ita pro solis prædestinatis mortuum esse, ut pro nullis aliis mortuus sit, etiam justificatis per baptismum. Hoc enim constat a sensu Jansenii verbisque disjunctissimum esse, cum pro omnibus justificatis, etiam reprobis Christum esse mortuum profiteatur. Non video igitur quid dici possit, nisi Consultores istos indiligentius sensum Jansenii excussisse; quia summus Pontifex propositiones expendi jusserat *in abstracto, & ut præscindunt ab omni proferente*, ut ait Vincentius de Pretis S. Officii Commissarius in suo suffragio. Quamobrem illi summi Pontificis jussu, propositionibus in abstracto spectandis intenti, de Jansenio audita potius quam visa retulere, aliter procul dubio locuturi, si Jansenium suis oculis inspexissent.

VII.

Pater LUCAS WADINGUS, *Ordinis strictioris Observantiæ.*

Die 15. Januarii 1653.

JSta propositio quinta cum illa nota sive censura Semipelagiani erroris, nullibi legitur apud Jansenium. Explicatio autem quam adhibuit locis sacræ Scripturæ de morte Christi pro solis fidelibus, præsertim pro prædestinatis, sana est & Catholica, utpote conformis eidem sacræ Scripturæ, & quæ expresse habetur apud Augustinum, & alios SS. Patres, & alios gravissimos Doctores.

VIII.

Pater DOMINICUS CAMPANELLA, *Ordinis Carmelitarum.*

DIco propositionem istam fuisse primo evomitam ex Calvino: secundo Semipelagianos non errasse in hoc puncto, sed recte & Catholice sensisse: tertio esse formaliter hæreticam, tanquam repugnantem apertissimis & toties repetitis testimoniis Apostolicis, necnon sacris Conciliis, & SS. Patribus contradicentem; & proprie omnipotenti Deo, cujus natura bonitas; & copiosissimæ Christi redemptioni, cujus modica sanguinis gutta pro totius mundi redemptione sufficisset, ut testatur Clemens VI. in Extravagante *Unigenitus, de pœnitentia*, esse valde injuriosam.

IX.

Pater MODESTUS *a* FERRARIA, *Procurator generalis Ordinis Minorum Conventualium.*

CUm hæc propositio, Christus pro omnibus omnino hominibus mortuus est, sit de fide, ex Scripturis, Concilio Trid. & SS. Patribus, hæc quinta propositio est omnino hæretica.

X.

Pater RAPHAEL AVERSA, *Ordinis Clericorum Minorum.*

Die 20. Januarii 1653.

HÆc propositio in modo loquendi proprie & rigorose sumpta, est blasphema, contumeliosa, contraria S. Scripturæ, & Concilio Tridentino; in sensu vero Jansenii partim ex professo *lib. 3. de gratia Salvatoris cap. ultimo*, reducitur ad primas tres propositiones; quare eandem cum illis censuram meretur.

XI.

Pater VINCENTIUS DE PRETIS, *Dominicanus, Commissarius generalis S. Officii.*

HÆc propositio per hoc quod afficitur nota erroris subit censuram quam meretur, & proinde est immunis ab omni censura.

ANI-

ANIMADVERSIO.

MEns Consultoris est, recte Semipelagiani erroris nota affici hanc propositionem, *Chri-*
'*stus pro omnibus mortuus est*, intellectam Molini-
'stico sensu, videlicet quod Christus omnibus promeruerit gratiam quandam Molinianam, quam alii accipiunt, alii respuunt pro solo nutu voluntatis; adeoque immunem judicat a censura quintam propositionem, quatenus Molinæ sententiam damnat.

XII.

Pater PHILIPPUS VICECOMES, *Generalis Augustinianorum.*

VOtum est. Hæc propositio ex D. Prospero & Hilario in terminis est a Semipelagianis asserta tanquam contraria sententiæ S. Patris Augustini. An vero ab illis simpliciter asseratur, vel tanquam illorum error habenda sit, dico secundum sensum intentum a Semipelagianis, ista propositio est falsa, quatenus nimirum existimant Christum Dominum æqualiter ac indifferenter quacunque lege secluſa omni gratia efficaci, (1) & secundum propositum de quo loquitur Apostolus, & explicat Augustinus.

ANIMADVERSIO.

ET hic Consultor *propositionem* vocat, non totum istud complexum, *Semipelagianum est di-*
'*cere*, &c. sed hanc solam partem ultimam, *Chri-*
'*stus pro omnibus omnino hominibus mortuus est*;
'quam falsam dicit, *secundum sensum a Semipela-*
'*gianis intentum*, quem eundem esse manifeste vult
'ac sensum Molinistarum.

XIII.

Pater VINCENTIUS CANDIDUS, *Dominicanus, Magister sacri Palatii.*

CEnseo quintam propositionem prædictam nullam mereri censuram, & sustineri posse ut probabilem, & sine dubio veram. Semipelagianorum enim error fuit, ut omnibus pro comperto est, ita Christum Dominum esse omnium Redemptorem, & pro omnibus mortuum existimarunt, ut penes liberum arbitrium omnium hominum esset tale Redemptoris beneficium acceptare seu repudiare, etiam proxima & immediata, &, ut aiunt Theologi, cum actu conjuncta potentia: quo errore manifeste humano arbitrio partes primas, gratiæ vero secundas tribuebant, contra Magistrum Gentium Paulum *ad Corinth.* 4. ac ipsius electionis profundissima mysteria relegabant, quo consequenter veram Christi Domini redemptionem de medio tollebant, ut talis redemptionis participes esse homines ex liberi arbitrii viribus operantes autumarent.

(1) Deest hic aliquid.

ANIMADVERSIO GENERALIS
in Vota Consultorum super quinta propositione.

IN hac quinta propositione similiter se gerunt Consultores atque in cæteris. Quidam ex illis
'de sensu Jansenii pro libito loquuntur. Contra Wa-
'dingus *nullibi legi apud Jansenium* istam propositi-
'onem asserit. Ipsam propositionem quidam defen-
'dunt, quidam damnant, in ejus intelligentia dissen-
'tientes, in ipsis dogmatis aut nihil, aut parum. Si-
'quidem inter omnes gratiæ efficacis patronos, aut
'certe non impugnatores, quales illi fuerunt, sen-
'tentias sequentes orthodoxas esse convenit.

I. Christum solis prædestinatis ea beneficia morte
'sua promeruisse, quibus certissime liberantur qui-
'cunque liberantur.

II. Nulli reprobo datum esse aut promeritum per
'mortem Christi efficax & gratuitum perseverantiæ
'donum, sine quo nemo unquam salvus erit.

III. Gratias omnes quas justificati reprobi recipi-
'unt, ipsis ex meritis Christi conferri: & quia justi-
'ficati omnes habent gratias Thomistico sensu suffi-
'cientes, modo actuales, modo habituales, etiam
'pro illis promerendis Christum esse mortuum.

IV. Mortem Christi esse sufficientem pro totius
'mundi salute.

V. Christum humana, vel divina etiam, sed an-
'tecedente voluntate omnium hominum salutem
'optasse.

VI. Absoluta voluntate & efficaci solis prædesti-
'natis æternam beatitudinem optasse, petiisse, pro-
'meruisse.

Hæc fere inter Thomistas constant, nec ullum ex
'iis capitibus convellunt Consultores, multa etiam
'expresse probant. Sunt autem quædam in nostra
'Schola controversa, v. g. an omnes infideles &
'obdurati habeant gratias sufficientes: hæc non
'attingunt Consultores.

Si quæras quem sensum Jansenio tribuant qui ipsi
'videntur adversi; Respondeo hunc esse, ut ex ipso
'pro solis prædestinatis Christus mortuus sit, & nul-
'lo modo pro reprobis; ex quo consequens aiunt
'esse, nulli, ne justo quidem, adesse sufficientia me-
'dia ad salutem. Talem non esse Jansenii sensum
'multi contendunt: juste an injuria, grandis quæ-
'stio; at mei nec instituti, nec stomachi. Omnino
'enim quo pertineat de unius hominis sententia li-
'tigare prorsus non intelligo. Erret, an recte senti-
'at Jansenius, nihil ad me: imo nihil ad fidem, ni-
'hil ad Ecclesiam, dummodo de ipsis dogmatis con-
'stet. De ipsis propositionibus inter se Consulto-
'res dissenserunt; quanto id durius? Integra ta-
'men omnium fides; quia verborum potius ista,
'quam rerum dissensio fuit. Potest idem in Janse-
'nii sensu accidere, quem varie acceptum probare
'illi possunt, illi improbare, nihil inter se in ipsis
'dogmatis discrepantes. An ita sit, videant quo-
'rum id interest. Ego vero doctis illis viris, qui de-
'fensi Jansenii invidia laborant, libenter hanc con-
'ditionem tulerim, quam simili in causa Origenistis
'infensissimus illorum hostis Hieronymus tulit; aut
'deserant Jansenium, aut doceant illius mentem a
'proprio sensu propositionum penitus alienam, &
'in his quinque capitulis nostræ Scholæ penitus con-
'sentientem, in qua certissimum ipsis ad vitandam
'Molinistarum ferocientium audaciam perfugium
'semper patebit.

An Advertisement touching the General of the Augustines.

THis manifest in these Suffrages, that F. *Philip Viscont*) General of the *Augustines*, always held the five Propositions as free from Censure, because he took them in the sense of Effectual Grace: Whence it also appears, that the holding of the Propositions in the said sense was never taken ill at *Rome*, since the sentiments of this General hindred not his being afterwards offer'd three Bishoppricks, of which he refus'd the two first out of humility; but at the instances of the present Pope, at length accepted that of *Ascoli* in the Kingdome of *Naples*, which preferment of his was certifi'd to me by a Letter written from *Rome*, *Febr.* 19. 1657.

IO non so che nuova darle se non brevemente significare a V. S. che doppo esser stati proposti i Vescovati di Catanzuro e Nardo nel Regno al P. Visconti, & esser stati da lui rifiutati; Mercordi passato, giorno delle Cineri fu fatto avvisare da N. S. che li proponeva il Vescovato d' Ascoli pure in Regno; e perche da questo scopri che sua Santita in tutti i modi lo volea Vescovo, e'l giorno dopo lo mando a chiamare Monsignor Ghiggi per l'istesso, la mattina seguente del Venerdi fu intimato all' essame, e fu essaminato con Monsu Alliere per il Vescovato di Cavaglione. Non so che mi dire di questa premura; e come si siano incontrati a stare assieme l' Arca e Dagone. L' Alliere se ne sta nel convento di S. Marcello, e lo serve di carozza il C. Barberino. Del resto le vivo servitore e la saluto con tutti amorosissimamente. Di Roma li 19. Febraro.

PAVLI

PAVLI IRENÆI CAVSA JANSENIANA, SIVE FICTITIA HÆRESIS,

SEX DISQUISITIONIBUS

Theologice historice explicata explosa.

ADVERTISEMENT

Touching these Disquisitions.

THREE of these Disquisitons have been formerly Printed; the other three, not till now. I was invited to annex them to my Journal by the conformity which I found in them with the historicall matters related therein. Although I must not dissemble that the Author hath particular reflections of his own upon the same actions; which may be attributed to the diversity of Memoires and intelligence written touching the same Occurrences both by our Collegues and our Adversaries. The sincerity and candor which appears in his maner of writing suffer me not to doubt but he hath spoken as faithfully and honestly as my self. And indeed these disquisitions so clear the matters which they treat of, and are all fix so convincing, that what was formerly said of the two first which were printed, may be said of them all, *viz.* that they are *ad presentes Ecclesiæ tumultus sedandos opportuna.*

These following passages of S. *Augustin* were set in the front of the two former instead of a Preface when they were first printed.

S. AUGUSTINUS.

CERTUM est non mandata servare si volumus; sed quia præparatur voluntas a Domino, ab illo pretendum est ut tantum velimus, quantum *sufficit* ut volendo faciamus —— Qui ergo vult facere Dei mandatum, & *non potest*, jam quidem habet voluntatem bonam, sed adhuc parvam & invalidam; *poterit* autem cum magnam habuerit & robustam —— Et quis istam etsi parvam dare cœperat caritatem, nisi ille qui præparat voluntatem, & cooperando perficit, quod operando incipit? Quoniam ipse ut velimus operatur incipiens, qui volentibus cooperatur perficiens —— tamen sine illo vel operante ut velimus, vel cooperante cum volumus, ad bona pietatis opera NIHIL VALEMUS. *De gratia & lib. arb. c.* 16, 17.

Idem S. AUGUSTINUS.

Concupiscentiæ reatus nisi in renascentibus non solvitur, ut eo post hanc absolutionem non inquinetur, nisi qui ei ad perpetrandum opus malum spiritu adversus eam vel non concupiscente, VEL NON FORTIUS CONCUPISCENTE consentit. *Lib. 6. operis ult. Iul. cap. ult.*

Idem S. AUGUSTINUS.

Dicite nobis, o vani, non defensores, sed inflatores liberi arbitrii; dicite inquam, nobis, si noluissent Gentes credere, justeque vivere, evacuaretur promissio quæ facta est ad Abraham? Non inquies. Ergo ut Abraham ob stipendium fidei consequeretur dilatationem seminis, præparata est Gentium voluntas a Domino; & ut vellent, QUOD ET NOLLE POTUISSENT, ab illo factum est, qui ea quæ promisit, potens est facere. *Contra secundam Julian. Resp. lib.* 2.

Idem ADVERSUS SEMIPELAGIANOS.

Omnes Deus docet venire ad Christum, non quia omnes veniunt, sed quia nemo aliter venit —— Nam si & illos quibus stultitia est verbum crucis, ut ad Christum venirent docere voluisset, proculdubio venirent & ipsi. Non enim fallit aut fallitur qui ait: *Omnis qui audivit a Patre, & didicit, venit ad me.* Absit ergo ut quisquam non veniat qui a Patre audivit & didicit. Quare, inquiunt, non omnes docet? Si dixerimus, quia nolunt discere quos non docet, respondebitur nobis. Et ubi est quod ei dicitur, *Domine tu convertens vivificabis nos*? Aut si non facit VOLENTES EX NOLENTIBUS Deus, quid orat Ecclesia secundum præceptum Domini pro persecutoribus suis, quandoquidem hoc pro eis oratur, ut non cre-

dentibus, id est, fidem non habuentibus, FIDES IPSA DONETUR ? Cum igitur Evangelium prædicatur, quidam credunt, quidam non credunt. Sed qui credunt, Prædicatore foris secus insonante, intus a Patre audiunt atque discunt; qui autem non credunt, foris audiunt, intus non audiunt, neque discunt; hoc est, illis datur ut credant, illis non datur. Quia *nemo*, inquit, *venit ad me, nisi Pater qui me misit, traxerit eum.* — Et *nemo potest venire ad me, nisi fuerit ei datum a Patre meo.* Ergo trahi a Patre ad Christum, & audire ac discere a Patre quo credat in Christum, nihil aliud est quam donum accipere a Patre quo credat in Christum. *Hæc est Augustini Catholica fides Semipelagianorum errori opposita. De prædest. SS. c.* 8.

S. THOMAS.

Omnis absoluta voluntas Christi, etiam humana, fuit impleta, quia fuit Deo conformis: & per consequens omnis ejus oratio fuit exaudita. Quare dicendum est, quod Dominus non oravit pro omnibus crucifixoribus; neque etiam pro omnibus qui erant credituri in eum, sed pro his solum qui erant prædestinati, ut per ipsum vitam consequerentur æternam. 3. *p. q.* 21. *a.* 4.

PAULI IRENÆI
DISQUISITIO PRIMA.

An sint in Ecclesia novæ alicujus hæresis Sectatores.

Omnibus retro seculis nihil fortasse ejusmodi visum aut auditum, quale his nostris temporibus cernere est. Sollicitantur omnes & Ecclesiæ & seculi potestates, armantur concionatores, populi concitantur, ad exstinguendum nescio cujus novæ latentis, ut aiunt, hæresis incendium. Periclitari dicitur res Christiana, nisi gliscenti malo mature occurratur. Rem totam proprius inspice, nec vanis rumoribus, sed fidelibus oculis credes nec hæreseos, nec periculi umbram aut somnium reperies.

Id quoniam ostendi mirifice pertinet ad conciliandam Ecclesiæ pacem, hac scriptione breviter, ac, ni fallor, invicte demonstrabitur, nullam in Ecclesia hæresim, nullos hæreticos esse, ut ex omnibus constet non tam hanc schismatis & hæreseos flammam esse, quam occultæ malevolentiæ & privati odii fumum, quem omnibus, ac præsertim Ecclesiæ rectoribus, offundere nituntur homines sibi male conscii, nec obscuris de causis exulcerati, ut in hac omnium rerum caligine suis interim cupiditatibus serviant.

Quod proposui, sic efficio. Nulla hæresis sine hæretico dogmate. Nulli hæretici sine pertinacia in damnato dogmate defendendo. Neutrum est in Ecclesia. Igitur nec hæresis in Ecclesia, nec hæretici.

Singulas partes separatim exequemur, ac primum de hæretico dogmate.

ARTICULUS. I.

Novam illam hæresim in ipsis quinque propositionibus non residere, quia eas nemo defendit.

Omnes de gratia controversiæ ad quinque propositiones jam redierunt. Nam cætera omnia citra fidei dispendium libere defendi jam ipsi adversarii consentiunt. Ergo aut ibi hæresis sita, aut nusquam. At non ibi esse facile convincitur. Omnes enim ad unum Catholici istas propositiones proscribunt, & quidem in proprio verborum sensu: ubinam igitur hæresis ? Confectam quæstionem diceres, nisi adversariorum calliditas novas rursum lites serere instituisset. Non satis aiunt esse ad declinandam hæresim, si propositiones damnentur in proprio sensu, nisi etiam damnentur in Jansenismo. Ad hunc finem decretum quoddam ab Episcopis Galliæ expresserunt Annati sui operâ Jesuitæ, quo jubentur omnes Theologi propositiones in Jansenismo sensu damnare. Hoc qui renuat, quod multi faciunt, illico hoc Annatino argumento feritur: Jansenianus sensus ab Episcopis ut hæreticus proscribitur. Defendis sensum Jansenii. Ergo defendis hæreticum sensum. Ergo es hæreticus. Hoc sophismate, minis & terroribus armato, omnes jam Molinismi vires continentur. Ex illo novam Jansenianam illam hæresim eruunt. Hoc igitur accuratius excutiendum, dissolvendum, obterendum est, quo simul fictitiæ hæreseos terriculum evanescat.

ARTICULUS II.

Sophismatis Moliniani dissolutio.

Si quis Bellarminum & Baronium Cardinales hoc argumento propter defensum Honorii summi Pontificis sensum, Monothelitanæ hæreseos ageret reos: Sexta Synodus œcumenica, item duæ sequentes, ac duo summi Pontifices, Honorii Epistolas & sensum utique damnarunt hæreseos Monothelitanæ. Vos defenditis sensum Honorii. Ergo Monothelitanæ hæreseos crimen suscipitis. Quæro quo pacto tanti viri a tam fœdo & tam aperte falso crimine eximendi sint ? Nimirum detegendo argumenti vitio, quod constat quatuor terminis, & sub Honorii sensu æquivocationem & fallaciam tegit.

Damnavit sensum Honorii sexta Synodus. Sensum Honorii defendunt Bellarminus & Baronius. Sed non eundem sensum illa damnavit, isti defendunt. Monothelitarum sensum in epistolis Honorii esse credidit sexta Synodus, & ideo damnavit. At easdem epistolas Catholico sensu interpretantur illustrissimi Cardinales, & ideo defendunt. Non ergo Synodo adversantur in quæstione juris, sed tantum in facto, id est, literarum Honorii interpretatione.

Omnino duplici ratione hominis etiam ab Ecclesia damnati sensus defendi potest. Primo, ut ille ipse

ipse sensus, eademque sententia quam damnavit Ecclesia, defendatur. Hoc qui faciat, hæreticus est. Secundo, ut alicujus auctoris sensus ab hæresi ad Catholicam fidem benigna interpretatione flectatur. Hoc qui faciat, sit temerarius, sit præpostere benignus, hæreticus certe dici non potest: non enim hæreticum, sed Catholicum sensum defendit.

Utroque modo defensus Origines, & utrumque defensionis modum valde Patres pro sua æquitate secreverunt. Multi enim ipsos Origenis errores defenderunt. Ergo illi a Patribus pro hæreticis habiti. Alii contra sic Origeni patrocinati sunt, ut illos errores falso illi ascriptos esse certarent, ejusque verba durius accipi contenderent. Hi non sectatores, sed defensores Originis ab Augustino dicuntur, in quos nemo tam injustus fuit, ut ob hanc rem notam hæreseos in illos conferret.

Ex illis manifestum est Jansenii sensum dupliciter defendi posse. Primo ita ut quinque propositiones, & proprium earum sensum Jansenii esse quis fateatur, & eas nihilominus defendere non desistat. Hoc si quis fecerit, in illum insurgant Jesuitæ quantum volent.

Verum alia plane eximendi a noxa Jansenii ratio est: si quis videlicet ejus verba eo sensu interpretetur, quem constat esse Catholicum, idemque propositiones in earum proprio sensu damnet; at ipsas propositiones & proprium earum sensum in Jansenio se videre deneget. Qui ita se gerat, quocunque nomine afficiatur, hæreticus dici nequit, cum sensus ille, quem vere an falso Jansenii esse putat, ut Catholicus ab omnibus probetur.

Hoc constituto, reliquum est ut demonstrem hac tantum secunda ratione a permultis viris eruditis defendi Jansenium; quia nimirum ejus verba eo sensu accipiunt, quem nemo hæreseos accusare audeat. Quod postquam confecero, sponte corruet Annatinum sophisma. Damnant enim Jansenii sensum Episcopi; sed illum videlicet, quem Jansenii esse crediderunt. Rursum quidam Jansenii sensum non ejurant; sed quia illum aliter quam Episcopi interpretantur, & eam tantum arbitrantur doctrinam in illo contineri, quam ipsis Episcopis, ipsi summo Pontifici probatam esse certo sciunt. Non ergo illi ab Episcoporum mente & sententia discedunt in aliquo dogmate, sed tantum in intelligentia Jansenii, quem illi durius, hi benignius interpretantur. Verum in hoc sit temeritas aliqua, alia est controversia; non esse hæresim, extra controversiam est.

Omnis ergo difficultas ad hoc caput reducitur, utrum ille sensus, quem Jansenio tribuunt qui illum condemnare recusant, sit Catholicus, nec ab Episcopis damnatus dici possit. Hanc, ni fallor, prorsus eximet subjuncta sensus illius Janseniani explicatio, quem tuemur.

ARTICULUS. III.

Tota Jansenii doctrina circa quinque propositiones ad duo capita haud dubie Catholica reducitur.

Quid Episcopi sensus Janseniani nomine intellexerint, haud facile conjici potest: nunquam enim illum explicarunt. Tam varie autem adhuc illum interpretati sunt qui adversus ipsum scripsere, ut vix duos reperias in eodem sensu congruentes. Prorsus enim quemlibet sensum Jansenio licet affingere, dummodo insulsum aliquem errorem contineat. Itemque quamlibet sententiam licet defendere, dummodo Jansenium verbo renus repudies. Quid ergo, inquam, Episcopi senserint, incertum est; illud certum & indubitatum, nusquam illis in mente fuisse damnare eam sententiam, qua contineri sensum Jansenii arbitrantur qui ejus damnationi non consentiunt. Tota res sola expositione indiget illius doctrinæ quam isti esse Catholicam certo sciunt, & Janseniana etiam esse putant. Videant vel infensissimi adversarii quid in ea reprehendere habeant.

Sic igitur existimant illi, totam Jansenii doctrinam circa quinque propositiones duobus istis capitibus contineri.

Primo gratiam efficacem, qui voluntas infallibiliter, sed sine necessitate ad bene operandum applicatur & determinatur, ad singulas actiones bonas, & ad ipsam orationem esse necessariam. Ita per orbem Christianum omnis S. Thomæ Schola, & celeberrimæ Academiæ. Nec vero isti gratiæ majorem Jansenius attribuit efficaciam, quam Thomistæ, ut quidam insulse criminari occipiunt; sed eandem plane qua scilicet voluntas physice prædeterminetur, sed sine necessitate, nisi isto nomine effectum infallibilem intelligas.

Secundum est, nullam in hoc statu naturæ corruptæ dari gratiam sufficientem Moliniano sensu acceptam, quæ scilicet nullum aliud auxilium requirat ad bene operandum: sed pro arbitrii nutu vel consentientis vel dissentientis, modo effectum habeat, modo non habeat. Ita etiam omnes Thomistæ, ut ipse Jansenius testatur tom. 3. lib. 3. c. 1.

Si nihil aliud Jansenius circa quinque propositiones doceat nisi hæc duo capita, proculdubio Catholice sentit; proculdubio verum ejus sensum non damnarunt Episcopi, cum nemo dicere audeat, ab Episcopis vel gratiam efficacem esse damnatam, vel Molinianam gratiam pro fidei dogmate sancitam esse.

Si quid aliud ipse sentiat aut doceat, ostendatur modo, & jam ipsius sensum nemo abdicare recusabit. Nam qui recusant, hac una ratione moventur, quod nihil aliud in ipso vident. In quo utique errare possunt: possunt de illo benignius quam par esset sentire: possunt esse temerarii. At hæretici prorsus esse non possunt; nisi hæreticum sit ipsam Ecclesiæ fidem sub Jansenii nomine defendere.

Sed ne tam generali asseveratione fucum facere velle existimentur, operæ pretium est figillatim ostendere quid Jansenium circa propositiones sensisse putant: ex quo patebit, nihil aliud astrui, nisi efficacis-

efficacis gratiæ necessitatem ad singulos actus; nihil aliud rejici, nisi versatilem Molinæ gratiam.

ARTICULUS. IV.

Quid circa primam propositionem senserit Jansenius, prout a suis defensoribus explicatur.

HÆc una est ex quinque propositionibus cujus verba ex Jansenio deprompta sunt; quanquam loco suo avulsa alium plane sensum exhibeant, quam qui ex appositis verbis elicitur. Hunc enim talem esse credimus.

Cum omnibus hominibus, atque adeo justis necessaria sit gratia prædeterminans ad bene operandum, ad implenda Christiano animo præcepta, ad graves tentationes vincendas: illa tamen gratia non omnibus justis, etiam volentibus, conantibus, & orantibus imperfecte per gratias inefficaces, quas Thomistæ sufficientes vocant, semper præsto est. Ergo etiamsi justi in hoc statu constituti veram habeant implendi mandata potestatem per gratiam illam tum habitualem tum actualem; illa tamen potestas non complectitur omnia ad agendum necessaria: nec sufficiens est Molinistico sensu; quia deest adhuc illi gratia efficax agendi, quæ necessaria prorsus est ut voluntas ad plene consentiendum applicetur & determinetur. Ita si gratia sufficiens Thomistico sensu usurpetur pro ea quæ tribuit posse internum a gratia efficaci applicandum, certum est omnes justos volentes & conantes nunquam carere ejusmodi gratia sin autem Molinistico sensu, sic quibuscunque deest gratia efficax, deest etiam gratia sufficiens Moliniana. Sola enim gratia efficax est omnibus modis sufficiens, ut vulgo Thomistæ omnes agnoscunt. Similiter si vox *posse* usurpetur pro potentia interna agendi, ut vulgo sumitur a Thomistis, omnes justi semper habent ejusmodi potestatem, qualis est oculi sani in tenebris, ut iidem docent. Sin autem usurpetur Moliniano & vulgari sensu pro ea cui nihil deest necessarium ad operandum, non habent semper omnes justi ejusmodi potentiam; imo quicunque gratia efficaci carent, tali etiam potestate carent; carent enim aliquo necessario. Id si Moliniani defendi ægre ferent, damnari curent ab Episcopis & a summo Pontifice disertis verbis. Tunc enim sensum Jansenii constabit esse damnatum. Sin autem id se impetrare non posse sat sciunt, quid est cur hæreseos accusent eos quorum sensus non ambiguis verbis expressos ne attentare quidem audeant?

ARTICULUS V.

Quid circa secundam propositionem.

DUplex gratiæ interioris actualis genus a Jansenio admissam existimamus: alia enim efficax apud illum, alia inefficax. Prima illa est, quam Thomistæ simpliciter efficacem vocant: huic semper resisti potest, nunquam reipsa resistitur. Inefficax gratia eadem prorsus est atque ea, quam Thomistæ modo sufficientem vocant, modo excitantem. Hæc tribuit posse & vires ad alium effectum quem non habet, non tamen ita validas ut efficaci gratia ad bene operandum nihil egeant. Illi gratiæ vere resistitur in eo effectu quem posset habere, si voluntas plene consentiret; imo nunquam isti gratiæ non resistitur, nisi cum efficax & prædeterminans gratia illi adjungitur.

Sed quamvis ista gratia sit inefficax respectu boni operis ad quod ex natura sua tendit, & ad quod implendum voluntatem excitat & roborat; alio tamen sensu est *efficax secundum quid*; quia semper actus illos imperfectos producit ad quos ex decreto absoluto divinæ voluntatis ordinatur. Atque ita generatim omnis Christi gratia efficax dici potest; quia semper id efficit quod Deus absolute fieri decrevit.

Quid hæc doctrina a vulgari doctrina Thomistarum discrepet, omnino ignorare nos fatemur. Quare cum nihil læsam constet ab Episcopis Thomistarum sententiam, certum est etiam hanc, quam Jansenianam esse credimus, nullo modo ab ipsis violatam.

Ergo ex Jansenio, prout a nobis intelligitur, alicui gratiæ interiori verissime resistitur, sed non ita ut Molinistæ docent, quasi eidem gratiæ nunc resistatur, nunc non resistatur pro solo flexu voluntatis.

ARTICULUS VI.

Quid circa tertiam propositionem.

CUm gratia efficax infallibiliter moveat voluntatem, nec ei auferat aut libertatem aut meritum, certum est ad merendum non requiri indifferentiam illam Molinianam, qua voluntas ita potest bonum & malum agere, ut ad utrumlibet actu & effective pro libito sese determinet: contingere enim non potest, ut cum gratia efficaci malum eligat.

Rursus cum sine gratia efficaci nemo bene agat, multi contra peccent & demereantur, certum est ad demerendum non requiri indifferentiam Molinianam, qua voluntas ita se ad bonum & malum potest convertere, ut ei nihil desit necessarium, quo se in utramlibet partem convertat: caret enim in illo casu gratia efficaci ad bene agendum necessaria.

At hac una indifferentia dempta cæteras omnes, quia gratiæ efficaci non adversantur, semper in hoc statu naturæ lapsæ reperiri, nobis videtur sentire Jansenius. Itaque ex illo ad merendum & demerendum in statu naturæ lapsæ non sufficit libertas a coactione, sed requiritur etiam libertas a necessitate; & cum ipsa gratia efficaci voluntas adhuc remanet indifferens ad male agendum in sensu tum diviso tum composito, prout explicatur a Thomistis. Vtrum autem hæ indifferentiæ requirantur ad libertatem in genere, vel ad libertatem abstrahendo a statu naturæ integræ & lapsæ, a libertate Christi & hominum, alia quæstio est, quæ Constitutionem non attingit.

Ar-

ARTICULUS. VII.

Quid circa quartam propoſitionem.

NOn propterea Semipelagiani hæretici fuerunt, quia gratiæ vel obtemperari vel reſiſti poſſe dicerent, omnes enim id Catholici docent; ſed in eo præciſe ab Auguſtino oppugnati, & poſtea ab Eccleſia damnati ſunt, quod fidem inchoatam, & perſeverantiam in fide negarent hominibus dari per gratiam efficacem; eam videlicet *quæ non eſſet communis bonis & malis, ſed diſcerneret bonos a malis*: eam de qua dictum eſt: *Omnis qui audivit a Patre, & didicit, venit ad me:* & eam ex qua totum gratuitæ prædeſtinationis myſterium indiſſolubili ſerie necteretur. Id unum nobis videtur docere Ianſenius.

ARTICULUS VIII.

Quid circa quintam propoſitionem.

MInime Semipelagianum eſt cum Proſpero dicere, Chriſtum pro omnibus hominibus mortuum eſſe quantum ad ſufficientiam pretii, & communem generis humani cauſam.

Non eſt item Semipelagianum, Chriſto tribuere humanam velleitatem pro omnium omnino hominum ſalute moriendi.

Hæreticum foret aſſerere, Chriſtum tantum pro ſalute prædeſtinatorum eſſe mortuum: mortuus eſt enim pro promerenda gratia omnibus reprobis quibus aliquando collata eſt.

Cum omnes juſti gratiam habeant ad implenda mandata Thomiſtico ſenſu ſufficientem, ſive habitualem, ſive actualem, omniſque gratia ex Chriſti morte derivetur, conſequens eſt, Chriſtum mortuum eſſe pro promeranda iſta gratia omnibus juſtis.

Cum abſoluta Chriſti voluntas divinæ ſemper conformis extiterit, proculdubio conſenſit æterno prædeſtinationis decreto, quo Deus certos tantum deſtinavit ad regnum gratuita miſericordia, rejectis ad hoc dono aliis pariter reis, quos in maſſa perditionis reliquit. Illudque decretum nec precibus ſuis, nec mortis oblatione abſolute mutare voluit: non igitur reprobis vel perſeverantiæ donum, vel ſalutem æternam, per mortem ſuam abſoluta voluntate promereri voluit, quamvis utrumque antecedente & minus proprie dicta voluntate optare potuerit.

ARTICULUS IX.

Senſus iſtos nec a ſummo Pontifice, nec ab Epiſcopis eſſe damnatos; ſed a tota Eccleſia Catholicos haberi.

HAbent Moliniſtæ, quid ſentiant ii quos falſis criminibus apud populum, apud Eccleſiæ Principes, in invidiam vocare non ceſſant. Nihil aliud ſenſiſſe Ianſenium opinamur. Nos certe nihil aliud tenere, quoniam propriæ conſcientiæ extra Deum quiſque arbiter eſt, ſanctiſſime confirmamus. Ergo aut hunc ſenſum aggrediantur, aut maledicere deſinant.

Verum quo pacto hunc ſenſum niſi apud impe ritos laceſſere auderent, cum luce clarius pateat, nil in ipſo contineri niſi gratiæ efficacis aſſertionem, & Molinianæ gratiæ rejectionem, quorum alterutrum hæreſeos accuſare, aut a ſummo Pontifice damnatum dicere, nullus alicujus nominis Theologus adhuc auſus eſt? Quin & ipſe Moliniſtarum ſignifer Annatus in Cavill. p. 29. aperte confitetur, *ſummum Pontificem id in quo diſſident Thomiſtæ a Jeſuitis diſputationi reliquiſſe, nec attingere voluiſſe controverſiam de gratia per ſe ipſam efficaci.*

Hoc Annatus veritati litavit, volenine an invitus, nihil definio. Aliter certe facere non potuit: noverat enim quam ſæpe Pontifex vivæ vocis oraculo de gratia efficaci ulla in re violanda ne quidem cogitaſſe ſe declaraverat. Quod ne ulli obſcurum eſſe poſſet, voci ſcriptum adjunxit. Nam in illo Brevi ad Epiſcopos Galliæ miſſo, mentionem facit cujuſdam decreti ſacræ Inquiſitionis, in quo expreſſe habetur, controverſiam de auxiliis eodem loco ab Innocentio X. relictam, quo illam Clemens VIII. & Paulus V. reliquerant. Hinc Romanorum Theologorum pars multo maxima non minus poſt Conſtitutionem quam ante, eandem doctrinam coram ſummo Pontifice quotidie tuetur & docet. Cæteræ vero per orbem Academiæ adeo illam non rejiciunt, ut multæ non aliam admittant, nullæ excludant.

Quid Societates religioſas Dominicanorum, & Carmelitarum Diſcalceatorum loquar, a quibus exulat Moliniſmus, in quibus regnat victrix Dei gratia? Quid Presbyteros Oratorii, & Canonicos Regulares ſancti Auguſtini? Quam paucos habet in hoc numero Molina ſectatores!

Etenim quidam ex iis cum gratiam efficacem vel acerrime tueantur, ſufficientem Molinianam vel cum execratione repudient, tamen iniquiores ſunt Janſenio, fateor; ſed quia Janſenii aliam mentem fuiſſe arbitrantur, eumque ſuper hoc maxime Catholico gratiæ efficacis dogmate neſcio quos errores, imo illos ipſos qui in proprio quinque propoſitionum ſignificatu continentur, ſuperſtruxiſſe exiſtimant. At nos, quibus hoc errores recens a Janſenio exædificatos nondum videre contigit, quique nihil in illo legimus ſuper quinque illis propoſitionibus niſi puram & ſimplicem gratiæ prædeterminantis doctrinam, Molinæ oppoſitam, ſicut cum illis in ipſis dogmatis congruimus, ita in interpretatione Janſenii tamdiu ab illis diſſentiemus donec iſtos errores gratiæ efficaci ſuperadjectos ipſis lumen præferentibus deprehenderimus.

Ita prorſus de Epiſcopis Galliæ Lutetiæ congregatis ſentire pium ducimus, quorum vel maximam partem a S. Thomæ partibus ſtare, a Molina abhorrere notum eſt; nec ullum eſſe ex illis arbitror, qui Molinæ patronus audire vellet. Et tamen illi Janſenii ſenſum damnari exigunt. Quamobrem? Quia nimirum ita multis ſic aſſerentibus crediderunt aliquid ſentire Janſenium a gratia efficaci diverſum, a Thomiſtarum ſchola alienum.

Verum de illorum mente divinare nihil neceſſe eſt; iis enim notis affecerunt Janſenianum illum ſenſum quem damnari volunt, ut non poſſit quicquam a gratiæ efficacis doctrina eſſe disjunctius. Nam primo ſenſum illum recens a Janſenio inductum, & omnibus ſcholis Catholicis ante Baium ignotum eſſe pronunciant. At hoc minme in gra-

tiam efficacem cadit. Quid enim in scholis Catholicis notius & illustrius quam hæc doctrina, quæ una ante Molinam, & nescio quosdam Theologos Pighium & Catharinum in scholis Catholicis viguit: post natos vero Jesuitas ac Molinianam factionem, etsi in illis locis in quibus dominantur, minus floruerit, tamen in nobilissimis Academiis eandem semper auctoritatem tenuit, & etiamnunc tenet.

Secundo, talem aiunt istum sensum esse, ut ipse Jansenius fateatur illum a quingentis annis fuisse Scholasticis incognitum. At contra Jansenius non uno loco, sed pluribus divinæ gratiæ efficientiam infallibilem ex Thomistica schola confirmat, illosque doctissimos, ut ipse appellat, Theologos de vi illius prædeterminatrice rectissime sensisse testatur. Non igitur illa doctrina est, quam Jansenius scholis incognitam esse fatetur, cum eam ex schola dicerit, hauserit, expresserit.

Nec minus illud a gratiæ efficacis necessitate sensum illum Jansenianum abjungit, quod hunc Augustino adversum esse testantur Episcopi: nisi enim omnium oculi adhuc caligaverunt, nihil ab ullo Scriptore clarius, significantius, crebrius exprimi potest quam illius gratiæ tum necessitas, tum vis indeclinabilis & insuperabilis omnibus locis ab Augustino expressa est. Legantur modo libri de Correctione & gratia, de Prædestinatione Sanctorum, de Dono perseverantiæ, de Gratia Christi; nec ullum arbitror fore, nisi privatis cupiditatibus aut præjudiciis occæcatum, qui non Augustinum vel stultum fuisse, aut gratiæ efficacis necessitatem ad singulos pietatis actus docuisse, clarissime & validissime confirmasse fateatur. Quam opinionem tantis nixam testimoniis, tot seculorum vetustate roboratam, ut verbulo obiter & aliud agentes Episcopi damnare voluerint, incredibile, indignum, contumeliosum in ipsos est. Verum, ut dixi, ne tam fœda macula aspergi possent, sedulo caverunt, tum illis notis quibus Jansenianum illum sensum designaverunt, tum maxime celeberrima illa Thesi apud Patres Oratorii defensa, ipsisque dedicata, in qua cum gratiæ efficacis necessitas ad singulos actus clarissime esset expressa, ne huic doctrinæ existimarentur iniqui, actum illum frequentia sua & plausu cohonestaverunt.

ARTICULUS. X.

Concluditur nullam in Ecclesia novam hæresim esse, nullos hæreticos.

ERgo cum in Jansenio præter ipsum gratiæ efficacis dogma nihil ipsius defensores videant & defendant: nec illum sensum quisquam hæreseos accuset, consequens est nullum in Ecclesia hæreticum dogma a quoquam defendi. Aut enim tantum gratiam efficacem docet Jansenius, & sic a nemine jure culpatur; aut aliquid præterea, & sic a nemine defenditur. Sive autem recte sentiat, sive erret, prorsus tamen errore vacant ipsius defensores, qui non aliam ob causam ejus sensum damnare refugiunt, nisi quia sic illum interpretantur, ut Catholicus esse a nemine negari possit.

Consequens est secundo, illos Episcopis in nullo prorsus dogmate refragari. Quamvis enim Episcopi sensum Jansenii damnent, illi damnare renuant, tamen hæc omnis dissensio nominis est, non rei. Arbitrantur Episcopi in Jansenio esse doctrinam quandam omnibus scholis Catholicis ignotam, a Jansenio vel ipsomet teste recens inventam, Augustino manifeste repugnantem, toto orbe damnatam, a summo Pontifice percussam, quæ denique proprium propositionum sensum contineat; & ideo illum sensum, quisquis est tandem, nullo enim ipsum loco indicant, merito proscripserunt. At illi qui in Jansenio monstrosum illum sensum omnino non vident, & nihil aliud in ipso deprehendunt, nisi gratiæ efficacis doctrinam omnibus scholis Catholicis notissimam, a Jansenio Thomistarum consensione confirmatam, ab Augustino, vel fatentibus adversariis, aperte traditam, ipsis Episcopis, ipsi summo Pontifici probatissimam, & a proprio propositionum sensu omnino alienam, utique illum sensum, quem unum in Jansenio vident, damnare sua subscriptione non possunt.

Consequens tertio est, quicquid Jesuitæ ad patiendam quandam juris controversiam in Ecclesia machinentur, totam tamen disceptationem in facto consistere. Palam est enim, illos Theologos, qui Jansenii defensores dicuntur, non aliter ab Episcopis quam in interpretatione Jansenii dissidere, quod qui facti quæstionem esse neget, nescio quid juris aut facti quæstionem appellet. Illa certe quæstio ad fidem pertinere non potest: fides enim Scriptura & Traditione nititur: at sic interpretandum esse Jansenium an aliter, quomodo Scriptura aut Traditione probabitur?

Postremo, quod initio proposueram, consequens est, nullos in Ecclesia hæreticos esse. Nemo enim hæreticus ob ejusmodi quæstionem quæ Traditione probari nequit, & in nuperi Auctoris interpretatione sita est. Nec vero ulli sunt, quibus pertinacia in dogmate damnato defendendo jure objectari possit; nullum enim damnatum dogma a quoquam defenditur; aut si defenditur, sine pertinacia certe defenditur: nam quale sit illud, prorsus ignoratur. Nemo autem pertinax dici potest in illo dogmate tuendo quod ignorat.

Quamobrem ut paucis omnia complectar, & adversariis os occludam, propositiones in proprio sensu a me damnari iterum professus, reliquas controversias sic expedio.

Qui gratiæ efficacis necessitatem ab Episcopis, aut a summo Pontifice Jansenii sensus nomine damnatam dicere ausit, in illos mendacissime contumeliosus est, quem satis sit hoc argumento refellere: Si damnarunt Episcopi & summus Pontifex gratiam efficacem, iterum utique libentissime damnabunt. At (fidentissime hoc dicimus) ipsi nec ex summo Pontifice, nec ex Episcopis ullum auferre decretum possunt, quo gratiæ efficacis doctrina a Thomistis omnibus defensa damnetur hæreseos. Igitur ista doctrina prorsus ab omni censura libera est.

Secundo, qui Jansenii sensus defensores aliud his verbis quam efficacis gratiæ doctrinam, qualis a Thomistis defenditur, intelligere dicat, aut delusus ipse est, aut alios deludere vult.

Tertio,

Tertiò, qui propterea Catholicos Theologos hæreseos accuset, quod Catholici Antistitis verba benignius interpretentur, nescire testatur aut quid æquitas sit, aut quid hæresis.

Ex omnibus autem manifestum esse arbitror, nisi tantos clamores tolleret iniquitas ut vix exaudiri veritas possit, controversias illas, quæ nunc tanta animorum contentione tanquam gravissimæ, & ad summam Religionis pertinentes agitantur, ita leves, ita faciles esse, ut, nisi collationem utriusque partis semper Jesuitarum gratia præpedisset, vel semihora omnes turbæ consopiri, omnes dissensiones sedari possent. De verbis enim æquivocis; non de re ipsa nunc disceptatur, cum a solida gratiæ efficacis controversi ad potestatis proximæ & sufficientis verba, ad actus primos & secundos disputatio abducatur; in quibus si varias vocum acceptiones sustuleris, lites pariter ac contentiones prorsus extinxeris. Id quominus adhuc fieret obstitit potentia Jesuitarum: fieri enim non potest quin continuo sua Ecclesiæ tranquillitas reddatur, quod ne fiat omnibus modis agunt.

FINIS.

PAULI IRENÆI
DISQVISITIO SECVNDA.

De vero sensu Jansenii, & multis commentitiis sensibus illi affictis circa primam propositionem.

NUllos in Ecclesia hæreticos esse qui diffiteri pergat, magis id optare malevole, quam revera sentire videatur. Restat temeritatis erratum, quo nonnulli Theologi aspergi possint; non leve illud quidem, at humanum tamen, nec dignum omnino quod tanta severitate coerceatur: nisi forte tam felici seculo vivimus, ut hæc demum culpa judicii potius quam morum, cogirationis potius quam facti, castiganda supersit. Quam multis undique vitiis premimur, quæ aut prudenti aut inerti indulgentia tolerantur! Quid ergo tantum committere potuit Jansenius, cui doctrinæ ac probitatis laudem vel adversarii tribuunt, ut benignior de ipso sensus, nulla dignum venia scelus hoc seculo sit, quod non modo tunc plectendum, cum se profert & exerit; sed ex ipsis animi latebris, adhibitis subscriptionum tormentis eruendum videatur? Quid facient quibus non satis manifestum est Jansenium erravisse, ut ipsum damnare tuta conscientia possint? Silere ipsis in votis erat, at loqui compellit subscriptionis exactor. Fidem suam palam profiteri non sufficit. Nam ad Jansenianum sensum tanquam ad scopulum semper urgentur. Quid igitur? Nempe quod restat; eas rationes afferent quibus Jansenium innocentem probent. Quod si quis gravius ferat, non ipsis imputet sed illis qui hanc necessitatem imponunt.

Ex illorum numero vel postremus ego, postquam prima Disquisitione eum sensum qui Jansenio ab ipsius defensoribus tribuitur, Catholicum comprobavi; hac secunda plus præstabo, & sic omnino sentire Jansenium astruam; non ut ullis Episcoporum decretis refrager, sed ut temeritatis crimen aut purgem aut deponam. Si quis enim his quas proferam rationibus solide respondeat, quin ejus in partes concedam, nulla in me mora fit. Sin autem id nullus poterit, non video qui temerarius existimari possim, quod iis argumentis crediderim, quæ refelli a nemine possint. Sensum Jansenii circa primam tantum propositionem hic exquiremus, de cæteris alias locuturi si opus sit; etsi vix necesse est, cum omnes ab adversariis ad primam revocentur.

ARTICULUS I.

Figuntur quædam Regulæ ad intelligendum Jansenii sensum necessariæ.

AUctoris sensus ex verbis eruitur; nam verborum ea vis est, ut animi cogitationes exprimant. At quia verba nonnunquam varios intellectus habent, hinc ex circumjectis sæpe ad certam notionem alliganda sunt. Quod si quis Scriptor verborum suorum vim ipse exposuerit, tunc illo sensu semper intelligi in decursu operis debent; & quoties id verbum occurit, ipsa notio in mente substituenda. Viderunt hoc Geometræ, in veritate rimanda omnium sagacissimi. Hinc ad vitandos æquivocationis errores, verba in primis ipsa definiunt: constituta autem apud illos alicujus vocis notione, qui de sensu ejus adhuc dubitet, aut illam ex vulgi more, non ex ipsa definitione interpretatur, merito ab ominibus ridetur.

Nusquam autem hujus instituti major necessitas extitit, quam in hac controversia de sensu Jansenii. Nam quinque propositionum prima, cujus unius voces apud Jansenium reperiuntur, tam vagos habet significatus, ut nisi illam ad certam notionem revocaveris, nihil certi de sensu ipsius possis constituere.

Primo enim vox *justis*, aut de omnibus, aut de quibusdam, aut indefinite accipitur.

Voces illæ, *conantibus & volentibus*, aut de conantibus per naturam, aut de conantibus per gratiam. Rursus de conantibus per gratiam, aut sufficientem, aut efficacem, aut Molinianam: de conantibus per gratiam cui consentiunt, aut de conantibus per gratiam cui renituntur; id est, de conantibus fideliter aut infideliter.

Præsentes vires intelliguntur aut actuales, aut habituales; naturales, aut supernaturales; comparatæ ad vires hujus vitæ, aut ad vires alterius vitæ.

Vox *impossibilia*; significat impossibilitatem absolutam, aut secundum quid; voluntariam, aut involuntariam: negat vel potentiam in actu primo, vel tantum potentiam in actu secundo; vel removet potestatem omnem, vel tantum completam, perfectam, sufficientem. Rursum potentia completa, proxima, &c. duos habet significatus, ut notat Alvarez: apud Molinianos significat potentiam cui nihil deest; apud Thomistas etiam illam, cui deest adhuc aliquid necessarium, nempe gratia efficax.

Similiter vox *deest*, a quibusdam accipitur pro eo quod deest sine peccato. Ita Nicolai, & quidam alii. Ab aliis simplicus pro eo quod deest quocunque modo.

Gratia quæ deesse dicitur, aut est habitualis, aut actualis: illa vero vel sufficiens, vel efficax: sufficiens, aut Moliniana, aut Thomistica, utraque vel agendi, vel orandi.

Varias illas acceptiones si inter se permisceas, miraberis quantus discrepantium aliquantisper propositionum numerus exurgat, ut norunt omnes qui Arithmeticam callent.

ARTICULUS II.

Singularum vocum notio constituitur.

Cum igitur non multiplicem, sed unicum sensum Jansenius habuerit, antequam de illo statuas, prius singula verba ad singulas notiones restringenda sunt: tunc demum liquido vera ejus sententia patebit, quod a multis prætermissum tam varios nobis sensus Jansenianos procudit.

JUSTIS.

Vocem *justis*, a Jansenio non de omnibus, sed de quibusdam tantum justis intelligi jam fere omnes consentiunt. Quod satis constat ex eo quod affert ex Augustino, paulo ante propositionis verba: *Quarumdam cupiditatum tentationes* ALIQUORUM *hominum vires superare.* Ergo *justis* idem est, ac *quibusdam justis.*

VOLENTIBUS ET CONANTIBUS.

Primo non loquitur Jansenius de conatu naturali. Affert enim exemplum Petri ante lapsum, & Augustini *ante conversionem*, quorum infirmam voluntatem sæpe ex gratia fuisse agnoscit.

II. Non loquitur de plena voluntate & efficaci. Nam voluntatem, de qua loquitur crebro, ex Augustino vocat parvam, infirmam, & invalidam.

III. Certum est infirmæ illi voluntati ex gratia profectæ non consentiri ex Jansenio, sed potius resisti. Nam de conatu quem habuit Augustinus ante conversionem expresse ait: *Nonne conabatur Augustinus, quando dicebat Quibus sententiarum verberibus non flagellavi animum meum, ut sequeretur conantem post te ire, & tamen tanto conatui renitebatur?* &c. Et in eo ipso loco unde deprompta propositio, *remisso concupiscentiæ fieri* dicit, *ut homo non plene velit, non integre velit, non tota voluntate velit.*

IV. Certum est, voluntatem illam imbecillem afferre vires quasdam. Non enim nullas esse, sed invalidas dicit Augustinus, & ex Augustino Jansenius.

V. Certum est denique, voluntatem illam nunquam effectum habituram, nisi adsit per gratiam efficacem plena & integra voluntas. Ideo sæpe ait, cum illa homines non posse bene agere, id est nunquam bene acturos esse.

Iam vero quid est gratia imperfectam voluntatem producens, quæ dat aliquas vires, aliquod posse, tale tamen ut effectu semper careat, nisi adsit efficax auxilium? Quid est, inquam, illa gratia, nisi ea quam sufficientem Thomistæ recentiores vocant, non nomine designata, sed, quod multo clarius est, sua notione expressa?

Hinc patet quam immerito Jansenius repudiatæ penitus hoc loco sufficientis gratiæ arguatur. Sed magis illud etiam constabit exposito vocis illius *sufficiens* sensu prout a Jansenio usurpatur: quo minus animadverso, multos in errorem inductos video.

SUFFICIENS GRATIA ET POTESTAS, quid apud Jansenium.

Nihil est quod hic divinationibus indulgeamus; omnem enim dubitationem præcidit Jansenius his verbis tom. 3. lib. 3. cap. 1 *Vocamus* inquit, *illam sufficientem gratiam seu sufficientem sufficiens adjutorium, præter quod nihil aliud ex parte* Dei *per modum principii necessarium est, ut homo velit aut operetur; sic enim a multis recentioribus & vulgo fere accipi solet.* Ecce apertissime testatur solam se Molinianam intelligere.

Nunc vide de Thomistica quid sentiat: *Quod si vero sic accipiatur ut sufficiens dicatur, sicut a quibusdam dicitur, quod satis est ut homo dicatur posse operari, quamvis aliud necessarium sit ut de facto operetur; de hujusmodi sufficienti gratia non est hæc nostra controversia. Talem enim sufficientem fortasse non difficulter Augustinus admitteret, quamvis eam esse veram Christi gratiam, de qua quæstio est, pernegaret.* Quod idem disertis verbis de gratia sufficiente habet Alvarez disp. 92. n. 2.

Quoties igitur negat Jansenius gratiam imperfectæ voluntatis esse sufficientem; idem est ac si diceret non esse Moliniano modo sufficientem; non esse ita sufficientem ut nihil aliud requiratur. At quin sufficiens sit Thomistico sensu, nec negavit unquam, nec negare potuit.

Ex his omnibus liquet, hæc verba, *conantibus & volentibus*, sic interpretanda esse, conantibus & volentibus per gratiam Thomistico sensu sufficientem, & ei resistentibus & ideo infideliter conantibus.

IMPOSSIBILIA.

Non loquitur Jansenius de impossibilitate absoluta. Omnibus enim locis fatetur mandatum quodlibet per gratiam efficacem impleri posse. Nec de impossibilitate involuntaria: nam ex Augustino sæpe ab illo citato omnes homines mandata servarent si vellent. Non negat omnem potentiam: nec habitualem, quia loquitur de justis, quos per gratiam habitualem asserit posse, *tom. 3 lib. cap.* 15. nec actualem, quia loquitur de conantibus qui per gratiam excitantem habent vires invalidas.

Quam ergo potestatem negat? Audiamus ipsum optimum sui interpretem: *Ad hanc*, inquit, *sanitatem voluntatis assequendam, gratiam invocamus, hoc ipso clarissime profitentes deesse nobis sufficientem ad illa præcepta facienda potestatem.* Et adhuc clarius paulo superius de justis volentibus & conantibus loquens: *Nondum* inquit, *possunt tantum velle, quantum sufficit ad implenda mandata.* Non ne-

negat igitur poteſtatem ſimpliciter, ſed negat *ſufficientem poteſtatem*. Quid eſt autem ſufficiens poteſtas Janſenio? Meminerimus fixæ ſupra notionis: ea ſcilicet cui nihil deeſt ex parte Dei. Quamobrem cum hoc loco dicit, mandata eſſe impoſſibilia ſufficienter, idem eſt ac ſi dicat; Non ſunt poſſibila ea poteſtate cui nihil deſit. Itemque cum negat poteſtatem illam eſſe completam, non Thomiſtico ſenſu negat: de hoc enim ne cogitavit quidem: ſed Moliniano tantum negat; quia deeſt ipſi gratia efficax. Quamobrem ut notiones verborum iſtorum magis etiam infigantur, iterum hic repeto, illa verba, *Poteſtas ſufficiens, completa, proxima: Poteſtas cui nihil deeſt ex parte Dei: Poteſtas complectens omnia neceſſaria ad agendum*, idem omnino apud Janſenium ſignificare, taliſque poteſtatis defectum aliquando exprimi vel ſimplici voce, *non poſſe*, vel durius etiam per vocem, *impoſſibile*: quæ quidem ſignificatio, etſi dura & minus propria, non tamen auctoritate Patrum caret, in primiſque Auguſtini & Proſperi.

SECUNDUM PRÆSENTES VIRES.

Eas vires intelligit Janſenius quas juſti habent in eo ſtatu quo invalide & infideliter & conantur & volunt. Non probo, quia non negatur.

DEEST.

Nil notius in doctrina Janſenii, quam homini gratiam ſine ipſius peccato ſubtrahi non poſſe; nec hic immoror in re non dubia.

GRATIA.

Non ſufficiens utique, quia illam ſuppoſuit his verbis, *conantibus & volentibus*, ſed ea quam invocari dicit, ut plene integreque velle poſſimus, id eſt, efficax, eaque non orandi, loquitur enim de orantibus, & gratiam invocantibus, non tamen tam fideliter & ferventer quam debent; ſed agendi, & implendi actu præcepti.

ARTICULUS III.

Verus Janſenii ſenſus.

IGitur ad conſtituendum certo Janſenii ſenſum, nihil aliud opus eſt, quam ſtabilitas verborum, quibus conſtat propoſitio, notiones pro ipſis verbis ſubſtituere. Sic enim nullus errori locus eſſe, vel ſi velis, poteſt. Ex iis autem collectis hic ſenſus exurgit: *Aliqua Dei Præcepta quibuſdam hominibus Juſtis Conantibus & volentibus per gratiam excitantem Thomiſtico ſenſu ſufficientem, ſed et renitentibus & Ideo infideliter Volentibus, non ſunt poſſibilia ea poteſtate cui nihil deſit: deeſt quoque illis gratia efficax agendi, qua poſſibilia fiant ea poteſtate quæ complectitur omnia ad agendum neceſſaria.* Ineptam hanc verborum congeriem vocat Annatus, quia præciſa ambiguitate nullum hic fraudi locum reperit. Aſt ego aptiſſimam puto ad cavillationes ipſius elidendas. Æquivocis enim & nominum quæſtionibus jamdiu Jeſuitæ Chriſtianum orbem ludificantur: cujus mali una cautio ac proviſio, voces ipſas definire, ne de vocibus fruſtra litigetur. Quamobrem ſi ſolidam ſibi victoriam quærunt, hunc ipſum ſenſum his verbis expreſſum damnari diſerte a ſummo Pontifice curent. Huc gratiam, huc artes ſuas conferant: huc machinas ſuas impendat numeroſa Societas. Sin autem id ſe impetrare poſſe diffidit, cur de Janſeniano ſenſu tot turbas excitat, quem non niſi involutum audet laceſſere, evolutum attingere reformidat?

ARTICULUS IV.

Senſum illum Janſenii non eſſe proprium ſenſum propoſitionis in ſe ſpectatæ.

HIc merito quæri poteſt, utrum ſenſus ille quem Catholicum eſſe conſtat, quemque Janſenium etiam oſtendimus, ſit verus & proprius primæ propoſitionis in ſe ſpectatæ ſenſus? Reſpondeo non eſſe proprium, & facile probo. Nam primo vox *juſtis*, cum ſit indefinita, potius univerſaliter ſumi deber, quam particulariter. Ut enim bene notat Franciſcus Amicus Ieſuita, t. 8. diſp. 3. n. 67. *Verba indefinita in materia doctrinali accipiuntur univerſaliter*, ſicut iſtam propoſitionem, Planetæ non niſi a Sole lucent, nemo aliter interpretatur, niſi omnes Planetas a Sole lucere.

Secundo, vox *conantibus & volentibus*, ſignificat potius plenam voluntatem, quam velleitatem quandam, quæ non eſt ſimpliciter voluntas, ut ait S. Thomas 1 part. quæſt 19. art. 5. deinde ſignificat potius voluntatem ſine reniſu, quam voluntatem cui validior voluntas reſiſtit. Quod enim ita volumus, magis nolle dicimur quam velle.

Tertio, vox *impoſſibile*, magis ſignificat impoſſibilitatem abſolutam, quam ſecundum quid. *Nam*, ut ait S. Thomas 1. part. queſt. 62. art. 2 ad 2. *Impoſſibile proprie ſignificat id ad quod nullo modo pervenire poſſumus, ne quidem cum alterius auxilio.* Magis etiam proprie ſignificat impotentiam involuntariam, quam voluntariam. Quod enim fit cum volumus, cum eo ipſo ſit in poteſtate noſtra, proprie impoſſibile dici non debet. Et, cum loquatur propoſitio de juſtis volentibus qui non poſſe dicuntur, omnino ſignificare videtur impotentiam non voluntariam.

Quarto, *gratia* cum ſit nomen generis, magis proprie ſignificat quamcumque gratiam, quam gratiam efficacem agendi.

Fatendum eſt igitur, propoſitionem in ſe ſpectatam, & in proprio ac rigoroſo ſenſu, ut loquuntur Romani Conſultores, non unam, ſed multas hæreſes complecti. At Janſenii locum, ex quo illus propoſitionis verba revulſa ſunt, minime in iſto proprio & rigoroſo ſenſu intelligi jam demonſtravimus; ſed in alio ſenſu improprio quidem, tralatitio, & catachreſtico, ſi verba ſeorſim ſpectes; & tamen juxta notiones ab ipſo conſtitutas legitimo & maxime Catholico. Non ergo poteſt ille hæreſeos accuſari; & multo minus illi, qui ejus ſenſum tuentur: nam illi his vocibus nec uſi ſunt unquam nec utentur.

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ARTICULUS V.

Falſi ſenſus Janſenio afficti.

SCrupuloſior ac minutior hæc ſingularum propoſitionis vocum interpretatio videri poſſit, niſi ex ea facilis & expedita pateret via ad fictitios illos ſenſus explodendos, quibus Ianſenii doctrinam ipſius adverſarii paſſim adulterarunt. Manifeſtum enim omnibus erit, illorum errorem inde proficiſci, quod aliquas propoſitionis voces contra mentem ipſius interpretati ſunt; quod in ſingulis oſtendere non erit inutile.

Primus ſenſus falſo Janſenio attributus, nempe Calvinianus.

Nil frequentius in iis Ieſuitarum ſcriptis quæ Conſtitutionem antecеſſerunt, quam ut Ianſenius Calviniani erroris circa præceptorum impoſſibilitatem arguatur. Id habent præcipue Claromontanæ Theſes ann. 1644. in quibus prima propoſitio ex iis Lutheri & Calvini locis expreſſa dicebatur, in quibus illi hæretici aperte docent, impoſſibilia ſemper eſſe præcepti omnibus juſtis, utcunque ſpiritu Dei adjuventur. At poſt Conſtitutionem, cum id viderent vehementer officere cauſæ ſuæ, velificatione mutata, jam negant vulgarem Calvini errorem de præceptorum impoſſibilitate omnibus generatim juſtis unquam Ianſenio attributum, ſed aliam quandam fictitiam & inauditam Calvini ſententiam, de impoſſibilitate præcepti quibuſdam juſtis tantum, ex defectu gratiæ efficacis. Sic nuper diſputare cœpit Annatus, ſed futiliter, ne quid gravius dicam. Quem enim alium intelligere potuerunt Romani Conſultores ac ſummus Pontifex, niſi verum & notum Calvini errorem, qui certe in proprio primæ propoſitionis ſenſu cum multis aliis continetur? An vero ſuſpicari debuerunt aut potuerunt neſcio quam Calvini hæreſim nondum natam, at ex Ieſuitarum cerebro propediem erupturam? Neceſſario tamen a Ieſuitis hæc fabula inſtituta eſt, ut hoc ſuæ cauſæ grande vitium quodammodo ſarcirent. Sed ut ſæpe in magno numero quidam craſſiores reperiuntur, qui ſcenæ ſuæ male ſerviunt; ita nuper contigit, ut quidam Ieſuita Aurelianenſis nomine *Cnaſſet*, Societatis ſuæ artes aut oblitus, aut non edoctus, rurſus adverſariis ſuis, quos Ianſeniſtas vocat, crudum Calvini dogma objectaret. In publica enim concione dixit, *Ex illorum ſententia conſectarium eſſe, omnes confeſſiones eſſe invalidas, quod actum contritionis impoſſibilem eſſe dicerent.* Et ne tantæ calumniæ memoria intercideret, in famoſo quodam libello adverſus Aurelianenſem Epiſcopum, qui ipſum a ſacris concionibus interdixerat, ſcripto illam ipſam animoſe propugnavit. Verum hunc ad Societatem ſuam calliditatis magiſtram remitrere ſat erit, ut rudem illam dediſcat audaciam. Interim ex eo conſtabit, Calvinianum ſenſum, nempe *omnibus juſtis mandata Dei eſſe impoſſibilia*, Ianſenio a Ieſuitis attributum eſſe, ſed falſo.

II. SENSUS FALSUS.

Ex illa voce, conantibus & volentibus, *male accepta.*

Voces illas dupliciter accipi poſſe fatetur Carpinetus Procurator generalis Capucinorum, Conſultor in quinque propoſitionum cauſa delectus. Aut enim intelliguntur, inquit, de juſtis infideliter conantibus, *quo ſenſu* ait, *Catholica eſt propoſitio*: aut de juſtis fideliter conantibus, & hoc ſenſu eſt hæretica. Et quia ille ſenſum Janſenii damnare voluit, ut in ſequentibus votis indicat, utique hunc ſenſum Janſenio tribuit: *Juſtis volentibus & conantibus fideliter, mandata Dei ſunt impoſſibilia.* At cum ſupra demonſtraverimus per illos juſtos *volentes & conantes* eos intelligi a Janſenio, qui a gratiæ ſuavitate diſſentiunt, qui renituntur bonæ voluntati a gratia immiſſæ; patet etiam non eos intelligi qui conantur fideliter, niſi forte diſſentire a gratia, & ejus inſtinctus repudiare, ſit fideliter conari aut velle. Perſpicum eſt igitur, ſenſum illum, quem damnavit iſte Conſultor, merito quidem potuiſſe damnari; ſed a Janſenii mente prorſus alienum eſſe.

III. SENSUS FALSUS.

qui eſt Annatinus,

Ex iiſdem vocibus, & verbo impoſſibilia, *perperam acceptis.*

Pater Annatus Molinianorum facile primipilus, antequam illam de Janſenii ſenſu non exprimendo, ſed generatim damnando, technam excogitaſſet, multis illum locis, prout ſibi viſum, expreſſit; ubique fraudulenter, & ex ſuo ac Societatis ſuæ genio, ſed præcipue in *Cavillis* cap. 8. pag. 56. *Homines juſti*, inquit, *quotieſcunque divina præcepta tranſgrediuntur, ea tranſgrediuntur ex impoſſibilitate ſervandi, quæ ſequitur ex defectu gratiæ ad conſtituendam ſervandi potentiam neceſſariæ: eſto non deſit ſervandi voluntas & conatus: hic ſenſus eſt germanus Janſenii, & Janſenianorum, idemque hæreticus.* Sic ille.

At ex ipſo libenter quæſierim, quid tantopere laborat, ut Ianſenii ſenſus adverſariorum ſuorum ſubſcriptione damnetur. Faciliorem longe viam ipſi demonſtrabo. Tollat Ianſenii nomen, jam ille Ianſenianus, ut ipſi videtur, ſenſus omnium ſubſcriptione damnabitur. Scatet enim æquivocis, &, prout ſonant termini, apertas hæreſes continet.

Primo, falſum eſt homines tranſgredi præcepta ex defectu gratiæ. Nam defectus gratiæ efficacis non eſt cauſa peccati, ſed mala voluntas.

Secundo, impoſſibilitas illa non peccandi, de qua loquitur Annatus, cum voluntate ſervandi præcepti conjuncta manifeſte ſignificat, impoſſibilitatem non a voluntate profectam.

Tertio, impoſſibilitas illa quam adſtruit, non ſolum removet potentiam Molinianam, cui nihil neceſſarium deeſt, ſed etiam Thomiſticam. Talem enim eſſe vult, ut ei omnes Thomiſtæ adverſentur.

Quarto,

Quarto, verba illa, *voluntas*, & *conatus*, cum minime reſtricta ſint, ex ſe ſignificant plenam & abſolutam voluntatem, non quandam velleitatem; quo nomine etiam damnanda eſt Annatina propoſitio. Ergo ille ſenſum Ianſenii non expreſſit, ſed corrupit; & in his vocibus, *conantibus, & volentibus*, itemque in verbo *impoſſibilia*, fucum fecit.

IV SENSUS.

Ex eadem voce male intellecta.

Quartum hunc ſenſum, quamvis cum Annatino quadantenus conveniat, viſum eſt ſejungere; quia planius multo & diſtinctius, animoque longe candidiore, a quibuſdam viris doctis & piis, veræ & Chriſtianæ gratiæ amatoribus propoſitus eſt. Hi cum Ianſenianorum nomen effugere, & nihilominus Catholicam & Auguſtinianam gratiæ efficacis doctrinam retinere vellent, utrumque aſſequi ſe poſſe ſperarunt, ſi ita Ianſenii mentem interpretarentur, quaſi ille juſtos gratia efficaci deſtitutos, omni prorſus potentia ſpoliaverit, etiam ea quam Thomiſtæ vocana in actu primo; *ita ut etiamſi adſint cætera adjutoria, nihilo magis ipſi bonum velle poſſint, quam cæcus videre, clandus currere, beatus peccare.* Sic illi Ianſenii ſenſum expreſſerunt, & quidem ipſius verbis: fateor enim comparationes illas eſſe depromptas ex *tom.* 3. *lib.* 2. *cap.* 1. *&* 2. Simpliciter dicunt a ſe verba Ianſenii accipi, & ideo nullam ipſi injuriam inferri. In quo primum videre oportuerat, an tali ſimplicitate ſua ipſorum verba expendi vellent. Quod profecto recuſarent. Nullus eſt enim fere qui non alicujus hæreſeos argui poſſit, ſi verba preſſius urgere & ad vivum reſecare liceat. Omnino ut in cæteris rebus humanis, ita ſermonibus noſtris, niſi æquitas interveniat, ex ſummo jure ſumma fit injuria.

Id hoc loco factum ab illis eſſe contendo. Quod remoto contentionis ſtudio paucis hic oſtendam. Sine gratia efficaci non magis poteſt juſtus bene agere, quam cæcus videre; agnoſco hæc Ianſenii verba. Ergo, inquiunt, non modo negat ſine gratia efficaci quidquam bene fieri, ſed omnino deſtruit eam potentiam in actu primo, quam Thomiſtæ defendunt. Nego hanc eſſe Ianſenii ſententiam, aut illam ex his verbis bene elici. Et cur negem affero. In omni comparatione non omnia ſimilia ſunt. Sufficit ut illa inter ſe conveniant, quæ inter ſe comparantur. Iam vero cæcus cum juſto gratia efficaci deſtituto dupliciter poteſt comparari. Primo, ſi ſpectentur potentiæ in actu primo: ſic nulla inter utroſque ſimilitudo, ſed potius magna diſſimilitudo. Cæcus enim caret interna videndi virtute: juſtus pollet interiori facultate bene agendi, etiam actuali, ſi vult & conatur. At ſi ſpectentur iſtæ potentiæ in actu ſecundo, tunc in eo plane conveniunt, quod ſicut cæcus videre actu & effective non poteſt; ita juſtus bene agere ſine efficaci gratia actu & effective non poteſt. Plena eſt communis vita talibus locutionibus. Quis enim erroris arguat eum, qui ſanis oculis præditum non magis in tenebris poſſe videre, quam cæcum dicitet? Igitur ſi Ianſenius juſtum cum cæco comparavit, ſpectando potentiam in actu primo, inepte prorſus locutus eſt, &, ſi velis, hæretice. Sin autem ſpectavit potentiam in actu ſecundo, recte, Catholice, Thomiſtice locutus eſt. Verum eſt enim tam contingere non poſſe, ut juſtus ſine efficaci gratia bene agat; quam ut cæcus videat. Primo ſenſu, abſurdo illo ſcilicet & inepto, Ianſenium interpretantur viri eruditi. Scio, & dolet. Sed ab ipſis libenter quærerem, quid eos compulit tam prave de illius judicio ſentire. Simpliciter aiunt ſe ejus verba interpretari. Verum jubet nos Apoſtolus in bono ſimplices eſſe; at in malo, id eſt, cum de aliquo incommodius ſentiendum eſt, idem nobis prudentiam imperat. Quid ergo illos moverit, neſcio: cur ab iis diſſentiam, illa me movent.

Primum, ridiculum mihi videntur Ianſenio conſilium tribuere, ut grande volumen compoſuerit ad evertendam potentiam quandam in actu primo, quæ nunquam in actum prodeat. Quid enim illi obeſt talis potentia? An illa prædeſtinationis divinæ myſterium immutat? An efficacis gratiæ neceſſitatem tollit? Omnino magna quædam & gravis quæſtio eſt, utrum ſit neceſſaria gratia efficax ad bene agendum. At illa ſemel ſtabilita, de gradibus illius bene agendi potentiæ, quæ in juſtis, etiam efficaci gratia deſertis, manet, quæque nullum unquam ſola producit actum, operoſe diſputare, otioſorum hominum eſſe videtur. Quamobrem ne quis mihi de illa unquam negotium faceſſat, profiteor illam me locare in ſummo gradu, dummodo nunquam ex illo gradu in actum ullum prodeat ſine efficaci Dei auxilio.

II. Janſenius aperte per gratiam habitualem dari poſſe profitetur, *tom.* 3. *lib.* 3. *c.* 15. Idemque conantes & volentes vires invalidas habere dicit; ideo autem invalidas habere dicit, quia gratia efficaci egent ad actu operandum.

III. Diſerte Ianſenius *tom* 1. *lib.* 5. *cap.* 11. aſſerit gratiam efficacem eſſe adjutorium actus ſecundi. Hoc enim diſcrimen conſtituit inter gratiam poſſibilitatis (quæ comprehendit gratiam ſufficientem Thomiſticam quæ dat poſſe,) & gratiam efficacem quam poſt Auguſtinum vocat adjutorium voluntatis & actionis; *Quod adjutorium poſſibilitatis ſit adjutorium actus primi; adjutorium voluntatis & actionis ſit adjutorium* ACTUS SECUNDI. *Illud enim facit ut potentia in actu primo potens fiat, & ad volendum agendumque habilis & præparata: hoc verò ut in actu ſecundo velit atque agat.* Supponit ergo manifeſte Janſenius actum primum ante gratiam efficacem.

IV. Quo maxime iſtius interpretationis iniquitas oſtenditur, cum ille *tom.* 3. *lib.* 2. *cap.* 3. diſcrimen inter ſuam Thomiſtarumque ſententiam explicat, illud in eo præciſe ſitum docet, quod illi tam infirmum hominem eſſe fingant ante lapſum, quam ipſe cum Auguſtino aſſerit eſſe poſt lapſum. Quare ut Thomiſtæ homini ſtanti potentiam in actu primo largiuntur; ſic illam Janſenius homini lapſo libenter concedet; dummodo maneat illud, gratiam efficacem ad bene agendum nobis in hoc ſtatu omnino neceſſariam eſſe.

Hæc de quarto illo ſenſu fuſius diſputavi, quod is unus Janſenio cum aliquo colore, licet, ut videre eſt, dilatiore a bonis viris imputetur: Cæteri ſua ſponte ex poſitis fundamentis diſſiliunt, in primiſque ille quem quinto loco afferemus.

V SENSUS.

Ex vocula, deeſt, *male intellecta.*

Pater Palavicinus Ieſuita, e Romanis Conſultoribus unus, ſic ſenſum Ianſenii interpretatus eſt, ut patet

patet ex illius suffragio recens edito, quasi justis Ianſenius deesse voluerit gratiam sine ullo peccato, ne originali quidem. Itaque videtur sic accepisse voculam, *deest*, quomodo illam accipit Ioannes Nicolai, qui eodem modo Ianſenii ſenſum interpretatur in ſuffragio cenſorio, *pag. 9. Cum gratia*, inquit, *dicitur deesse, non omnimoda tantum & absoluta defectio, ſed ſpontanea ex parte Dei abdicatio indicatur, qua juvare plane nolit conantem licet ac volentem, qui manifeſtus Janſenii ſenſus eſt, expreſſus ex Janſenio per Arnaldum*; unde ille novam iſtam voculæ *deest* notionem hauſerit, cum volet ediſſerer. Cæterum ipſum in Ianſenii ſenſu plane decipi manifeſtum eſt. Ex illo enim homini ſtanti gratia nunquam defuit: lapſis deesse non poteſt ſine cauſa, quæ ſit in ipſis, non in Deo, ut omnibus notum eſt.

VI SENSUS.

Ex vocula, gratia, *male intellecta.*

Multi Romani Conſultores, in quibus eſt Thomas d'Elbene, & Raphael Averſa, illud Ianſenio crimini dederunt, quod a juſtis volentibus & conantibus non modo gratiam efficacem removerit, ſed etiam ſufficientem Thomiſtico ſenſu. Quod cum falſum eſſe ſupra demonſtraverimus, & iſtos patet in ſenſu Ianſenii fuiſſe deceptos, cum generice gratiæ nomen accipiant, quod ſpecifice Ianſenius accepit. Idem cum iſtis ſenſiſſe videtur Nicolaus Cornet, qui cum dixiſſet efficacis gratiæ doctrinam optimam eſſe, nihilominus Ianſenium reprehendebat, quod non illam ſufficientis gratiæ condimento temperabat.

VII SENSUS.

Ex eadem vocula male accepta.

Nec ab illorum errore abludit Profeſſor Sorbonæ Chamillardus, qui negatam hoc loco vult a Ianſenio non modo gratiam agendi, ſed etiam orandi. *Suſtineo*, inquit in ſecunda Epiſtola pag. 5. *hunc eſſe Ianſenii ſenſum: juſtis volentibus & conantibus mandata eſſe impoſſibilia, quia nec adſit gratia agendi, nec gratia orandi & impetrandi divini auxilii.* At in utroque aperte fallitur; adeo enim hoc loco Ianſenius non ait gratiam orandi deeſſe, ut illam gratiam quam deeſſe dicit, ideo deeſſe probet, quia oramus. Nemo autem tam abſurdus fingi poteſt, ut gratiam orandi probet deeſſe quia oramus, id eſt, quia gratiam orandi habemus. Et certe conatus ille & voluntas eſt gratia quædam orationis: orare enim ex Auguſtino eſt deſiderare; imo eſt agendi gratia, non efficax quidem, at Thomiſtico ſenſu ſufficiens. Verum hic ipſius error alibi fuſius exagitatus eſt.

CONCLUSIO.

Hic jam omnes non modo ab omni præjudicio liberos, ſed non penitus privatis ſtudiis occæcatos compello & obteſtor, ut ſerio tandem ſecum conſiderent quam perniciosum exemplum in Eccleſiam inducatur, & quam intolerando jugo Catholicorum Theologorum fides opprimatur, conſcientia vexetur, hoc novo extorquendarum ſubſcriptionum conſilio. Videant, quæſo, quid æquitatis habeat hoc inceptum. Quid enim? Poſtulatur a me ut quinque propoſitiones damnem. Facio, ac libenter. Non ſatis eſt, aiunt; illas in proprio ſenſu damnes oportet. Etiam hic non invitus obtempero. Urgeor adhuc: Addas, inquiunt, neceſſe eſt, proprium illum ſenſum eſſe etiam Ianſenianum. Eia quid hoc ad fidem? Quid ad hæreſim? Sed tamen obſequi ſtudeo, ſi poſſim. Ianſenianum ſenſum damnari placet? At quem potiſſimum? Nam multos video circumferri. Carpineticumne, an Annatinum? Corneticum, an Palavicinicum? Chamillardicum, an Craſſeticum? Unum ſi eligam, cæteris injuriam infero. Quem voles, inquiunt, modo aliquem. Itane igitur ut Ianſenius erret meo arbitratu? Sed quid mihi affertur, ut meipſum in hoc damnando non erraturum credam, cum cæteri omnes mihi adverſentur?

Age igitur, prolixius agamus, & plus quam poſtulatur ultro præſtemus. Ianſenium damno prout explicatur a Palavicino, Annato, Corneto, Carpineto, Craſſeto, & cæteris hujuſmodi. Ita non jam unum, ut exigitur, ſed ſeptem & plures etiam ſenſus Janſenianos rejicio. Quid eſt ergo quod a me amplius peti poſſit? Ut iſtos exiſtimem & profitear de Ianſenii ſenſu bene ſenſiſſe. Omneſne? Qui poſſunt, cum uni ſcriptori multiplicem ſenſum imponant, qui non niſi unum habuit? An ſingulos? Si quem eligam ex ſeptem, ſex ex illis inſenſos habebo. Deinde ſi ſingulos ſeparatim poſſum rejicere, cur non univerſos?

An igitur eo res denique redibit, ut Ianſenium in genere erraſſe fatendum ſit, abſtrahendo a quocunque ſenſu? At prorſus ignorare me fateor, quid ſit error in abſtracto, & in genere, cujus ſpecies aſſignari non poſſit. Neque enim genus ſine ulla ſpecie cohærere, in Logicæ elementis didiciſſe commemini. Aſſignetur ergo Ianſenianus ille ſenſus: alioquin quomodo a quoquam damnari poſſit non video.

Attendant igitur quorum id intereſt, in quam horrendam perturbationem & caliginem præcipitetur Eccleſia, dum certorum hominum ſtudiis indulgetur. Quod totum eorum arte & conſiliis effectum eſt, qui ſemper omni ratione providerunt, ne tota hæc cauſa, auditis utrinque partibus, præciſis nominum quæſtionibus, conſtitutis diſſenſionis capitibus, in legitimo judicio diſceptetur. Quod donec impetretur, infinitis ſemper contentionibus, quarum pleræque de nomine ſunt, jactabitur Eccleſia, & ipſius membra cæca concertatione inter ſe collidentur. Id gaudent, qui in hac confuſione potentiam ſuam & ſecuritatem quærunt. Id dolent quibus veritas quæ periclitatur, unitas quæ ſcinditur, charitas quæ violatur, cordi & ſolicitudini eſt.

FINIS.

PAULI IRENÆI

DISQVISITIO TERTIA;

SIVE

ECCLESIÆ TVRBÆ,

Fr. ANNATO *Jesuita judice compositæ.*

I.

Imprudentiæ arguitur Annatus.

DUram, mi Pater, cepi provinciam, qui te monere aggrediar in tanto tuo ac Societatis tuæ plausu. Nihil enim monentibus inimicus, quam cupiditas felix, & opinione victoriæ elatus animus. Sed tamen hac incommoda affectione tua non tardatus, peragam munus meum. Qui sibi uni peccat, dimitti potest incastigatus. Tuæ culpæ, mi Annate, latius manant, eæ præsertim quas in hac postrema scriptiuncula admisisti. Patere igitur in viam te molliter reduci vel invitum, ut quos tecum in errorem abripis, vel tecum, vel sine te ad saniora judicia revocentur. In hac controversia tu mihi summus eris testis, tu præcipuus judex. Ita si te teste, te judice, causa cecideris, de nullo habebis nisi de te queri. Quin etiam hoc tibi tribuendum duxi, ut errata tua Latine potius quam Gallice retegerem, quod major tibi hujus linguæ facultas sit ad respondendum. Sic enim habeto, me quidem nihil magis optare, quam ut meis monitis perniciosissimum turbandæ Ecclesiæ consilium deponas: hoc dempto, nihil malle, quam ut saltem ad respondendum te accingas. Nam id te facere non posse certo scio, quin causæ tuæ iniquitatem omnium oculis subjicias. Atque adeo non ut te pungam, sed ut vehementius extimulem, liberius indicabo quid sit in quo te incusem.

Imprudentius aio a te factum esse, mi Annate, quod huic tanto Molinistarum triumpho despicatissimam quandam schedulam antevertisti, tam apertis fallaciis scatentem, ut victoriam tuam plus labefactet, quam ulla cujusquam impugnatio. Hæc palam demonstrari non erit inutile, ut Societas tua alium sibi provideat defensorem, aut tu certe aliam defensionem.

II.

Annatus causam suam prodit potius quam defendit.

MAle collineat qui in adversam scopo partem jaculatur. Male partes Oratoris implet, qui quod astruere nititur destruit. De te fabula narratur, mi Annate: nihil enim minus efficis, quam quod effectum vis. Nempe hoc tibi propositum est in illa scriptiuncula tua, ut eos quos Ianseniistas vocas, hæreticos doceas. At ipsos nemo clarius quam tu Catholicos probavit. Miraberis quæ dicam. Non jam ad Episcopos, non ad summum Pontificem provocamus, quando ne ad illos aspirent voces nostræ, Jesuitarum gratia præpedit. Te, te appellamus, mi Annate: tuo judicio stabimus, &, quæ nobis causæ nostræ fiducia est, tuo judicio vincemus. Age igitur, mi Pater, supremum te judicem finge, nos humiles & demissi sic fidem tibi nostram purgamus.

III.

Augustinianorum apud Annatum purgatio.

CAlumniis impetimur a Societate tua, Pater Annate. Ridiculi nobis errores imponuntur, de quibus cogitavimus nunquam. Sed ad eos amovendos sufficit sententiam nostram hoc unico argumento vindicare. Gratiæ efficacis ad omnes pietatis actus necessariæ dogma summus Pontifex Catholicum agnoscit, omnes per orbem Episcopi, omnes Universitates, imo tu ipse. Atqui hoc unum dogma circa quinque propositiones tuemur, & nullum aliud. Igitur & circa propositiones, summi Pontificis, Episcoporum, Universitatum, tuo denique judicio Catholice sentimus. Nec premere ullum potest non damnatus expresse Jansenius. Aut enim ille nihil aliud habet circa istas propositiones præter hoc dogma, & sic caret errore: aut aliquid aliud, & sic defensoribus caret. Utrum autem habeat, necne, ita manifesta quæstio facti est, ut eam ad fidem pertinere ne fingere quidem possis. Brevissime dicam. Quem tu sensum Jansenii esse putas, nos damnamus: quem nos sensum Jansenii esse putamus, ne tu quidem damnare ausis. Habes orationis nostræ summam. Nos judicium tuum expectamus. Illud vero his verbis gravibus sane ac luculentis exponis.

IV.

Annati responsio.

GRatia efficax (*inquis in postremo tuo libello p. 21. & 22.*) duplici modo defendi potest, quorum ille hæreticus est, hæreticis principiis nixus; ‘alter orthodoxus, sanctis auctoritate Conciliorum ‘principiis suffultus. Primum sequitur Calvinus, & ‘ideo hæreticus est. Catholici Doctores, Thomistæ, Scotistæ, Sorboniistæ, Iesuitæ de secundo consentiunt, & propterea, variis licet concertationibus distracti, tamen in eadem & indivulsa Ecclesiæ ‘communione permanent. Ergo ut explores, an ‘Iansenius defendendæ gratiæ efficacis professione ‘sit immunis, illud indagandum, quo pacto ipsam ‘defendat, tanquam Calvinus, antanquam Catholici Doctores.

Hactenus, mi Pater, bellissime principia posuisti. Itaque nos hic tibi nihil omnino refragantes habebis. Perge igitur.

V.

Primum judicium Annatinum.

CAlvinus ita gratiam efficacem defendit, ut ab illa nullam aliam nobis relinqui libertatem putet, nisi eam quæ dicitur a coactione; cæterum ab ista gratia agendi necessitatem imponi, quæ potestatem auferat resistendi quamdiu gratia perseverat.

VI.

Subscriptio.

HÆc paulisper, quæsumus, subsiste, mi Annate, & nobis expedi quo pacto quis hunc a se

Calvini errorem possit amoliri, nimirum eo simpliciter, aperte, & sincere damnando. Bene habet. Igitur jam te judice, Calviniano errore liberati sumus: hunc enim simpliciter, ingenue, & aperte damnamus, rejicimus, execramur. Quid ultra postulas? Ut non modo de gratia efficaci non Calviniane sentiamus, sed etiam ut Catholice? Præscribe ergo quid sit Catholice gratiam efficacem defendere.

VII.

Secundum judicium Annatinum.

CAtholici Doctores inter se consentiunt, gratiam per se efficacem ita regere voluntatem, 'ut vim & potestatem resistendi ei non adimat, ita 'ut hæc duo inter se componantur, gratia in voluntate, & in eadem voluntate sub gratia constituta sufficiens non consentiendi potestas: nec dubitant quin hic verus sit Concilii Tridentini sensus 'in istis verbis, potest dissentire si velit.

VIII.

Subscriptio.

ITerum quærimus quo pacto quis fidem facere possit, hanc sibi doctrinam probari? An aliter quam ingenua & simplici subscriptione? Tollantur ergo vanæ concertationes; subscribimus enim & sincere profitemur, remanere cum ipsa gratia efficaci dissentiendi potestatem. Verum ex omnium Thomistarum doctrina adjungimus, seu potius explicamus quæ tu involvis, eam vim esse gratiæ prædeterminantis ut physice semper & infallibiliter efficiat, non ut voluntas dissentire non possit, sed ut nolit. Relinquit ergo dissentiendi potestatem, aufert dissentiendi voluntatem: hoc est, cum ipsa gratia pacifice consistit dissentiendi potestas, consistere non potest dissentiendi voluntas. Nam, ut ait Alvares disp. 72. num. 4. 'Quando motio Dei est 'efficax, liberum arbitrium infallibiliter consentiet. 'Etenim hoc operatur gratia in libero arbitrio, quod 'cum possit dissentire, non dissentiat; cujus ratio 'est quam assignat S. Thomas 1. 2. qu. 112. art. 3. 'Nam intentio Dei deficere non potest. Unde si ex 'intentione Dei moventis est, quod homo, cujus 'cor movet, consentiat & consequatur gratiam, in'fallibiliter eam consequetur, & necessario, necessi'tate infallibilitatis, non autem ex necessitate abso'luta. En doctrinæ nostræ circa gratiam efficacem sinceram expositionem!

Jam si quæras quo pacto Concilii Tridentini locum accipiamus, non alium interpretem adhibebimus, quam illum Societatis vestræ coryphæum, Dionysium Petavium. Audi, si placet, illum loquentem tom. 1. l. 9. p. 602. & nos Sodali tuo succinentes amplectere. 'Illud quod per Christi merita 'tribuitur donum, non solum dat posse si velint, 'sed etiam velle quod possunt; & est tale, ut eo dato non nisi perseverantes sint, id est, ut certo, & 'quod in scholis dicitur, infallibiliter perseverent, 'tametsi libere gratiæ illi donoque consentiant, non 'necessario; sed ita ut dissentire possint si velint, 'quod Tridentina scilcit Synodus, quamvis ut non 'dissentire velint, eodem illo perseverantiæ dono 'perficitur. Ergo etiam hic tibi plane satisfaciamus necesse est. Tuæ enim doctrinæ sine exceptione subscribimus. Supereſt 3. caput, quod sic expressisti.

IX.

Tertium judicium Annatinum.

IN hoc quoque capite Catholici Doctores consentiunt, gratiam sub efficacis formalitate non 'esse ita ad bona opera necessariam, ut non possit 'sine hac esse sufficiens, omnemque largiri potesta'tem, quæ necessaria est ad hoc ut quod jubet Deus, 'nobis possibile sit, quamvis illud reipsa non præste'mus. Ex quo fit ut vitio nostro hæc gratia effectu 'careat.

X.

Explicatio & subscriptio.

ETsi, mi Annate, hic doctrinam tuam consulto obscuratse videri possis, ut nos ab ea amplectenda deterreres; quia tamen verba tua significas eo sensu accipienda qui Thomistarum doctrinam nihil lædat, nec me utique lædere possunt, nec ullum Augustini discipulum. Nam illi circa quinque propositiones cum vulgaribus Thomistis plane consentiunt. Nihil est ergo quominus eodem sensu quo illi tuum illud tertium caput approbem: imo nihil necesse est id a me jam fieri, cum in prima Disquisitione jam fecerim, aperteque dixerim, duplex esse gratiæ genus, aliud efficax, aliud inefficax: hoc idem prorsus esse atque illud quod Thomistæ auxilium sufficiens vocant, eoque mandata fieri vere possibilia, etiam cum illa reipsa non præstamus, adeoque hanc gratiam suo nonnunquam effectu carere. Hæc omnia omnes Augustini discipuli toties iterarunt, ut mirum sit vos adhuc adversus eorum voces obsurdescere.

XI.

Thomistarum, quos orthodoxos agnoscit Annatus, de gratia efficaci pronunciata.

CÆterum, mi Annate, quemadmodum in verbis tuis involutam Thomistarum sententiam probavi, sic eam paulo enucleatius hic a me proferri, ne fraudi detur locus, quæso boni consulas. Hæc vero ad ista dogmata, quæ cum illis adversus Sodalitium tuum tuemur, fere redigitur. 1. Gratiam efficacem ad omnia pietatis opera, & ad ipsam orationem necessariam esse. Nam, ut rectissime Alvares disp. 55. num. 13. 'Præter vocationem sufficientem, quæ tribuit voluntati posse consentire, re'quiritur etiam ut actualiter consentiat; vocatio ef'ficax qua fiat consentiens. *Et adhuc clarius paulo* '*supra, num* 6. Nulla dispositio remota ad gratiam 'haberi potest ex sola facultate naturæ, sive sit petere, sive desiderare ipsam gratiam, sive quodlibet a'liud: sed ad illam necessario requiritur SPECIA'LE AUXILIUM PRÆMOVENTIS GRA'TIÆ.

Secundo, hujus tam necessariæ gratiæ ea vis & efficacia est, ut ait Alvares disp. 23. 'Ut hæc duo 'sint incompossibilia: quod Deus auxilio efficaci 'moveat liberum arbitrium ad consensum; & ni'hilominus liberum arbitrium dissentiat. Alias e'nim non ageretur a gratia efficaci indeclinabiliter '& insuperabiliter.

A

Ac de efficaci quidem gratia ita sentimus. De inefficaci vero nostram sententiam habes *Disq.* 1. *art.* 5. Tantum hic duo nominatim annotabo.

I. Etsi hæc potestatem afferat observandi mandata, tamen istam potestatem talem non esse, ut complectatur omnia ad agendum necessaria. Nam illud, mi Annate, devores oportet ex Navarretta tom. 2. contr. 19. 'Quod Suares dicit, auxilium 'sufficiens includere in se omnia quæ sunt necessaria 'ad operationem, falsum est, & contra D. Augu'stinum. *Et ibidem*: Non continet auxilium suffi'ciens quicquid per modum principii est necessari'um ad illam operationem.

II. Etiam gratiam sufficientem semper illum operari effectum, ad quem absoluta Dei voluntate ordinatur. Recte enim idem Alvarez disp. 80. 'Omne auxilium sufficiens comparatione unius actus 'semper est efficax respectu alterius, ad quem effi'ciendum decreto absoluto divinæ voluntatis desti'natur. Unde generatim omnis gratia dici efficax 'potest, & rursus dividi in efficacem secundum quid, quæ eadem sufficiens vel excitans dicitur, & efficacem simpliciter & proprie. Eia, mi Annate, quid jam habes quod succenseas? An hoc forte nobis succenses, quod succensendi causas præcidimus? Nec modo levem controversiam super quinque propositionibus reliquam esse docemus: sed plane nullam. Nullam, nullam, inquam, invenies, Pater Annate, quantumvis omnes ingenii tui nervos intendas, dum Thomistarum sententiam, ut facis, orthodoxam fateberis. Atque adeo experire: enitere ut verbis ab omni ambiguitate remotis quæstionis caput assignes. Si feceris, mi Annate, viceris. Quæ conditio æquior cuiquam offerri potest, quam ut clare aperteque enunciet quod obtinere nititur? Et nobis pervicaciam objectas, qui tibi morigeri sumus plus fortasse quam velles. Et hæresim in Ecclesia esse dictitas, cum nullam de certo dogmate disceptationem possis ostendere. Prius ergo responde huic argumento: Nulla certa hæresis sine certa controversia. At nulla in Ecclesia certa controversia. Ergo nulla hæresis.

XII.

Annati sententia victus Annatus.

NOn vereor igitur, mi Pater, quam de nobis jam sententiam pronunciaturus sis. Jam tu illam pronunciasti, cum tam accurato discrimine Calvinianum errorem a Catholica fide distinxisti. Quisquis enim Calvinum, ut a te explicatur, rejicit, te judice, Calvinianus non est. Quisquis Catholicam fidem ex ore tuo amplectitur, te judice, Catholicus est. Ita si nos ut hæreticos pergas incessere, non tam nobis turpissimi criminis notam inures, quam tibi injuriæ, inconstantiæ famam apud homines, culpam apud Deum accersis. Hujus judicium, mi Annate, nimis abest ab oculis tuis. Aliter ageres, si de illo serio cogitares. Quam enim tandem Deo rationem redditurus es, cum exprobrabit tibi tot servorum suorum famam inanissimo hæreseos crimine consciscam; projectam in periculum schismatis Ecclesiam: vilissimis, imo nullis quæstiunculis turbatam fidelium pacem: delusam artibus tuis summi Pontificis æquitatem, cujus aures, heu! vobis nimium credulas, innumeris quotidie mendaciis oneratis? Non agitur de Jansenio. Ille in tuto locatus non jam veretur humanum diem. De nobis agitur, quibus orbe Christiano inspectante Calvinianum sensum objicere non dubitas. Etiamne id nobis imperabis, ut reclamante conscientia hunc errorem a nobis defensum agnoscamus, quem tota mente semper repudiavimus? Nimis, nimis hoc durum est, Pater Annate, ut falsum crimen agnoscendum sit, ne falso accusasse videaris.

XIII.

Iterata responsione eliditur Annatinus de sensu Jansenii Cavillus.

QUid afferes igitur quominus illa hæresis, quam nobis objectas, plane evanuerit? Iterumne ad Jansenii sensus cavillationem recurres, & ad tuum illud sophisma: Jansenianus sensus est Calvinianus: at Jansenianum sensum defenditis: ergo Calvinianum? Deus immortalis! Adeone homines ex odio & cupiditate immutari, ut nullum in iis non dicam humanitatis, sed rationis vestigium agnoscas? Nam tu, si homo esses, mi Annate, illo potius modo argumentum tuum contexeres: Jansenianus sensus est Calvinianus: at damnatis sensum Calvini: ergo damnatis sensum Jansenii. Debueras ergo nobis non Calvinum objicere probatum, sed Jannium desertum. Certe enim Jansenianus ille sensus aliquo dogmate continetur, non nudis illis vocibus quæ nihil ex se significant. Hoc dogma tu ipse definis, circumscribis, explicas, & in Calviniano errore situm doces. Nos illud dogma rejicimus. Ergo rejicimus sententiam illam, quam tu Jansenianam appellas. At quidam eam negant esse Jansenianam. O miram hæresim, & ante inauditam! Duo homines eandem omnino sententiam tuentur, nempe Thomisticam; eandem sententiam damnant, nempe Calvinianam: eo solum discrepant, quod alter Calvinianum sensum appellat Jansenianum, & ideo damnat: alter sententiam Thomisticam, utrique probatam, appellat Jansenianam, & ideo verbulum illud non damnat; ob hoc unum discrimen hic hæreticus, ille Catholicus.

Cur ergo non intelligis, Dialectice senex, puerile argumentationis tuæ vitium, duplicemque sub his verbis Jansenii sensus notionem supponi, aliam a me, aliam a te; Thomisticam a me, a te Calvinianam? An tantum illius nominis virus est, ut quodcunque demum Jansenii sensus voce afficiarut, etsi cæteroquin orthodoxum, statim evadat hæreticum? Quid si mihi persuadeam eundem esse Molinæ & Jansenii sensum? Iamne tuus Molina hæreticus fieret? Injurius in te mihi viderer, mi Annate, si te fingerem tam absurdum. Ecce quidam sibi persuaserunt Jansenium nihil omnino a vulgari Thomistarum doctrina circa quinque propositiones dissidere. Quis non videat nihil fieri posse dementius, quam si quis ea te ipsos hæreseos insimulet? At stulte sibi persuaserunt. Stultos igitur voca, Catholicos fatere: quanquam jam ostendam tibi unde stultitiam istam hauserint. Hauserunt enim non modo ex multis Jansenii locis, quorum nonnulla 2. Disquisitione protulimus; sed etiam ex Patre Palavicino, Romano Iesuita, viro in istis rebus & intelligente & moderato. Audi ergo quomodo ille Jansenium cum Thomistis conjungat, de gratia sufficiente loquens: 'Primum, inquit Tr. de Grat. ann. 1645. in Col. Rom. Disp. 4. art. 4.

' aſſerunt communiter Patres Dominicani, & idem
' reipſa docet Janſen. lib. 3. de Gr. cap. 1. cum in-
' ficiaretur dari gratiam aliquam ſufficientem, ſub-
' dit eam concedi poſſe, ſi admittatur in eo ſenſu
' in quo eam admittit Alvares, cæterique nobis ad-
' verſarii in quæſtione de Auxiliis; ut nimirum det
' quidem poſſe, non tamen ſit ſufficiens ad agen-
' dum, niſi aliquid aliud addatur ex parte Dei; ad-
' huc tamen non eſſe veram Chriſti gratiam. Con-
' traria eſt doctrina Societatis, pro qua ſit conclu-
' ſio.

Hinc ille in votis ſuis eadem cenſura Ianſenium perſtrinxit, qua idem Alvarem perſtrinxiſſet. Erroneum dixit illius ſenſum, quia Thomiſticum: hæreticum nunquam dixit, quia Thomiſtas hæreticos dicere nondum audetis. Quid quod ille ſuper quarta propoſitione ſenſum Ianſenii diſertis verbis abſolvit, & immunem judicat a cenſura? Hic, quæſo, reſponde, Pater Annate. Cum Palavicinus ſenſum Ianſenii immunem judicabat a cenſura, an ille Calvinianus erat, an blaſphemus, an hæreticus? Non opinor. Quare ergo ut Catholicum defendebat, quod tu Calviniani erroris accuſas, niſi quia aliter quam tu Ianſenium interpretabatur? Sentiſne igitur non propterea quemquam Calvino adhæreſcere, quia Ianſenium defendat, alioquin Romanum illud judicium dimidio fere Calviniſtarum numero conflatum fuiſſet.

XIV.

Solam Molinæ & Suareſii ſufficientem gratiam a Janſenio exploſam.

CÆterum hoc Palavicini tui loco admoneor, ut obiter hic aperiam quantopere credulis lectoribus hoc ſufficientis gratiæ nomine ſciens vel imprudens imponas. Scilicet nihil crebrius in ore habes, ut tibi Dominicanos adjungas, quam gratiam ſufficientem Thomiſtarum a Ianſenio quaſi monſtrum eſſe exagitatam. At in hoc, mi Annate, longiſſime erras. Illa enim gratia ſufficiens, quam ut monſtrum inſectatur Ianſenius, *t. 3. l. 3. c. 3.* non eſt illa Thomiſtica, quam ab Auguſtino libenter admiſſum iri docuerat cap. 1. ſed Sodalium veſtrorum, Suariſque præcipue *incongrua gratia*, quæ lato limite a Thomiſtica dividitur. Hoc vero tam manifeſte non innuit ſolum, ſed expreſſe teſtificatur, ut mirum ſit vos tam putidam criminationem toties iteraſſe. Quamobrem, mi Pater, ne velte, vel alios fallas, ſic habeto: Quoties Ianſenius gratiam ſufficientem explodit, non aliam intelligi, niſi Molinianam aut incongruam Suareſianam. Idem de cæteris Auguſtini diſcipulis affirmo, quibus in iſta gratia ſufficiente Thomiſtica nihil diſplicet præter nomen, quo vos ad Molinam fovendum abutimini. At, ſi ſatis innotuerit, non eam hoc verbo ſignificari gratiam quæ complectatur omnia ad agendum neceſſaria, nihil jam erit cur non id nominis facile admittatur, & hoc ſenſu *gratia ſufficiens* omnibus juſtis volentibus & conantibus concedatur. Quamobrem, ut dixi, res iſto nomine a Thomiſtis ſignificata probatur ab omnibus: ac verbum ipſum ante Moliniano veneno perpurgandum, quam in Eccleſiam invehatur; aut certe cum ea cautione uſurpandum, ut Moliniſticus ſenſus expreſſe rejiciatur.

XV.

Refellitur alia fallacia Annatina de ſenſu legitimo.

EX his ſimiliter corruit aliud tuum, in quo non mediocriter tibi places, argumentum, ſeu verius ſophiſma. ' Quinque propoſitiones, *inquis*, in
' ſenſu legitimo a quibuſdam doctoribus defenſæ
' ſunt: at damnatæ ſunt in ſenſu legitimo: ergo
' damnatæ ſunt eo ſenſu, quo defenſæ ab il-
' lis ſunt. Hic etiam *legitimi ſenſus* a quivocatione nos illudis; nec aliter argumentaris, quam ſi quis ita concluderet: Legitimum Honorii ſenſum damnavit ſexta Synodus: at legitimum Honorii ſenſum tuetur Bellarminus: ergo ſexta Synodus damnavit ſenſum quem tuetur Bellarminus: ergo Bellarminus hæreticus eſt. Siccine, mi Pater, in Dialecticis operam tuam diutinam conſumpſiſti, ut adhuc iſtius argumenti vitium non percipias, nec intelligas in *ſenſus legitimi* voce latere fallaciam? Alius enim prorſus legitimus ſenſus, quem Pontifex damnavit; alius legitimus ſenſus, quem illi defenderunt. Quis enim ille ſenſus ab illis Doctoribus propugnatus? Audiamus te ipſum eorum verba referentem: ' Auctor, *inquis*, libri de gratia victrice ait, propo-
' ſitiones eſſe veras, & maxime Catholicas in ſenſu
' gratiæ efficacis, atque hoc ſolum ſenſu a Ianſenio
' defendi. Ecce quid ſit ille *ſenſus legitimus*, doctrina nempe de gratia efficaci, quam tu veram & orthodoxam fateris. Hanc illi in quinque propoſitiones includi poſſe exiſtimarunt. Nec ſoli, mi Annate, ita ſenſerunt. Præcipui e Conſultoribus idem quod illi cenſuerant; nec tamen Calviniani erant, aut ulla ſiniſtra unquam opinione aſperſi ſunt. Contra Conſultores alii numero plures ſenſum legitimum propoſitionum a gratia efficaci plane ſegregatum eſſe contenderunt. His aſſenſus eſt ſummus Pontifex, ipſi orbis Chriſtianus. Quid ſequitur? Nempe hoc unum; gratiæ efficacis doctrinam in ſenſu propoſitionum includi non debere, omnino-que ſentiendum, hunc gratiæ efficacis ſenſum non eſſe legitimum quinque propoſitionum ſenſum. Quod illo argumento tuo bene convincitur: Summus Pontifex non damnavit gratiæ efficacis doctrinam. At damnavit ſenſum legitimum quinque propoſitionum. Ergo doctrina gratiæ efficacis non eſt ſenſus legitimus quinque propoſitionum. At ſenſus ille quem Doctores tuebantur, nihil aliud erat quam doctrina efficacis gratiæ. Igitur ſenſus illorum a ſummo Pontifice damnatus non eſt. Hoc ſolum ergo ipſis exprobrare potes, ſenſum illum, quem legitimum dixere, ſententia ſummi Pontificis illegitimum & alienum a propoſitionibus eſſe judicatum. Quod honori & reverentiæ ſummi Pontificis facile dabunt.

XVI.

Ridicule implicitam Auguſtinianorum ſententiam inſectantur Jeſuitæ, cujus explicite & non ambiguis verbis expreſſæ damnationem extorquere non poſſunt.

CErniſne, Pater Annate, rationes tuas ſponte diſſilire? Sed pauliſper ſubit hoc loco mirari fraudulentum Societatis inſtitutum. Quorſum enim nos

nos aſſidue *legitimi ſenſus*, *Janſeniani ſenſus* vocibus pulſat & obtundit? Non obtegimus, non reticemus ſenſus noſtros, imo eos planiſſimis verbis enunciamus. Non deeſt vobis gratia apud Reges, apud multos Epiſcopos, apud ſummum denique Pontificem. Quin jam igitur omiſſa illa futili de *Janſeniani ſenſus* vocibus concertatione, ſententiam noſtram noſtris verbis expreſſam apud ſummum Pontificem vel apud Epiſcopos Galliæ accuſatis? Si jam illam implicitam damnaverunt, ut contenditis, libentiſſime utique explicatam damnabunt.

Agite ergo & enitimini, Jeſuitæ, ut in aliqua Bulla hæc verba orbis Chriſtianus legat: *Hæc propoſitio; Quibuſdam juſtis gratiæ excitanti & Thomiſtico ſenſu ſufficienti renitentibus non adeſt gratia efficax, neceſſaria ad bene agendum, ſive ſine qua non adſunt omnia ad agendum neceſſaria; eſt hæretica, blaſphema & impia.*

Facite ut legamus: *Hæc propoſitio; Duplex eſt gratiæ genus: alia efficax, alia inefficax. Huic ſemper, cum ſola eſt, reſiſtitur; illi nunquam. Utraque vero in eo convenit, quod ſemper efficax ſit reſpectu illius effectus ad quem abſoluta Dei voluntate ordinatur; eſt hæretica.*

Facite ut legamus; *Hæc propoſitio; Ad merendum & demerendum in ſtatu naturæ lapſæ non requiritur indifferentia Moliniana, qua voluntas ita poteſt velle & nolle, ut non modo cum gratia efficaci poteſtas diſſentiendi cohæreat, ſed etiam actus contrarius; eſt hæretica.*

Facite ut legamus: *Hæc propoſitio; Semipelagiani in eo errabant, quod negarent fidem ita eſſe donum Dei, ut nemo credat ut oportet niſi cui per gratiam efficacem fides ipſa donetur; eſt hæretica.*

Facite demum ut legamus: *Hæc propoſitio; Chriſtus non eſt mortuus ut omnibus reprobis gratias Moliniano ſenſu ſufficientes impetraret, quæ ſine efficacis auxilio in actum prorumpant; hæretica eſt & blaſphema.*

XVII.

Apoſtolica & Auguſtiniana gratiæ efficacis doctrina, Jeſuitarum in eam machinationibus confirmatur & illuſtratur.

EJuſmodi Bullam, Pater Annate, non timemus ne unquam à ſummo Pontifice Jeſuiticæ artes eliciant, & propterea triumphos tuos, vanaſque victorias irridemus, ſeu potius miſeramur. Nunquam enim forte illuſtriori exemplo comprobavit Deus quanta ſit firmitas veritatis, & quam inanes ſint hominum in illam inſurgentium conatus. Ecce per duodecim annos conjurata in gratiam efficacem Moliniſtarum natio nullas artes, nullas machinationes ad eam evertendam omittit; Regibus, Epiſcopis, ſummis Pontificibus obrepit; & tamen eadem doctrina validius indies confirmatur; ab Epiſcopis, quotidie probatur; Romæ ut cum maxime floret; nec quiſquam eſt qui Moliniſta libenter audiat. Hoc tanto nobis ſolatio eſt, ut illos fluctus in nos concitatos ſecuri lætique proſpectemus. Non enim jam fides, non veritas periclitatur, quæ adverſariorum etiam ore & teſtimonio ſancitur: non conſcientia noſtra, quæ nobis coram Deo hoc ſincerum teſtimonium reddit, nihil aliud nos in hac materia ſentire, niſi quæ ſupra expoſuimus, quæque omnium Theologorum calculo tanquam orthodoxa comprobari certo ſcimus. Ergo famæ duntaxat noſtræ, aut temporalium commodorum diſcrimen agitur, de quibus ſiquis vehementius ſolicitus ſit, & Chriſtiani & Theologi nomine ſit indignus. In hæc ſæviant Jeſuitæ quantum volent. Nobis illorum fortunam optare nunquam ſubibit. Interim dum noſtra illorum calumniis obſcuratur fama, veritatis, quam adverſus illos tuemur, ſplendor clarius eniteſcit. Ecquis enim non hanc certam, Catholicam, ac divinam doctrinam putet, quæ defenſoribus ſuis in ſummam invidiam per falſas criminationes adductis, Jeſuitarum tamen impetum in excidium ſuum, & Principum, & ſummi Pontificis gratia abutentium, ſuo robore ſuſtentat? aut quomodo unquam huic argumento reſpondebunt Jeſuitæ? Si quid eſſet in doctrina ſuperius expoſita, quod vel leviſſimam notam mereretur, non ei parceret ſummus Pontifex, Jeſuitarum operatione adverſus illorum dogmatum defenſores exaſperatus. Sed nullum unquam ex ſupra poſitis capitibus expreſſe damnabit. Ergo nullum eſt damnatione dignum; nullum quod orthodoxum & ſanctum non ſit.

XVIII.

Cur Janſenium multi Thomiſtæ damnare detractent.

NImirum igitur accuſatione hæreſeos excidiſti, Pater Annate. Reſtat ut alio impetum convertas, ac nos dicas vere quidem Janſenii ſenſum damnare, quippe qui Calvinianum damnemus, quem eundem atque Janſenianum putas; ſed ſive pudore, ſive ſtupore aut pertinacia hunc quem rejiciamus errorem, noluiſſe hactenus appellare Janſenianum. Hoc tantum, mi Annate, potes dicere, ſi te ipſe audire volueris, nec a ratione deſciſcere. At hoc tamen cave ne dicas: nam eo ſi deſcenderis, hoc ipſo pax erit conſtituta quam odiſti. Parum enim admodum hac accuſatione movebuntur adverſarii tui, facilemque de ſe palmam hac in parte tibi præbebunt, ac te in hac victoriæ ſpecie quam voles exultare impune permittent. Itaque per eos licet ut debellati Janſenii ſibi trophæum erigat Societas: licet ſit eos bardos, ſtupidos, pertinaces appellet. Deſinat modo commentitiæ hæreſeos formidine Eccleſiam ſolicitare. Quin etiam, niſi plane ſis intractabilis, facile erit de reliquis tranſigere. Quid enim reſtat cum tuum illum ſenſum Janſenianum omnes damnent? Hoc unum ſcilicet, ut eum Janſenianum omnes appellent. Leviculum negotium: jam enim de ſyllabis agitur, non de ſenſu. Sed vin tibi expeditam oſtendi viam, mi Pater, qua non ægre omnes adduxeris; ut te de Janſenii ſenſu recte ſenſiſſe non inviti, ſed ultro fateantur. Dignere, mi Pater, dubitationibus illorum occurrere, & quoſdam ab ipſis evellere ſcrupulos quibus ab hac opinione retardantur: hos ne ignores, ſincere & ſimpliciter hic expromam.

XIX.

Calvini doctrinam videtur damnare Jansenius.

MAgnum postulas ut Jansenium Calvino succinere fateamur. Ego contra, levem hanc operam a te exigo, ut patienter auscultes, cur hoc creditu valde sit arduum. Difficile est enim, mi Pater, Catholico Antistiti eam sententiam tribuere quam expresse damnat & rejicit. Ubinam, inquis, id facit Jansenius? Tom. 3. mi Annate, lib. 8. cap. 21. *Hæc sunt*, inquit, *quæ Ecclesia in Calvino, quantum ad hanc materiam gratiæ & liberi arbitrii, improbavit. Primum est, quod Calvinus negat esse in homine boni & mali electionem, &c. Secundum est, quod Calvinus doceat gratiam ita movere hominem ut non sit ei liberum resistere. Sic enim loquitur: Voluntatem* Deus *movet, non qualiter multis seculis traditum est & creditum, ut nostra postea sit electionis motioni aut obtemperare aut refragari. Augustino vero Dominus ita movet voluntatem, ut quamvis infallibiliter convertatur & operetur, possit tamen motioni Dei refragari aut obtemperare, seu, ut Concilium Tridentinum loquitur, illi dissentire si velit. Potentia quippe dissentiendi non repugnat actuali gratiæ motioni & consensui, quamvis fieri nequeat ut actualis dissensus cum actuali Dei motione jungatur.* Ecce Calvini dogma expresse damnatum, ut Ecclesiæ & Augustino contrarium. Ecce sub actuali gratia permanentem dissentiendi potestatem.

XX.

Thomistarum doctrina a Jansenio explanata & comprobata.

NEc vero hoc uno loco, sed integris capitibus ex professo docet & inculcat, & in primis capite superiori, ubi sic Thomistarum doctrinam explanat, ut vix ulli Thomistæ eam luculentius exposuerint. *Dicimus igitur*, inquit, *liberum arbitrium quantumcunque vehementi atque efficaci gratiæ delectationi præventum atque determinatum ad faciendum bonum, adhuc tamen posse bonum tantum non facere, sed etiam malum. Verum est enim istud, non quidem in sensu composito, ut vulgo dici solet, sed in sensu diviso; nimirum, quia eodem tempore, quo voluntatis arbitrium sub gratiæ delectatione efficaciter eam movente positum est, imo quo etiam actum voluntatis bonum facit, est in eadem voluntate potestas illud non faciendi, imo peccandi; non quod cessatio ab actu quem tunc elicit, aut actuale peccatum cum gratiæ delectantis influxu consistere possit, quod sensus compositus postularet; sed quia cessandi & peccandi potestas cum eadem gratia simul in eodem voluntatis arbitrio conjungi potest. Nam quamvis duo actus contrarii sint oppositi, & in eadem voluntate simul esse non possint, potestates tamen ad opposita non sunt oppositæ, nec sibi invicem, nec actibus oppositis, & in eodem simul subjecto sive agente, sive quiescente commorantur. Sic ergo voluntas quantumcunque gratiæ suavitate capiatur, potest non agere id quo rapitur: quia veram non agendi potentiam etiam sub gratia rapiente retinet, quamvis fieri nequeat, ut ipsa non actio cum gratiæ operatione in eadem simul voluntate copuletur.* Quin etiam Jansenius diserte asserit hanc esse mentem Trid. Concilii. Attende enim quid adjungat: *Sic etiam juxta Tridentinum homo recipiens inspirationem, illam abjicere potest: & liberum arbitrium a Deo motum potest dissentire si velit.*

XXI.

Alvaris doctrina Jansenio consona.

QUæso igitur, Pater Annate, hunc laborem suscipe, ut aliquo discrimine hanc Jansenii doctrinam a vulgari Thomistarum mente secernas. Id enim perdifficile videtur. Quid enim aliud Jansenius, quam quod Alvarez his verbis disp. 115. n. 3. & 4. Potentia ad unum actum non repug-
'nat potentiæ ad actum contrarium, nec etiam re-
'pugnat actui contrario? Actus autem contrarii
'repugnant inter se in eodem subjecto. *Et infra:*
'Notandum secundo, quod cum dicitur potentiam
'liberam esse, quæ, positis omnibus requisitis ad
'operandum potest operari & non operari, etiam
'in sensu composito, hoc dupliciter intelligi po-
'test: primo, ut compositio fiat inter prærequisita
'ad operandum, & potentiam operandi & non
'operandi; & tunc sensus est, quod potentia ad
'operandum & non operandum stat simul in eo-
'dem subjecto cum antecedenter prærequisitis ad
'talem operationem; & hic sensus verissimus
'est. Secundo modo potest intelligi; ita ut
'compositio fiat inter antecedenter prærequisita
'ad operandum talem actum, & carentiam talis a-
'ctus, & tunc sensus est, quod omnia prærequi-
'sita, etiam ex parte Dei, ad operandum talem
'actum particularem, & carentia ejusdem actus,
'seu actus contrarius, possint esse aut aliquando
'sint simul in eodem subjecto. In hoc sensu in-
'tendimus prædictam definitionem impugnare. *Et*
'*disp. 92. cum Molinistarum sententiam sic expres-*
'*sisset*, Quidam dixerunt, quod stante in homine
'quocunque auxilio prævenientis gratiæ secundum
'omnem realem virtutem & perfectionem quam
'habet ut venit a Deo, possit etiam in sensu com-
'posito dissentire & non converti. *Mox num. 4.*
'*subjicit*: Contraria sententia vera est, & de men-
'te Sancti Thomæ, omniumque Doctorum
'quos supra adduximus. *Idemque disp. 74. num.*
'6. Liberum arbitrium motum a Deo auxilio effi-
'caci, non potest illi dissentire in sensu composito,
'sed in sensu diviso, ut inferius patebit. Sequere-
tur enim quod voluntas Dei esset inefficax, & im-
'pedibilis per hominis voluntatem: quod, ut Au-
'gustinus dicit, & nos supra ostendimus, est im-
'possible. Vides, mi Pater, non levibus causis
adductos fuisse, qui cum Patre Palavicino sense-
runt, nihil ab Alvare circa quinque propositiones
discrepare Jansenium. Tu tamen, ut ingeniosus
es, quædam certe discrimina deteges, ut nullus
jam scrupulus a damnando Jansenio quemquam
retrahat.

XXII.

XXII.

Occurritur argutiis Annatinis.

NEc vero me ad eam quæſtionem pertraxeris, mi Pater, utrum poteſtas diſſentiendi, quæ cum gratia efficaci cohæret, ſit *ſufficiens, completa, proxima.* Hanc enim uno verbo ſic incido: Voces illæ, ut notat Alvares diſp. 117. n. 11. ambiguæ ſunt, & alium apud Thomiſtas, alium apud Moliniſtas ſignificatum habent. Apud hos ea demum dicitur *poteſtas ſufficiens*, quæ nihil præterquirit ut in actum prodeat. Apud illos autem, etiam ea quæ nunquam cum actu conjungitur. Itaque ſi illis verbis exprimas eam poteſtatem quæ cum effectu aliquando conjungatur, quo ſenſu hæc verba ſolet uſurpare Janſenius, certum eſt eam diſſentiendi poteſtatem, quæ cum gratia efficaci remanet, *nec proximam, nec ſufficientem* eſſe; nunquam enim cum actuali diſſenſu conjungitur, quamdiu gratia perſeverat. At ſi quamvis aliam poteſtatem in actu primo cogites, per me licet ut eam *ſufficientem, ſufficientiſſimam, completam, completiſſimam, plenam, pleniſſimam, expeditam, expeditiſſimam* dicas, &, ſi velis, trecenta alia nomina excogites, dummodo gratiæ efficaci nunquam actu & effective diſſentiatur. Omnino ad iſtas cavillationes ſemel reſecandas in ſecunda Diſquiſitione jam dixi, potentias illas nunquam cum actu conjunctas in ſummo gradu me ſemper conſtituere. Itaque, mi Pater, juſtis gratia efficaci inſtructis potentiam non agendi quibuſlibet nominibus ornatam tribue quantum voles: & iiſdem gratia efficaci diſtinctis quamlibet bene agendi potentiam largire. Dummodo enim efficaci per ſe, & non ex ſcientia media, gratiæ neminem actu diſſentire, & ſine illa neminem bene agere fatearis, nihil omnino ſententiæ noſtræ adverſaberis.

XXIII.

Cuivis Theologo non licet quemlibet Janſenii locum pro arbitrio damnatarum propoſitionum loco ſupponere, idque temerarie ab Annato tentatum.

NIl neceſſe arbitror, mi Annate, invidioſa, & (niſi fallor) infrugifera facti quæſtione operoſe verſari, ac tuum illum indiculum diligentius excutere, in quo tu præpoſtere quædam Janſenii loca cum 5. propoſitionibus quaſi ſenſu congruentia componis, quamquam hoc recte & ſalva ſummi Pontificis Epiſcoporumque reverentia poteram. Licet enim illi proprium & rigoroſum 5. propoſitionum ſenſum in Janſenio extare ſignificent; non tamen cuivis privato Theologo eam licentiam dederunt, ut quemlibet Janſenii locum pro damnatis propoſitionibus ſubſtitueret. Imo potius hoc omnino fieri non licere innuunt Galliæ Epiſcopi, qui in ſua Narratione propoſitionum ſenſum non aliquo peculiari loco contineri, ſed ex totius doctrinæ compage reſilere aſſerunt.

Multo minus licet, mi Annate, quod tu feciſti, Auguſtini loca pro damnatis propoſitionibus ſupponere, ipſa fœde mutilare & corrumpere. Multo minus licet Leſſianas ſententias diſtinctis apud Janſenium characteribus expreſſas, & ab omnibus Thomiſtis in Leſſii ſenſu rejectas, a ſummo Pontifice conſecratas contendere. Verum minutiorem illam Diſquiſitionem nunc omittemus. Interim quædam generaliora hic annotabo, quibus ſi reſponderis, tum ad preſſiorem diſputationem fortaſſe deſcendemus.

XXIV.

Propoſitiones in Janſenio totidem verbis extare aſſeruit Annatus, nec promiſſo ſatisfacit.

IN primis, P. Annate, illud me male habet, quod non ſatis hic tuam ipſe liberas fidem. Ecquid enim excidit tibi quam magnifice olim palam prædicaveris in Cavillis quinque illa damnata capita eſſe *propoſitiones individuas & ſingulares totidem verbis in Janſenio contentas*? Aut nobis igitur totidem illa verbe redde, vel inconſultum te promiſſorem fatere. At iniqui ſumus qui a te *totidem illa verba* exigamus. Quaſi vero iniquum ſit, id a te exigere, quod tu promiſiſti, quodque omnibus ſemper ſeculis uſurpatum eſt. Ecquod enim exemplum afferes, aſſignatas nominatim alicui ſcriptori nonnullas propoſitiones tanquam ex ejus libris *excerptas*, niſi *totidem verbis* ab illo ſcriptæ eſſent?

XXV.

Annati in aſſignandis æquivalentibus propoſitionibus inconſtantia.

FRuſtra igitur, mi Pater, ad æquivalentes propoſitiones confugis, omiſſis illis *totidem verbis*, quæ nobis repreſentare debebas. Verum in his quoque, ne quid gravius dicam, parum felix es. Primum enim illud explicare decuerat, quod multos diu torſit, & etiamnum torquet. Si revera in Janſenio erant propoſitiones damnatis æquivalentes, cur non illæ potius Janſenii verbis expreſſæ ſummo Pontifici oblatæ ſunt? Expediendum tibi ante omnia fuerat, mi Annate, intricatum iſtius conſilii myſterium.

Sed quæ tandem ſunt illæ tuæ propoſitiones æquivalentes? Vagæ, incertæ, volaticæ, ſine certa ſede ac domicilio: novæ ſingulis annis priſcis excluſis ſeſe oſtentant, mox, quaſi partibus ſuis peractis, e proſcenio ſe ſubtrahunt, & aliis locum dant. Itaque, mi Annate, anno 1654. alias plane propoſitiones æquivalentes attuliſti, his depulſus ad alias nunc confugis. Verum, ut tunc tibi me non debuiſſe credere res ipſa docuit, ſic nihil ſatis firmum video, cur tibi nunc credam. Quid ſi enim ad duos annos alia loca Janſenii proferas, an tunc quoque tecum ſententia mutanda erit? Non omnibus, mi Annate, tam mobile ac deſultorium judicium contigit. Propria hæc virtus tua, quam tibi non invidemus. Præſtat ergo diutius expectare dum in certis Janſenii locis conſiteris: nec tu nobis hanc dilationem denegare potes.

XXVI.

Vitiosæ Annati argumentationes.

ESt aliud, mi Pater, quod valde in illo tuo indice eruditi homines reprehendunt; infirma scilicet & imbellis argumentandi ratio: nam si quis illud omne quod postulas tibi concedat, nihil tamen omnino promoveris. *Accommodari*, inquis, *potest damnatarum propositionum significatus certis, illis Jansenii locis.* Multi negant. Sed quid tum, mi Pater? Accommodari potest Arianorum hæresis his Scriptura verbis: *Pater major me est.* Ergo revera illa Scripturæ verba continent Arianam hæresim. Accommodari potest sensus secundæ propositionis damnatæ, *Gratiæ interiori nunquam resistitur*, his verbis S. Augustini, *Gratia Christi a nullo duro corde respuitur, quia ideo tribuitur, ut cordis duritia primitus auferatur.* Ergo accomodandus. Sentisne quam ista male colligantur? Nihil igitur haberes, etiamsi illud impetrasses, istis Jansenii verbis damnatarum propositionum sensum accommodari posse. Illud, illud, mi Annate, probandum est, hunc damnatum sensum verbis illis suis a Jansenio accommodatum esse. Quis enim scriptor Catholicus tam accurate locutus est, ut nonnunquam ipsius verbis non perversus aliquis sensus affingi possit?

Exemplo erit ille locus Jansenii, quem ut quartæ propositioni consentaneum affers, ex tom. 1. l. 8. c. 6. *In hoc ergo*, inquit, *propriè Massilitensium error situs est, quod aliquid primævæ libertatis reliquum putarent, qua sicut Adam, si voluisset, poterat perseveranter operari bonum ita languens homo saltem credere posset si vellet; neuter tamen absque interioris gratiæ adjutorio, cujus usus vel abusus relictus esset in uniuscujusque arbitrio & potestate.* Huic tu loco sensum quartæ propositionis aptas, nempe Calvinianum, quasi Jansenius hic dicere voluerit, *Semipelagianos ideo fuisse hæreticos, quod gratiam talem esse vellent, cui possit humana voluntas resistere vel obtemperare*: Fatentur, mi Annate, adversarii tui, omni gratiæ resisti & obtemperari posse, sive illa sit efficax, sive inefficax. Efficaci enim semper obtemperatur, & nihilominus semper resisti potest: inefficaci contra, cum sola est, semper resistitur, semper obtemperari potest. Hoc si neget Jansenius, errat. Sed unde concludis hoc ab ipso Jansenio negatum? Potest, inquis, illius verbis accommodari sensus Calvinianus. At potest etiam accommodari sensus Catholicus, nempe gratiæ usum vel abusum non esse voluntati Molinianæ modo subjectum: ita ut eadem gratia pro solo nutu voluntatis modo inefficax sit, modo efficax sine ulla alia Dei ope. Hic sensus, mi Annate, ita Catholicus est, ut contrarium Semipelagiani erroris damnaverit tota Congregatio de Auxiliis in tuo Molina.

Hæc propositio, inquit, *& doctrina Patris Molinæ, quatenus docet efficaciam auxilii divini pendere ab effectu & libertate arbitrii humani, non autem ab ipso auxilio prout a Deo venit, & ex modo motionis divinæ, videtur tradita a Semipelagianis, ut licet videre in Epistola S. Hilarii ad S. Augustinum: asseritur autem a Molina contra expressam sententiam. S. Augustini lib. de corr. & grat.*

Demus, mi Pater, utrumque sensum admittere verba Jansenii. Sint ergo hæretica si cum Calvino potentiam dissentiendi negent: sed Catholica erunt si cum Congregatione de Auxiliis Molinisticam gratiam Semipelagiani erroris accusent. At tu cur tuo jure in pejorem partem accipis? Cur ad Calvini sensum detorques? Debueras ergo aliqua loca proferre, ex quibus constaret Jansenium hæc verba Calviniano sensu usurpasse. Nihil enim certius hoc principio: *Ex solis verbis quæ duplicem sensum habere possunt, quorum alter verus sit, alter falsus, constare non potest, malo illa sensu accipienda.*

Disce igitur, mi Pater, accuratioris dialecticæ leges. Si velis hunc locum quem profers, hæreticum probare, alia conquire, quibus doceas non solum hic Molinam rejectum esse a Jansenio, sed Calvini errorem comprobatum, quod ex solis illis locis, ut multum, ambiguis nunquam elicies. Omnino enim in Semipelagianis solum videtur culpare Molinismum, ut cum tom. 3. lib. 3. c. 1. constituta Molinianæ gratiæ notione, in eo præcise quod nullum aliud Dei auxilium requirat, sic deinceps Semipelagianorum exprimit errorem: *Proscripti sunt Massilienses non aliam ob causam nisi quia tale auxilium homini sufficere putarent, adeoque* Nullum aliud *adjutorium ad credendum actu ex parte Dei esse necessarium.*

XXVII.

Damnati quinque propositionum sensus genuinæ notæ.

FRustra sensum illum damnatarum propositionum in Jansenio quæris, mi Annate, nisi prius damnatum illarum sensum qualis sit, noveris. Hunc vero, ne erremus, quibusdam notis indicarunt tum summus Pontifex, tum Episcopi Galliæ; quas notas ubi non repereris, ibi scito sensum illum damnatum minime reperiri. Has etsi jam delibavi prima Disquisitione, tamen iterum hic clarius indicabo, ut ex his eruditi lectores de tuo indiculo possint statuere.

PRIMA NOTA.

In primis testantur Episcopi variis narrationis suæ locis præsertimque p. 15. *hunc sensum damnatum, esse proprium & germanum istarum Propositionum sensum.* Idem loquuntur Romani Consultores qui semper *proprium & rigorosum sensum* damnant. Hinc statuitur illud axioma:

Quæcunque propositio non continet rigorosum & proprium sensum alicujus ex propositionibus, hæc non continet sensum damnatum illius propositionis.

TERTIA NOTA.

Declarant Episcopi Galliæ sensum illum damnatum esse Augustino contrarium. Hinc elice aliud axioma:

Nulla propositio Augustino & Jansenio communis continet damnatum propositionum sensum.

TERTIA NOTA.

Declaret Romana Inquisitio: assentiuntur Episcopi: omnes Universitates consentiunt, Thomistarum doctrinam Innocentii Constitutione nulla in re violatam. Inde collige tertium axioma:

Nulla

Nulla propositio Thomistis & Jansenio communis continet proprium & damnatum sensum propositionum

QUARTA NOTA.

Speciatim declaravit summus Pontifex Innocentius gratiæ efficacis doctrinam, prout a Thomistis defenditur, minime decreto suo ulla auctoritate spoliatam, ac de hoc capite tota Ecclesia consentit. Hinc nascitur quartum axioma:

Quæcunque propositio continet solam gratiæ efficacis, prout a Thomistis defenditur, assertionem, damnatum illum sensum non continet.

QUINTA NOTA

Testantur Episcopi in narratione sua, hunc sensum damnatum a nullo ante Baium & Jansenium esse traditum, adeoque illum omnibus Scholasticis adversari. Inde colligo quintum axioma:

Nulla propositio Scholasticis usitata, trita, & probata continet damnatum illum sensum propositionum.

SEXTA NOTA.

Damnatus ille sensus a summo Pontifice reprobatur, ab Episcopis proscribitur, tota Ecclesia hereticus judicatur. Sequitur inde sextum axioma:

Nulla propositio quam vulgo Theologi nemine improbante defendunt, continet damnatum illum sensum.

His notis, mi Annate, probe perspectis, certius in explorando sensu Jansenii versabere: non perspectis, semper errabis.

XXVIII.

CONCLUSIO.

MActe igitur animo, mi Pater, & cursum parum feliciter institutum felicius persequere. Non ingratam nobis, nec Societati tuæ inutilem operam navaveris si fugitivas illas propositiones tandem elatibulis suis extraxeris. Nam quod simpliciter & libere decendum sit, tu quoque, mi Annate, jejunius adhuc in hoc argumento versatus es, magisque ad rudem imperitorum levitatem, quam ad eruditorum certum limatumque judicium elaborasse videris. Sed tu, credo, quæ per incuriam exciderunt, monitus emendabis, & instructior redibis in prælium. Quin ne tibi aulicis occupationibus vale districto, nimis oneris videar imponere, unum hoc a te contendo, ut quæ de prima propositione in altera Disquisitione disputavi, refellenda suscipias; hanc enim ideo, cæteris omissis, accuratius pertractavimus, quod ex ipsa reliquæ necterentur. Ubi huic responderis, tum tibi de quatuor aliis responsio non deerit.

Verum, si quid, ut vehementer aveo, rescribere digneris; facito, quæso, ut meos sensus impetas, non alienos affingas. Quæstionem illam generalem, an propositiones sint in Jansenio, necne, prorsus omitto. Sed loca illa quæ profers, damnatis propositionibus esse æquivalentiæ nego. Hinc sequitur, te propositiones in Jansenio non reperisse: non sequitur, neminem alium posse reperiere. Fortasse id præstabunt alii acutiores & diligentiores: non enim solus homo es, sed unus e multis. Non continebis te tamen, sat scio, quin me, si non hæreticum, certe hæreseos fautorem appelles. Ast ego hoc tibi in antecessum repono: Nemo hæresi favere potest quæ nulla est: at nulla in Ecclesia nova hæresis: nulli ergo novæ hæreseos fautores. Quorsum igitur tot decreta, tot Epistolæ, tot conciones, tot libelli? Nescio, mi Pater. Unum hoc scio, quænam ista esset hæresis, quam vos *sensui Jansenii* hæresim dicitis, neminem adhuc me reperisse qui nosset. Incredibile, inquis, fictitiæ hæreseos larva Ecclesiam jactari. Incredibilius, mi Pater, esse quandam hæresim, quam nemo verbis perspicuis nec ambiguis possit exprimere, quam ignorent & qui accusant & qui accusantur; cujusque tota vis sex syllabis, *sensus Jansenii*, sine ulla certa notione & sensu contineatur. At in hac opinione vehementer erro. Omnino vehementer mi Pater, si erro. Adde etiam ex vestris decretis, inculpate: invincibiliter enim erro, quippe qui omnem adhibuerim diligentiam ad novam illam hæresim detegendam, nec tamen detegere potuerim. Ita si me inclementius objurges, vel Escobario judice confutabitur reprehensor Annatus.

FINIS,

PAULI IRENÆI
DISQVISITIO QVARTO.

Nullum fuisse inter Doctores ex utraque parte Romam missos, legitimum controversiæ caput.

PRÆFATIO
AD FRANCISCUM ANNATUM.

Perstingitur ejus taciturnitas, occasio scriptionis declaratur.

SIc est prorsus, mi Annate, insipienter speravimus fore ut Disquisitionum nostrarum aculeis aliquid a te responsi eliceremus. Sed insipienter quoque illi judicant, qui etiam silentio tuo causam prætendunt, quod indignum auctoritate tua sis arbitratus cum ignoto hoste confligere. Mihi vero & de te iniquius sentire videntur, qui tam insolens tibi fastidium tribuunt; & de ipsa re non recte, qui te parum decore in hoc certamen descensurum putant. Enimvero si honor spectatur tuus, lacessito tibi & vehementur tum Gallice tum Latine exagitato, longe fuit honestius respondere, quam tacere; præsertim cum tam facilem vincendi conditionem tuliſſem tibi, & id modo a te, quo me victum faterer, exegissem, ut controversiæ qua hodie conflictatur Ecclæsia, certum aliquod caput assignares. Hoc, mi Annate, cur recusaris, non alia cuiquam causa occurit, nisi quod id te præstare posse diffisus es.

Præterea non ignoras scriptiunculam nostram, ac multo magis celebrem illam decimam-octavam Provincialem epistolam, quæ te, mi Paret, in magnas conjecit angustias, multorum manibus teri, nec paucis illud persuasisse quod volebant, nullam omnino de ullo fide dogmate contentionem in Ecclesia esse, totamque illam Jansenii sensus hæresim meram fabulam esse, a vobis inductam, ut adversariis vestris invidiam apud imperitos faceretis. Quam opinionem cur ex animis hominum nolles evellere, si hoc a te fieri posse confideres?

Ergo illud propensius vero, si minus honorificum tibi silentium erat, utile certe Societati tuæ fuisse, e cujus commodis & loqui tuum, & tacere metiris. Scilicet eam in non leve discrimen adduxerat incaute a te tradita Jansenii sensus explicatio, *de gratia necessitante, qua dissentiendi potestatem auferret.* Actum erat de causa tua, si tam perspicue loqui perstitisses. Nihil illa magis quam lucem timet: nihil illi insensius, quam si intelligatur. Unde te vehementius aiunt a Sociis tuis increpitum fuisse, quod præpostera & incallida defensione omnes pene defensiones suas dejecisses.

Igitur, mi Annate, non ita præ studio iniqui sumus, ut susceptum tibi prudentissimæ taciturnitatis consilium a te abjici contendamus. Novimus enim quam illud rationibus tuis opportunum, imo necessarium fuerit. Tu modo ne succenseas, si quando nobis non idem quod tibi conducit, non eandem quoque rationem ineamus. Tam nostra studet introspici causa, quam tua id causa reformidat. Ergo suæ saltem utilitati servire cuique sit liberum. Tibi silere sit jus: nobis saltem hactenus loqui, ut veritatis patefactione lucem ac pacem frustra turbatæ Ecclesiæ concilemus: abacto scilicet fictitiæ hæreseos terriculo, quo illam jamdiu sine causa tu cæterique Sodales tui commovetis.

Adeo autem turbas hac scriptione contentionesque non molimur, ut nihil aliud contendamus, quam nullam omnino de fide in Ecclesia turbam, nullam inter nos & adversarios nostros contentionem vel esse, vel fuisse. Quod argumentum cum jam in prima Disquisitione pertractarim, cur hic uberius pertractandum censeam, paucis aperio.

Dilucidis, ni fallor, & necessariis rationibus evici, nullum de quinque propositionibus dissidium in Ecclesia versari, nec causam esse cur ulli in suspicionem hæreseos vocentur, cum de ipsis dogmatis omnes consentiant, omnes illum sensum qui dicitur Jansenianus, peræque respuant. Illud tamen, fateor, vehementius, mi Annate, mirabar, cur ergo Romam disceptaturi Doctores iviſſent. Nimis enim mihi ridiculum videbatur, ut vel Doctores inter se de nihilo animose pugnaverint, vel judices de nihilo pugnari non intellexerint.

Quamobrem hoc totum quale esset inquirendi consilium cepi; opportuneque nactus varia scripta quæ utraque ex parte Consultoribus aut summo Pontifici oblata sunt, & præterea multas eorum, qui tum Romæ præsentes aderant, literas, nondum peracto negotio scriptas, in quibus quæcunque illic facta, dicta, agitata sunt, figillatim recensentur; cuncta diligenter perlustravi. Hic quæ mihi ante obscura & implicata videbantur, explicata & aperta visa sunt. Intellexi solidam initio & Theologicam fuisse contentionem de gratia efficaci & sufficiente Molinæana. Intellexi gravi & legitima a ratione Romam perfectos Augustinianos Doctores, ut eas calamitates averterent, quas ex confusa propositionum censura videmus accidisse. Reperi causæ suæ diffisos Molinistas, clam Romæ totam controversiæ faciam immutasse: efficacis gratiæ oppugnatione desertæ, abjectoque Molinianæ patrocinio, veram disceptationis caulam penitus sustulisse; aliamque commentitiam calumniis superextructam contentionem Consultoribus Romanis & summo Pontifici obtrusisse, nec in veros Augustini discipulos, sed in quasdam Jansenistarum larvas ab ipsis effictas impetum fecisse. Reperi postremo: tantum artibus & gratia valuisse Jesuitas, ut nec illæ calumniæ dilui, nec novæ illius & fictitiæ controversiæ inanitas retegi & redargui posset.

Enimvero, mi Annate, non mediocriter indolui, tamdiu accurata istarum rerum cognitione fraudatum esse orbem Christianum; nec leviter succensui eorum lentitudini, qui hæc cum optime noverint, tamen adhuc a conficienda illa narratione supersederunt. Sed quam recte ipsi in tanta veritatis caligine opportunum fugandis tenebris lumen fidelibus subtrahant, ipsi viderint. Mihi certe licere non sum arbitratus ea tacere, quæ abigendo fictitiæ hæreseos crimini, quo tot Catholici

lici immeritiſſimo aſperguntur, prorſus neceſſaria ſunt.

Quod nos eo minus invidioſe facturi videmur, quod hic nulla de Janſenio quæſtio eſt, ſed tantum de Auguſtini diſcipulis, quos falſo Janſeniſtarum nomine traducunt adverſarii, a quibus quinque propoſitionum errores removeri adeo a ſummo Pontifici injurium non eſt, ut ſit etiam honorificum & optabile. Quid enim ad probandum Pontifice Conſtitutionis æquitatem validius, quam ejuſmodi eſſe illas propoſitiones, ut eas nemo in proprio ſenſu, & illo qui dicitur Janſenianus, unquam defenderit? Quid ſummo omnium Chriſtianorum parenti optatius, quam filios omnes ſuos id ipſum de fide ſentire & dicere; nec modo nunc, ſed ſemper circa damnata hæc capita extitiſſe concordes?

ARTICULUS. I.

De primo ſtatu controverſiæ, dum Pariſiis agitabatur ante quinque propoſitionum exortum.

QUo pacto Romæ inter ſe concordes reipſa Doctores extiterint, & falſo diſcordes exiſtimati ſint qui Pariſiis tam acriter inter ſe pugnaverant, hac quarta Diſquiſitione retegere, & in lucem promere conſilium eſt; quia hujus ignoratio magnas huic toti negotio tenebras offundit.

Norunt omnes, quibus contentiones illæ, quæ quinque propoſitionum ortum anteceſſerunt, auditæ & perſpecta ſunt totam Auguſtinianos inter & Moliniſtas contentionum fuiſſe; Thomiſtaſque in illa rixa nullatenus implicitos. Contendebant Auguſtiniani gratiam illam ſufficientem Moliniſticam, quæ nihil aliud requirit ex parte Dei ut in actam prodeat, merum Semipelagianiſmum eſſe. Contra Jeſuitæ & eorum gregales, niſi ejuſmodi gratia verſatilis & libero arbitrio ſubjecta ſive ad orandum, ſive ad agendum admitteretur, fatum induci, neceſſitatem invehi, deſperationem hominibus afferri, importuniſſime quiritabantur. Sæpe Moinius in Scholis Sorbonicis hoc uno diſcrimine Janſenium a Thomiſtis ſecrevit, quod Thomiſtæ duriores, horridiores, & adverſus hoſtes ſuos minus tuti. Sæpe de Hallerio multi audierunt: Si contentio fiat Janſenianæ & Thomiſticæ opinionis, iſtam longe crudeliorem eſſe, quippe quæ ad hominem innocentem acerba illa humanis ſenſibus gratuitæ prædeſtinationis dogmata extenderet, quæ tantum in hominibus lapſis Janſenius admittit.

Quid vos in ſcholis veſtris Claromontanis? Nonne apperte prædeterminationem phyſicam Calviniſmi inſimulaſtis, ut propterea Sedis Apoſtolicæ Nuncius, ne Theſes veſtræ in quibus illud erat expreſſum, publice ſuſtinerentur, inhibuerit?

Quid tu ipſe, mi Annate? Nonne cum in quodam de ſcientia media libro Calviniſtis Thomiſtas æquiparaſſes, ab Academia Tholozana cenſura inuſtus es?

Quid Moinius? Nonne aliquot ante annis hanc Janſenii propoſitionem Romam miſerat, in ejus cenſuram impetraret: *Nullum jam dari hominibus lapſis adjutorium ſufficiens juxta primum ſenſum, eſt, præter quod nullum aliud ex parte Dei per modum principii neceſſarium eſt, ut homo velit, aut operetur, quin ſimul efficax ſit?* Qui tum agebant ut hæc propoſitio cenſura notaretur, quid aliud quam Molinianam gratiam Apoſtolicæ Sedis judicio ſanciri contendebant.

Ergo, mi Pater, ſi verum dicere velis, ante quinque propoſitionum exortum, de ſola efficaci gratia & ſufficiente Moliniana tota erat controverſia. Auguſtiniani pro efficaci contra Molinianam gratiam depugnabant. Vos cum veſtris aſſeclis pro ſufficienti Moliniana contra efficacem.

Erat alia de Sancti Auguſtini auctoritate contentio. Hujus doctrinam ſartam tectam volebant ipſius diſcipuli; vos eam non obſcure vellicabatis.

Quid enim aliud tendebat veſter Ex-Jeſuita Cornetus cum anno 1649. quo Syndici officio fungebatur, hanc concluſionem e theſibus jam impreſſis eradi juſſit: *Auguſtini doctrinam poſſe a quovis ſine erroris periculo ſuſtineri?*

Quid Adamus ille veſter concionator & ſcriptor, qui tunc temporis innumeris concidit conviciis S. Auguſtinum, tanquam obſcurum, intricatum, & qui nimio Pelagianorum odio in Calviniſmum impegiſſet: a quo ſcilicet diſcedendum erat, ut veritas Catholica Pelagianos inter & Calviniſtas interjecta retineretur.

Quid cæteri paſſim veſtri Sodales, quibus id temporis hoc unum ſtudio fuiſſe videtur, ut Auguſtinum arroderent, ejuſque auctoritatem elevarent?

ARTICULUS. II.

Quid de propoſitionibus quæſti ſunt Auguſtiniani, cum primum a Corneto editæ ſunt.

HIc ſcilicet fuit rerum ſtatus, cum famoſæ illæ propoſitiones in lucem prodierunt. Mitto referre quo pacto Nicolaus Cornetus primo invitus ad iſtud inceptum adductus ſit: quemadmodum ſecreta illa coitio coaluerit: tum quæ Comitiis illis die 1. Julii anni 1649. habitis contingerint, ut totam fabulam prodiderit bonus ſenex, qui nomina Inquiſitorum quos illi ſuggeſſeratis oblitus, ſchedulam e ſinu protulit, Doctoris Moinii manu ſcriptam, in qua illa extabant. Quomodo Cornetus Doctori Janſenium ſubdole impeti conquerenti, ita reſponderit: *Non agitur de Janſenio, Domine mi.* Poſtremo quomodo tantus apparatus, interceſſione ſeptuaginta Doctorum, ſuptemi Senatus auctoritate diſcuſſus ſit. Conventio denique inter Doctores facta ſit, ut de iſtis propoſitionibus tanquam a nullo prolatis auctore ſileretur.

Unum dico, Doctores Auguſtinianos de iſtarum propoſitionem fabrica multa queſtos; atque illud inprimis, fictas ad arbitrium propoſitiones, obſcuras, & ambiguas, in quibus veritas cum errore permixta eſſet. Hinc in ſcripto Facultati oblato 1. Decembris 1649. à M. Petro Coppin omnium Doctorum nomine qui huic apparatui interceſſerant, propoſitiones vocanter *ambiguæ, æquivocæ, a nullo auctore, in ſenſu quem præ ſe ferre videntur, aſſertæ.*

2. Teſtati ſunt veritatem illam, quam ſubdole involutam in quinque propoſitionibus quærebantur,

tur, esse dogma gratiæ efficacis. Hinc liber de Gratia victrice anno 1650. de hoc uno argumento conscriptus.

3. In prædicto sensu gratiæ efficacis, propositiones istas verissimas & orthodoxas esse contenderunt; quod non est istas propositiones defendere, sed tantum dogma gratiæ efficacis.

4. In multis aliis sensibus falsas erroneas, & hæreticas esse confessi sunt, sed qui nemine sustinerentur.

5. Detexerunt artificium Molinistarum, ambiguam censuram obtinere molientium, quam deinde in Augustini doctrinam & efficacis gratiæ dogma torquerent.

Postremo multis scriptis id ostendere laborarunt, de æquivocis propositionibus sententiam ferri non oportere, priusquam evolutis illarum sensibus, in falsitatis damnatione veritas implicari non posset.

De Jansenio autem quid dixerint, constare potest tum ex variis scriptis tunc editis, tum ex subjuncto loco qui habetur in scripto cui titulus est:

Quinque propositionum de gratia; quas Facultati Theologicæ Parisiensi M. Nicolaus Cornet subdole exhibuit 1 Julii 1649. vera & Catholica expositio juxta mentem discipulorum S. Augustini.

Has propositiones, inquiunt, *esse ab libitum fictas tamdiu constabit, quamdiu ubi, & à quo ut jacent asserta sint, demonstratum non fuerit; quod à nemine hactenus nisi mendaciter præstitum est, nec præstari potest. Quam periculosum autem, quam iniquum, quam injustum est, propositiones à nullo auctore assertas, à nullo auditas, ad libitum fictas, examini subjicere? Primam propositionem utcunque excipimus, quæ iisdem quibus verbis in Iprensis Episcopi opere expressa, attamen à præcedentibus & consequentibus verbis, quæ apud Jansenium planum & rectum illius sensum declarant, dolose avulsa, sic exhibita est ut obscura & ambigua penitus perversæque interpretationi obnoxia videatur: propterea que non sine arte & consilio dissimulatus est locus Iprensis Episcopi, ne scilicet qua sensu ibi asseritur & exponitur, tota Augustiniana, hoc est, tota Catholica, tota non alio sensu, quam qui Gratiæ per se efficacis ad singulos actus necessitatem exprimit defensa deprehenderetur. Posterius est, quod spectat ad harum propositionum sensum, scilicet æquivocas esse penitus & ambiguas omnes; propterea que hinc rectæ, inde perversæ, hinc Catholicæ, inde erroneæ & hæreticæ interpretationi obnoxias.* Possunt enim ad gratiæ victricis & per se efficacis, ad singulos piæ voluntatis motus necessariæ doctrinam singulæ revocari; *nec alio quam gratiæ istius per se efficacis sensu, aut ab Episcopo* prensi, quantum ex ejus operis lectione innotescit, *aut à quovis alio B. Augustini discipulo defensæ sunt nunquam ab iis, ut jacent* (id est in proprio significatu) *assertæ, ut in libro de gratia Christi victrice satisfuse & perspicue demonstratur.*

Sic Augustiniani loquebantur anno 1651. quo is libellus editus est, hoc est, duobus ante Constitutionem annis. Unde patet quam audacter viris primariis imposuerint, qui hanc iis fabulam persuadere veriti non sunt: Ante Constitutionem editam, nec in Gallia, nec in Belgio dubitatum, quin quinque propositiones Jansenii essent. Dubitatum enim non est, quin quinque illæ propositiones ad efficacem gratiam revocari possint: quod verum esse omnes agnoscunt. Sed secluso illo sensu, qui a Pontifice utique damnatus non est, cum a tota Ecclesia & ab ipso summo Pontifice quotidie probetur in Thomistis, in quocunque alio sensu apud Jansenium extare nunquam agnoverunt illius defensores.

ARTICULUS III.

Censura quinque propositionum, ex Doctoris de Sainte-Beuve scriptis dictatis in Sorbona anno 1651. deprompta.

SEd ne generatim hæc tantum ad declinandam offensionem ab Augustini discipulis dicta causari possis, mi Antuere, mecum, quæso, te cognosce, censuram in illas propositiones latam longe ante Constitutionem a Doctore de Sainte-Beuve, notissimæ eruditionis, probitatis, sinceritatis viro. Hic vero, utpote scholastico more de his propositionibus in scholis agens, enucleatius sensum Augustinianorum aperuit.

Censura primæ propositionis.
Disp. 1. sect. 3.

ALii ad excitandam invidiam in discipulos B. Augustini, alio modo contexuerunt propositionem suam, quam postea illis imposuerunt. Dixerunt scilicet, quod hanc propositionem Augustiniani tuentur: *Aliqua Dei præcepta hominibus justis volentibus & conantibus secundum præsentes quas habent vires, sunt impossibilia: deest quoque illis gratia qua possibilia fiant.* De qua propositione diximus, quod conflata per adversarios Augustinianæ doctrinæ, una cum aliis quatuor, ex terminis ambiguis, aliquo sensu falsa est, & aliquo sensu vera; [quem tamen non esse proprium & germanum satis ipse declarat.]

1. Falsa est & hæretica, si vox ista, *hominibus*, supponat universaliter pro singulis hominibus, & sensus sit, quod aliqua præcepta omnibus, & singulis hominibus, secundum præsentes quas habent vires, sunt impossibilia: nam certum est aliquos justos servare Dei mandata.

2. Falsa est & hæretica, si voces istæ, *secundum præsentes quas habent vires*, significent vires quas habent justi in hac vita: nam de fide est, justos in hac præsenti vita posse servare Dei mandata.

3. Falsa est & hæretica, si vox illa, *volentibus*, significet plenam & perfectam voluntatem. Nam plene & perfecte velle servare mandata non potest justus, nisi ea servet actu.

4. Prima ejusdem pars est etiam falsa & hæretica. Nam primo homines justi sunt liberi & viatores, adeoque capaces auxiliorum quibus mandata observent. Illud autem non est impossibile simpliciter, quod est possibile per gratia. Secundo, Gratia sanctificans, & actualia auxilia quæ habent, si parva sunt, sunt aliquod principium propinquius observationis illorum: si magna, sunt principium proximum.

Secunda

Secunda autem pars falsa est & hæretica, intellecta de singulis justis, & de gratia qua possibilia fiant proxima Dei mandata. Nam cum sint aliqui justi in hac vita, qui Dei mandata observant, falsum est neminem esse justorum in hac vita qui habeat proximam ad implenda præcepta possibilitatem. Falsa etiam est & erronea, intellecta de aliquibus justis & de possibilitate remota: [sensu scilicet Molinano, quam eadem proximam dici sensu Thomistico nihil vetet] Nam gratia sanctificans, & auxilia actualia quæ habent, sunt quoddam principium mandatorum observationis.

Est autem vera eo sensu, quod aliqua Dei præcepta aliquibus hominibus justis, non plane ac perfecte volentibus & conantibus, secundum vires quas habent in via, cum non plene ac perfecte volunt atque conantur sunt illis impossibilia potestate proxima, [id est, quæ complectitur omnia ad agendum necessaria, & excludit necessitatem efficacis auxilii ad agendum,] deest quoque gratia efficax scilicet, nam sufficientem Thomisticam in istis justis supra agnovit] qua possibilia proxime fiant.

Proximam enim potentiam quam negat, intelligesemper Molinano modo, præter quam nihil aliud requiritur; nam hoc sensu hanc vocem semper usurpat. Aliam enim potentiam, quam Thomistæ etiam completam vocant, cur cum ipsis non admitteret, cum illa nihil obsit gratiæ efficacis necessitati, quam solam ille & cæteri Augustiniani tuenter? Præsertim cum idem Doctor infra nihil virtutis deesse gratiæ excitanti ad effectum producendum fateatur, & ob solam resistentiam effectu carere: quod est illam asserere in actu primo completam.

Censura secundæ propositionis.
Ex eadem sectione.

Quod spectat ad istam propositionem: *Interiori gratia nunquam resistitur*, quæ secunda est ex quinque quas composuerunt adversari doctrinæ S. Augustini, & discipulis ejus tanquam auctoribus objecerunt, idem dico quod de aliis, scilicet æquivocam esse; secundum aliquem sensum falsissimam, secundum alium verissimam.

Falsissima est sub aliquo sensu; quia sub aliquo sensu verum est, quod interiori gratiæ semper resistitur. Prob. Omnis gratia interio est habitualis vel actualis; & omnis resistentia est cum victoria vel sine victoria. Resistitur habituali gratia ab homine cum victoria supra gratiam, quando peccat mortaliter: nam qui peccat mortaliter, agit contra gratiam habitualem, adeoque illi resistit. Resistitur gratiæ habituali sine victoria super illam, quando concupiscentia insurgente & tentare, voluntas non consentit.

Gratia actualis vel est intellectus, vel voluntatis. Gratiæ interiori intellectus resistitur cum victoria quæ de illa reportatur, quando sola est: quia ejusdem est conditionis quoad hoc cum gratia exteriori legis, quæ si sola est, obest occasionaliter, &c. Gratia voluntatis vel est parva, vel magna: parva resistitur, sed ita ut aliqua ex parte, sed majori superetur, minori superet. *Superatur, quia non ponit effectum, quem in subjecto minus resistente ponerit*: superat, quia ponit omnem effectum ad quem ordinatur a Deo: facit velle, licet non plene, sed imperfecte. Verissima autem est hæc propositio, intellecta de gratia quantumlibet magna vel parva, si per hanc vocem, *resistere*, intelligatur ea resistentia qua conatus omnis gratia ita inanis & vacuus fiat, ut impediatur a ponendo effectu ad quem ordinatur a Deo, [per voluntatem nempe absolutam, ut idem Doctor indicat alio loco. Nam gratiam frustrari eo effectu ad quem ordinetur per voluntatem antecedentem, libenter dabunt quicunque sentiunt istam voluntatem in Deo esse formaliter.]

Censura tertiæ propositionis.
Eodem sectione.

Ex dictis judicium pariter facile fiet de tertia propositione, ab iisdem auctoribus eodem spiritu fabricata ex equivocis, & calumniose imposita Augustinianis. Talis est: *Ad merendum & demerendum in statu naturæ lapsæ non requiritur libertas a necessitate, sed sufficit libertas a coactione.*

Scilicet prima pars ejus, procedens de homine puro viatore, & non comprehensore, falsus est, & hæretica. Nam libertas voluntatis in genere, est libertas a necessitate extrinseca: quod autem convenit superiori, convenit ejus inferioribus.

2. Intellecta de libertate electionis, quæ est libertas per quam meremur in via, & eadem intellecta de necessitate ab interiori inclinatione procedente, sive intrinseca, quæ sit absoluta, est falsa. Nam libertati electionis essentialis est indifferentia ex parte potentiæ: [activæ scilicet, non passivæ, ut late idem Doctor probat:] talis autem indifferentia opponitur necessitati interiori absolutæ, qualis est ea necessitas qua Deus amatur a Beatis.

Verissima est autem de libertate electionis, & necessitate procedente ab interiori inclinatione, quæ sit duntaxat hypothetica. Ratio est, quia posita motione divinæ gratiæ, sequitur necessario [hypothetice scilicet] agere voluntatem, sed suo modo, & absque essentialis libertatis suæ indifferentiæ detrimento; sed tantum cum defectu indifferentiæ ex parte actionis, quæ est illi accidentalis duntaxat.

Posterior vero pars propositionis istius falsissima est eo sensu, quod omnis actus voluntatis non coactus, sed spontaneus, sit sufficiens ad meritum & demeritum: alias motus primo primi essent demeritorii. Secundo, Eo sensus quo coactum dicitur, quod fit a principio externo non concurrente, sed renitente et passo: alias eo ipso quo vis ista inferretur voluntati, ut tamen ageret in bono sive in malo, posset demereri: quod absurdum esse docet Augustinus, ubi de fato Mathematicorum, & vi illata bonæ naturæ per malam in hæresi Manichæorum.

Verissima autem est, si liberum esse a coactione sit aliud, non tantum quod vim non pure pariter, quæ prima species est coactionis, ut in lapide cum sursum projicitur: non tantum quod vim patiter & agit; sed modo præternaturali, ut in lapide decidente sponte cum propellitur, ut majori decidat impetu, que est secunda species coactionis: sed etiam quod non est determinatum a natura, sed se suo modo determinat, quæ est tertiæ species coactionis.

nis. Nam apud SS. Patres quod est determinatum a natura, aliquando coactum appellatur. [Vides quam in aliena tantum, & minime propria significatione veram esse agnoscat, in aliis falsam concedat.]

Censura quartæ propositionis.
Ex. 1. disp. sect. 1, art. 2.

EX dictis patet, quale judicium ferendum sit de hac propositione : *Semipelagiani admittebant prævenientis gratiæ interioris necessitatem ad singulos actus, etiam ad initium fidei, & in hoc erant hæretici, quod vellent eam gratiam talem esse, cui posset humana voluntas resistere, vel obtemperare.* Quam propositionem una cum aliis quatuor B. Augustini discipulis calumniose imputant aliqui Molinæ fautores.

Dicimus igitur, quod ista propositio quibus libuit ab ipsis contexta terminis æquivoca est, sub quibusdam sensibus vera, & falsa sub aliis. Prior ejus pars absolute falsa est, intellecta de Semipelagianis omnibus : quia certum est ex S. Prospero, Epistola ad Augustinum, quod aliqui ipsorum pelagianizabant, non agnoscentes illam gratiam ad initium fidei a gratia exteriori legis atque doctrinæ. Eadem prior pars est vera de alio genere Semipelagianorum, intellecta de gratia interiori intellectus; hanc enim a Semipelagianis istis non negatam fuisse sole clarius est.

Rursum vera est, intellecta de gratia voluntatis, quæ commissa sit, seu subdita libero arbitrio; seu de auxilio *sine quo non*, quod dat homini posse si velit, sed non velle quod possit, ut probationes nostræ evincunt. Sed falsa est, intellecta de gratia voluntatis, cui sit commissum seu subditum liberum arbitrium; seu de auxilio *quo*, eo scilicet quod dat homini velle quod possit, & non tantum posse si velit. Talis siquidem gratiæ necessitatem ad initium fidei non admittebant Semipelagiani.

Quod ad posteriorem vero ejus partem, scilicet quod *in hoc erant hæretici, quod vellent eam gratiam talem esse, cui posset humana voluntas resistere, vel obtemperare*, dicimus illam simpliciter loquendo falsum esse & hæreticam. Nam de fide est ex Conc. Trid. homines posse gratiæ interiori voluntatis resistere, vel obtemperare. [Quid plenius quid, Pontificiæ Constitutioni congruentius.]

Censura quintæ propositionis.
Ex disp. 5. art. 7.

RECenset primo varios sensus istius propositionis, *Christus pro omnibus mortuus est*, septem videlicet Catholicos, & unum Semipelagianum.

Primus est, quod Christus pro omnium hominum salute mori voluerit, voluntate quadam antecedente, seu velleitate, ut colligitur ex S. Thoma.

2. Quod mortuus sit pro omnibus & singulis, quoad sufficientiam pretii.

3. Quod mortuus sit pro omnibus & singulis hominibus, ratione causæ & naturæ communis.

4. Quod mortuus sit non pro singulis generum, sed pro generibus singulorum.

6. Quod mortuus sit pro omnibus fidelibus, eo sensu, quod nullus est fidelium qui non sit particeps alicujus effectus mortis Christi, maximeque redemptionis a peccato originali.

7. Christus mortuus est pro singulis hominibus, modo ipsi credant, & se disponant ad gratiam adoptionis recipiendam.

Sensus Semipelagianus est, ita mortuum esse pro singulis hominibus, modo ipsi credant, ut fides in omnium nutu sine efficaci gratia sit posita: quod refellit eruditus Professor variis locis & præsertim articulo præcedente.

His positis, suam de quinta propositione censuram subjungit his verbis:

Ex his patet quale judicium ferendum sit de hac propositione quam objiciunt Molinæ defensores Augustini discipulis quasi suam, cum tamen ipsi ad excitandum invidiam ad libitum eam composuerint: *Semipelagianum est Christum pro omnibus communiter hominibus mortuum esse aut sanguinem fudisse.* Scilicet Semipelagianum non est; imo maxime Catholicum id dicere in sensibus Catholicis a nobis propositis, licet id sit Semipelagianum dicere in sensu Semipelagianorum.

En Professoris eruditi sincerum de quinque propositionibus judicium, ante Constitutionem Innocentii decimi editum, cui congruunt omnia illa scripta tunc temporis ab Augustinianis evulgata & maxime istarum propositionum explicatio Catholica excusa Parisiis anno 1651. itemque sensum distinctio summo Pontifici exhibita.

ARTICULUS IV.

De gratia sufficiente Thomistica quomodo locuti sint Augustiniani Doctores.

SEcunda Disquisitione planum feci quo pacto hanc gratiam universim Jansenius e disputatione removerit, & speciatim in volentibus & conantibus admiserit. Operæ pretium est hic ostendere quomodo illi quos Jansenistas Moliniani dicunt, hanc quæstionem ante Constitutionem omnino seposuerint & attingere noluerint.

Inprimis Auctor Apologiæ Patrum diserte testatur quam gratiam sufficientem impugnat, eam Molinianam esse, non Thomisticam, graviterque castigat Doctorem Morellium, quod Thomistas quasi gratiæ sufficientis patrones auxilio accersivisset cum illi aliusmodo gratiam sufficientem admittant a Molinianis, quam Augustiniani aversabantur, longe diversam.

Clarius adhuc Auctor libri de Initio piæ voluntatis cap. 1. pag. 2. *Non hic impugno*, inquit, *eam gratiam sufficientem, prater quam alia ex se efficax necessaria dicitur ad singulos pietatis actus sed gratiam versatilem, in manu liberi arbitrii positam, ut a S. Augustini & Ecclesia doctrina omnino alienam rejicio. Nullum esse talem ut a liberi arbitrii consensu effectum sortiatur contendo. Aliquam autem necessariam ad singulos pietatis motus, conatus, & actus, que ex se sit efficax, assevero. Intelligo ergo me, cum gratiæ sufficientis, flexibilis, vel æquilibris, versatilis, anticipitis, in manu liberi arbitrii positæ, nuncupatione uter, gratiam eam Molinisticam designare, que effectum suum a voluntatis consensu Dei efficaciter non præmovente, sortiatur.* Ubinam

Ubinam igitur totam reponit controversiam? Audi, quæso, Lector, & intellige de quo tunc certaretur. 'Constat totam Molinistas inter & sancti 'Augustini discipulos controversiam in hoc sitam 'esse: An dentur aliquæ gratiæ actuales internæ, 'cor & voluntatem intus afficientes, quæ vi sua bo'nam voluntatem non efficiant: sed quas secundum 'se indifferentes & æquilibres, liberum lapsi homi'nis arbitrium ad effectum seu ad profectum operis 'perducat.

Vides, mi Annate, Augustinianos semper seposuisse illam de generali gratia sufficiente quæstionem, nec omnino prompsisse quid de ea sentirent, excepto quod Iansenius ab Augustino illam non difficile admissum iri profitetur. Hujus autem cautionis ea causa fuit, quod semper eas quæstiones attingere veriti sint, ex quibus parum fructus posset in Ecclesiam redundare. Talis erat hæc de generali gratia sufficiente quæstio, qualem omnibus etiam infidelibus nonnulli Thomistæ concedunt. Nam quæcunque demum sit ea gratia, non ea certe est quam orant sibi fideles, & quam infidelibus petunt. Non enim petunt sterilem quandam bene agendi potestatem, sed petunt omnino ut bene agant, ut sæpe ait Augustinus.

Accedit quod talis gratiæ explicatio parum admodum prodest ad compescendas hominum voces, divinæ legis implendæ potestatem sibi defuisse querentium. Nihil enim querulos illos consolatur potestas alterius auxilii ad agendum indiga. Unde Sylvius insignis Theologus Academiæ Duacensis 1. 2. q. 109. a. 4. *Sive detur aliqua gratia, quæ tantum est sufficiens, non efficax, sive non detur; ea secundum rei veritatem est impertiens ad salvandum; quod homo possit divina mandata servare: partim quia ut ipse illa servet, ea gratia sola non sufficit; sed oportet quod etiam adsit gratia efficax quæ a solo Deo pendet, & gratis seu sine merito tribuitur: partim quia juxta communem sententiam gratia sufficiens non semper datur, & tamen homines viatores semper possunt divina mandata servare; ac per consequens etiam tunc quando non habent gratiam sufficientem. Ergo ut observatio præceptorum dicatur esse possibilis, non est necesse venire eo ut dicatur quod habeant gratiam sufficientem.* Hæc ille longe ante natas ex occasione libri Jansenii de gratia contentiones.

Erat aliud in istius gratiæ tractatione periculosum, ipsum scilicet vocabulum sufficientis gratiæ, quod facillime maximeque ab imperitis in perversum sensum detorquetur. Unde liquet apud Patres & S. Thomam nunquam illud illa notione usurpatum qua usurpatur a nonnullis Thomistis; nec sufficiens olim dictum, nisi quod ad agendum reipsa sufficeret. Quam ob causam Lovaniensis Facultas hoc nomen soli demum efficaci gratiæ impertit. *Gratia*, inquiunt in justificatione censuræ, *ad conversionem sufficiens, ipsa convertit; qua vero non convertit, non sufficit.*

His de causis istam gratiam prorsus omittere satius plerique Augustiniani duxerunt; adeoque talis gratiæ defensio vel impugnatio nunquam capitalis Augustinianæ doctrinæ pars ab ipsis constituta. Adstrueres illam vel non adstrueres, nihil ad cardinem causæ, nec ad Augustinianæ doctrinæ summam.

Sed illud animadversione dignissimum, Iesuiticæ causæ defensores, Hallerium scilicet, & socios diserte in scriptis Romæ oblatis esse testatos, nolle se gratiam sufficientem generalem adstruere, sed prorsus intactas relinquere has quæstiones, utrum Christus morte sua gratiam sufficientem infantibus, obduratis, infidelibus, promeruerit. Sic enim loquuntur super quinta propositione in scripto Consultoribus oblato, quod tandem cum quibusdam aliis in Augustinianorum manus venit: *Hoc sensu examinata propositione, intactæ relinquuntur difficultates quæ occurrunt circa infantes sine baptismo decedentes, aut infideles, aut obduratos. Nam qui dicit Christum non pro solis prædestinatis esse mortuum, non dicit consequenter pro quolibet reprobo in particulari mortuum esse: sed sufficit quod pro aliquibus saltem reprobis.*

Atque hæc de gratia generali, quatenus infidelibus, obduratis, generatim conceditur, Augustinianorum circumspectio fuit: sed aliter se gesserunt in asserenda eadem gratia respectu justorum. Multi enim gravissimique Doctores eam gratiam in infidelibus non admiserunt. At fidelibus eam prorsus negare, quod ad rem ipsam nemo potest, qui intelligat quid eo nomine Thomistæ significant. Intelligunt enim motionem Spiritus Sancti, cujus instinctu voluntas imperfectas quasdam voluntates seu velleitates eliciat, quibus ita ad perfectiores actus disponatur, ut nisi ipsa resisteret, plenum illæ gratiæ effectum obtinerent. Resistit autem semper, inquiunt Thomistæ, nisi voluntas ad perfecte consentiendum efficaciter applicetur. Talem gratiam qui prorsus respuat, omnino non dicam Catholicus, sed sanus non sit, cum eam experiri quisque sæpe potuerit.

Certum igitur talem [illegible]m admisisse Augustinianos, quam tamen Hoeneus inefficacem appellabant quam sufficientem, ut videre est in secunda Apologia Iansenii lib. 2. cap. 22. pag. 273. Ideo autem non appellabant sufficientem; quia eo nomine vulgus intelligit eam gratiam præter quam nihil aliud prærequiritur ex parte Dei ad bene agendum & plene consentiendum: non quo negaverint unquam talem gratiam sensu Thomistico sufficientem dici posse. Quare Professor Sorbonicus D. de Sainte-Beuve, tametsi ut qui maxime Augustinianus, non dubitavit tamen hanc gratiam in justis, secluso nominis ambiguitate, admittere; Ejus verba describam, ne tu, mi Annate, causari possis, post Constitutionem demum de hac gratia admittenda Augustinianos cogitasse. Sic ergo ille in scriptis dictatis anno 1651. disp. 5. a. 6.

Legitima est divisio gratiæ voluntatis propriæ status naturæ lapsæ per Christum Dominum reparatæ, in gratiam sufficientem & efficacem, si per gratiam sufficientem intelligatur gratia parva, ea scilicet quæ cum sit efficax ejus effectus ad quem proxime ordinatur, & quem Deus ABSOLUTA VOLUNTATE [audi absolutam voluntatem] intendit; non est tamen efficax ejus effectus quem Deus absoluta voluntate non intendit, & ad quem ordinatur, quantum est de se [& antecedente si velis voluntate] & si per gratiam efficacem intelligatur gratia magna, ea scilicet quæ est efficax ultimi effectus, quem Deus absoluta sua voluntate intendit. Sic gratia sufficiens ea est quæ verbi gratia parit desideria parva; & parvam voluntatem conversionis; efficax, quæ convertit perfecte.

Probatur, quia legitima est divisio gratiæ voluntatis status præsentis, in parvam & magnam. Augustinus illam agnovit l. de gr. & lib. arb. c. 17. sensit in sua conversione, expressit in confessionibus suis clarissime & eloquentissime. Hæc autem quæ

parit

parit deſideria parva, & imbecillem dat voluntatem, licet ſit efficax ratione hujus effectus, eſt tamen SUFFICIENS RESPECTU ULTERIORIS EFFECTUS; quia quod eum non ponat, NON EST DEFECTU VIRTUTIS, [audi virtutem cui nihil deeſt, id eſt, completam in actu primo] quæ de ſe habet omnia quæ requiruntur ad effectum illum ponendum, ſed ratione reſiſtentiæ ſubjecti; quia ſcilicet gratia victrix eſt, non abſolute, ſed comparate duntaxat ad minorem concupiſcentiam. Deus vero non intendit ſua abſoluta voluntate ultimum hunc effectum poni in ſubjecto ſic reſiſtente. Atque hæc acceptio gratiæ ſufficientis pro gratia parva efficacis ejus effectus ad quem proxime ordinatur a Deo, & efficacis ſumptæ pro gratia magna, eſt inſigniorum e Schola S. Thomæ Doctorum, ut conſtat ex Sylvio 1. 2. q. 111. a. 3. ſcribente; *Revera omnis gratia eſt efficax alicujus effectus, ejus nimirum ad quem proxime ordinatur, & quem Deus abſoluta voluntate intendit.* Laudat idem Doctor in eamdem ſententiam Alvarem & Medinam, potuiſſetque omnes omnino Thomiſtas adjungere.

ARTICULUS V.

De poteſtate juſtorum ad obſervanda mandata, & de poſſibilitate proxima, quomodo ante Conſtitutionem Auguſtini diſcipuli locuti ſint.

BReviter dicam, [illegible]ſſibilitate excepta, cæteras omnes conc[illegible]t. 'Non aliam, inquiunt in expoſitione propoſitionum ann. 1651. ſuperius citata, 'impotentiam aliquando ineſſe juſto 'alicui dicit Janſenius, niſi eam quæ a gratiæ per ſe 'efficacis abſentia oritur, quæ ſimul & poſſe proximum & velle donat. *Et paulo ſupra*: Atque ita 'aliquando juſtus aliquis non habet gratiam quæ 'proximam & completiſſimam præcepti ut oportet 'obſervandi potentiam donat.

Verum quia voces illæ, *potentia proxima & completa*, ambiguæ ſunt, alioque a Thomiſtis, alio a Moliniſtis ſenſu accipiuntur, diſpiciendum præterea quid illi nomine potentiæ proximæ & completiſſimæ, quam negabant juſtis, intellexerint: neque enim hoc ambiguum reliquerunt. Sed multis locis vocibus his, *poſſe proximi*, intelligi a ſe ſignificarunt poſſibilitatem cum effectu; poſſibilitatem cum ipſo velle conjunctam, ut in iſta expoſitione videre eſt; vel adhuc clarius; vel poſſe cui nihil neceſſarium deeſt ad operandum; potentiam quæ non indiget alio auxilio, ut in opus ſuum exeat. Sic aperte Auctor ſcripti ſuper quinque propoſitionibus, quod incipit: 'In nomine Domini noſtri & 'Dei Servatoris Chriſti, *anno 1649 editi.* In hac i-'gitur Chriſti ſchola faciunt profecto, quotquot poſ-'ſunt; non poſſunt vero quotquot non faciunt, 'hoc eſt, potentia proxima & directa, QUÆ AUXILIO INSUPER AUXILIO NON INDIGET 'UT IN OPUS SUUM EXEAT. Quod identi-'dem advertendum cenſeo, ne qua hic Thomiſtarum ſufficienti gratiæ, quam admitto lubens, fiat 'injuria. Ex quo liquet ſolam illos proximam poteſtatem Moliniano ſenſu juſtis negaſſe; & cum aliam qualemlibet conceſſerint, etiam proximam poteſtatem ſenſu Thomiſtico reipſa non impugnaſſe: licet eam remotam congruentius dici ea re ſentirent, quod alterius gratiæ auxilio ad operandum indigeret.

ARTICULUS VI.

De indifferentia quomodo locuti ſint.

HIc etiam breviſſime ſententiam ſuam complexi ſunt. *Ex quibus patet*, inquiunt in expoſitione quinque propoſitionum, 'indifferentiam qua-'lemlibet in hoc lapſæ naturæ ſtatu, ab Auguſtini 'diſcipulis in his quæ ad ſalutem & finem ſupernaturalem pertinent, admitti, præter Moliniſticam, 'quæ gratiæ ad ſingulos pios actus neceſſariæ efficaciam & vim propriam deſtruit.

Et ſpeciatim de indifferentia Thomiſtica: 'In 'ſtatu naturæ lapſæ, *inquiunt*, ad merendum & demerendum adeſt ſemper, & etiam requiritur in 'puris viatoribus, indifferentia potentiæ, non modo 'circa media, verum & circa rectum finem, non 'quidem ratione libertatis aut meriti ſecundum ſe, 'ſed ratione ſtatus hujus & condi ionis.

Sed quia peccandi facultas Chriſto prorſus abfuit, cujus ſtatui omnino repugnabat, ideo negarunt ad libertatem meriti & demeriti generatim & in alio quocumque ſtatu requiri potentiam peccandi vel ullam indifferentiam potentiæ, non ut in hominum lapſorum merito eam indifferentiam reperiri & requiri negarent; ſed ne Chriſtus Dominus qui peccare, qui Dei præceptis non obſequi, qui opera ſua ad Patris ſui gloriam non referre non poterat, in actibus obedientiæ & dilectionis Dei, vel liber non fuiſſe, vel non meruiſſe dicatur.

ARTICULUS VII.

Utrum ante Conſtitutionem neceſſitantem gratiam admiſerint Auguſtiniani.

NEceſſitatis vocem non exhorret quodam ſenſu S. Thomas. Sic enim 1. 2. q. 112. a. 3. 'Si 'præparatio ad gratiam conſideretur, ſecundum 'quod eſt a Deo movente, tunc habet neceſſitatem 'ad id ad quod ordinatur a Deo, non quidem coactionis, ſed infallibilitatis; quia intentio Dei deficere 'non poteſt. Eodemque nomine frequenter utitur ſchola Thomiſtarum; ſed Auguſtiniani raro admodum, nec fere unquam ſine explicatione ſubjecta.

Neceſſitantis vero *gratiæ* voce, quia malo animo ficta & compoſita eſt, nuſquam illos uſos reperies: ac multo minus perverſum illum ſenſum adminiſerunt, qui ſub illa fictitia voce ſolet ab illius artificibus includi: Neceſſitantis enim gratiæ voce eam intelligunt Moliniani, non modo quæ infallibiliter habeat effectum, & phyſice prædeterminet, ſed quæ tollat diſſentiendi potentiam, etiam in ſenſu diviſo, id eſt, quæ impedit quominus cum actu contrario poteſtas remaneat. Quiſquis igitur reſiſti & diſſentiri poſſe gratiæ confitetur, is neceſſitantem gratiam repudiat. Hoc vero tam clare, tam crebro, tam ſine ambagibus Auguſtiniani paſſim prædicaverunt, ut monſtro ſimile videri poſſit ipſos in hoc capite columniam paſſos.

Inprimis ante exortas propoſitiones, Auctor ſecundæ Apologiæ pro Ianſenio ann. 1645. in lucem editæ, lib. 2. cap. 18. ejus adverſus quem ſcribit criminationem his verbis refert: *Docet Janſenius gratiæ reſiſti non poſſe, quia neceſſitatem imponit.* Quid ipſe igitur? An ita ſentire Ianſenium agnoſcit? Nihil

Nihil minus. Ex Ieſuitarum Theſibus hanc calumniam ab ipſo mutuatam oſtendit; mox ex ipſo Ianſenio late refellit, atque ex ejus doctrina tradit, diſſentiendi a gratia potentiam non ſubtracta gratia ſupervenire, ſed cum ipſa gratia conſiſtere: quia actus opponitur non-actui, non autem potentiæ ad contrarium.

Nec minus clare Auctor expoſ. 5. propoſ. jam ſæpe laudatus: *Etſi*, inquit, *efficiat hac Chriſti gratia, ut homo illi non diſſentiat, nec diſſentire velit, ſemper tamen diſſentire poteſt, ſi vult, ut ſacro Tridentino Concilio definitum eſt.*

Ac ne quis cauſari poſſet ipſos hanc diſſentiendi potentiam admittere tantum ſubtracta gratia, non ſimul cum ipſa gratia, hanc malignam criminationem ſubmovet his verbis: 'Licet in juſtis, etiam 'cum per divinam gratiam efficaciſſimam ad pie a-'gendum moti, pie agunt, peccandi ſeu male agendi 'potentia ſemper perſeveret, propter quam diſſen-'tire poſſunt Deo moventi, hoc eſt peccare, & a 'juſtitia excidere: nunquam tamen ſtat ut tunc actu 'diſſentiant.

Et expreſſius adhuc Doctor de Sainte-Beuve in prælect. de gratia diſp. 5. art. 7. ſuper eodem Trid. Synodi loco: 'Reſpondeo, *inquit*, Concilium defi-'nire, quod voluntas poteſt diſſentire, ſtante divi-'no auxilio; ſed non definire quod actu diſſentit, 'quando per gratiam omnem neceſſariam antece-'denter ex parte Dei ad converſionem perfectam 'præmovetur, de quo tamen ſolo quæſtio eſt; ſeu 'quod aliis terminis dicunt Theologi, poteſt in 'ſenſu diviſo, non poteſt in ſenſu compoſito. Cujus 'diſtinctionis ſenſus non eſt, quod ſi voluntas non 'moveatur per gratiam, poteſt diſſentire: ſed quod 'etiam mota per gratiam conſervat potentiam ad 'diſſenſum; quamvis nunquam contingat diſſenſus 'cum ejuſmodi actuali Dei motione. Nam actus 'opponitur non-actui; non opponitur potentiæ ad 'non-actum.

Sic illi quidem diſtinctionem illam vulgo acceperunt & vulgo interpretati ſunt. Monendi ſunt tamen Moliniſtæ, explicationem illius ſenſus, quæ a nonnemine per flexibilitatem liberi arbitrii tradita eſt, nullo modo repugnare huic Thomiſticæ: ſed ea ſuppoſita aliquid ipſi ſuperaddere, ut infra demonſtrabitur.

ARTICULUS VIII.

Quid Romæ circa propoſitiones contenderint Auguſtiniani Doctores.

Sic illi quidem enucleate & diſtincte quid de propoſitionibus, quid de controverſiæ ſumma, quid de gratia ſufficiente, quid de aliis capitibus ſentirent, aperuerunt. Veſtri autem etſi initio retecta fronte gratiam Molinianam a ſummo Pontifice ſanciri voluiſſent, ut jam oſtendimus, poſtea tamen obſcurius agere cœperunt. Et quanquam propoſitiones generatim hæreſeos inconditis clamoribus accuſarent, quamvis Auguſtini diſcipulos, ſolius, ut probatum eſt, in iſtis propoſitionibus gratiæ efficacis defenſores, omnibus maledictis concerperent, tamen ſenſum quo illas propoſitiones proſcribi volebant, omnibus modis occultare conati ſunt, maxime poſtquam Haberti Epiſcopi Vabrenſis epiſtola Dineti Ieſuitæ concurſatione ab Epiſcopis compluribus ſubſcripta, totam rem ad ſummum Pontificem deferri curarunt, ut generalem quandam propoſitionum cenſuram ab eo impetrarent.

Ad eam arcendam ab aliis Epiſcopis, numero quidem paucioribus, ſed, ut omnes norunt, eruditione, dignitate & vitæ ſanctimonia non poſtremis, miſſi ſunt Romam quidam Doctores, quibus quid mandatum ſit ab illis Epiſcopis, & quid ipſi toto biennio quod Romæ traduxerunt apud ſummum Pontificem egerint, ante omnia noſſe, operæ pretium eſt. Sic enim ſtatim ut Romam appulerunt ex Epiſcoporum mandato ſummo Pontifici poſtulatorum ſuorum ſummam expoſuerunt in Memoriali Sanctitati ſuæ exhibito 21. Ianuar. ann. 1652. 'Iuxta literas a 'pluribus illuſtriſſimis Eccleſiæ Gallicanæ Antiſtiti-'bus ad Beatitudinem veſtram miſſas, illorum nomi-'ne Doctores Pariſienſes infra-ſcripti Sanctitati ve-'ſtræ humillime ſupplicant ut diſtingui & ſigillatim 'examinari jubeat varios ſenſus quinque propoſitio-'num æquivocarum & ad fraudem fictarum, quæ ve-'ſtræ Beatitudini exhibitæ ſunt: de prædictis ſenſi-'bus, prout exiget illorum veritas ac aliorum falſitas, 'ſententiam ferre velit, partibus prius in Congrega-'tione, tum voce, tum ſcripto coram auditis, & 'omnibus illorum ſcriptis mutuo communicatis, ſi-'cut poſtulat negotii magnitudo, in ſimilibus occa-'ſionibus Eccleſiæ conſuetudo, ipſiuſque ſanctæ Se-'dis Apoſtolicæ uſus, non ita pridem a felicis me-'moriæ Clemente VIII. & Paulo V. veſtræ Sancti-'tatis prædeceſſoribus obſervatus.

Qui hanc ſupplicationem viderit, ſimul videt quid per totum fere biennium Romæ Auguſtiniani Doctores fecerint. Innumeris enim ſupplicationibus, obſecrationibus, libellis, nil aliud apud Cardinales & ſummum Pontificem egerunt, niſi ut Congregatio ſolemnis inſtitueretur, in qua auditis partibus, communicatis ſcriptis, tota controverſia claro, nec ambiguo judicio dirimeretur. Quod cur non impetrarint, in altera Diſquiſitione narrabitur.

ARTICULUS IX.

Quid mali ex ambiguo decreto, non auditis coram partibus facto, eventurum Auguſtiniani Doctores multo ante prænunciarint.

Non difficile fuit ex Ieſuitarum moribus conjicere, quorſum illi generalem cenſuram nullo nominatim expreſſo ſenſu a ſummo Pontifice elicere tenderent. Itaque quæcunque poſtea contigiſſe videmus, tam diſtincte & accurate ante a Doctoribus prædicta ſunt, ut id Ieſuitis ſtudio fuiſſe videatur, illorum vaticinia ad amuſſim implere. Ecce quo pacto illorum conſilia explicet Auctor expoſitionis 5. prop. 'Per æquivocarum aſſertionum cenſuram 'ancipitem & variis interpretationibus obnoxiam, 'in animo habuerunt invidiam & odium in Epiſco-'pum Iprenſem & S. Auguſtini diſcipulos concita-'re; vera falſis involvere; Pelagianum errorem cum 'Catholica ſimul fide commiſcere; perturbare om-'nia; cenſuram ipſam ancipitem, hujus ſibi 'judicium & interpretationum arrogando, in quos 'libebit ſenſus inflectere; ſibi hujus cenſuræ 'tuendæ prætextu, quidvis audendi licentiam 'facere; apud imperitam multitudinem, cui u-'ni fallendæ & deludendæ ſtudent, totum I-'prenſis Epiſcopi opus, ut de errore vel hæreſi 'notatum conclamare. Idem augurium videri po-

test late explicatum in præf. & concl. libri de gratia victrice.

Multo etiam gravius Episcopi, cum pro illa solenni quam postulaverant Congregatione, aliam longe diversam institutam accepissent, inter Regulares tredecim & quinque Cardinales, in qua omnia clam peragerentur; nulla fieret scriptorum communicatio, nulla partium institueretur collatio: Episcopali libertate summum Pontificem monuerunt, fore ut ex tali agendi ratione infinitæ turbæ, contentiones, scandala orirentur, & magna Augustinianæ doctrinæ, magna Pontificiæ Sedi labes aspergeretur. Ipsorum epistolam divinæ prudentiæ plenissimam, in sequenti Disquisitione recitabimus.

ARTICULUS X.

Jesuitarum calliditas in excipiendis Thomistis ex propositionum accusatione.

ID igitur metuentes Doctores Augustiniani, ex Episcoporum, a quibus missi erant, mandatis, ut regia via res tractaretur, ante omnia solennem Congregationem institui postulabant, cum aliter calumniis, quibus potissimum Augustiniana causa premebatur, prorsus occurri & resisti non posset. Jesuitæ contra ac Jesuitici Doctores, qui hoc causæ iuæ capitaliter adversum esse sentiebant, devium quoddam ac tortuosum iter ingredi cœperunt, ut optato exitu potirentur. Hujus consilii, mi Pater, ne nega, auctor præcipuus extitisti; Neque enim in homines Sorbonicos cadebat tanta versuties. Sed tu tunc temporis Romæ eras totius negotii moderator & rector, qui illos Doctores assidue tecum versantes ad hanc calliditatem instrueres. Patere igitur tibi breviter in memoriam redigi tuas palmas, id est, subtiliter excogitatas fallacias.

Harum prima & maxime necessaria fuit, ficta cum Thomistis ad tempus consensio; quam tu propterea assimulare coactus es, quod cum illorum doctrina magna Romæ auctoritate floreat, si paulummodo ipsos lacessivisses, certam tibi repulsam paratam esse sagaciter odorabaris. Illico enim insurrexissent in te Romani fere omnes Theologi; convolassent ex toto orbe Dominicani, ac multæ aliæ familiæ Augustinianis subsidio venissent.

Ergo ad auxiliares illas copias submovendas, necessario præ se ferendum, palamque denunciandum erat, nullum Thomisticæ doctrinæ caput in quinque propositionibus agi: totam hanc controversiam a disputatione de Auxiliis sub Clemente VIII. institutа esse alienissimam: gratiæ prædeterminanti & Thomisticæ Scholæ nullum omnino imminere ex illarum propositionum damnatione periculum; Iesuitarum sententiæ nihil penitus firmamenti accessurum. Hæc, mi Annate, in ipso limine pleno ore prædicanda; alioquin statim exclusus esses.

Verum hic tibi minime defuisti, ac ne quis dubitaret, ipse tantus Thomistarum hostis, fucati illius cum Thomistis super quinque propositionibus fœderis præco & buccinator esse voluisti. Hoc consilio liber a te primum Hallerio Romæ ad usum commodatus, mox tuo nomine editus est cum hoc titulo; *Jansenius a Thomistis damnatus*. Hic liber totus præclaris Didaci, Alvaris, Nugnez, Cabesudo, Ledesmæ, Nazarii, Gonzalis, Navarrettæ, atque aliis ejusmodi nominibus personat.

Quin ut Thomistis omnem omnino suspicionem demeres, sic eos in Præfatione metu & periculo liberas: *Interesse puto*, inquis, *tum communis boni veritatis, quam omnes quærimus, tum privatæ Thomistarum dignitatis, auctoritatisque, quam non expedit in censura damnabilium sententiarum implicari, ut omnes intelligant præcipuos defensores gratiæ prædeterminantis, & qui causam illam ardentius egere circa tempora disputationum, contraria prorsus posuisse principia principiis Jansenianorum. Quod, ut spero, lector perspicue intelliget ex oppositione doctrinæ Thomistarum ad quinque propositiones, quæ modo ad examen vocantur, ut non dubitem quin mecum dicturus sis eos qui tam facile sibi patiuntur imponi, alterutram Theologiam necessario nescire, nempe vel Thomisticam vel Jansenianam.*

Potuisti-ne amantius & benignius pro Thomistarum dignitate sollicitari? Parum tamen fuisset, nisi ad eum modum tuos etiam defensores instituisses. Hallerium loquor, Lagautium, Mullardum, Josselium. Verum illi in ludo tuo ad calliditatem edocti, præclare magistri sui artes retulerunt. Nihil enim magis laborarunt, quam ut alieni in Thomistas animi a se suspicionem averterent. Itaque Hallerius non obscure sese dictitabat efficacis gratiæ patronum, & versatilis gratiæ hostem, cum tu has injurias non iniquo stomacho concoquentes. Sic enim Romæ faciendum fuit, & tempori serviendum. Hæc cum ipsi, ubicumque tulerat occasio, præcipue coram Dominicanis sine dubitatione jactarent „ tum vero in scriptis quæ Consultoribus & Dominicanis obtulerunt, luculentissime expressere. Ex quibus quoniam omnia fere nactus sum, licet hic pauca describere, quæ tu, credo, facile agnosces. Pleraque enim, aut potius omnia, ex Iesuitica officina prodierunt, eademque etiam Romæ in multorum manibus versantur.

In scripto cui titulus est, ‘An sit sopienda quæ ‘jam fervet Jansenistarum controversia, imposito ‘utrique parti silentio? *sic loquuntur*: Non est similis hæc controversia controversiæ de Auxiliis. ‘In illa enim disputabatur de rebus nondum decisis, & ita disputabatur ut ipsa disputatione magis ‘dubium fieret an & quid esset decidendum; & ideo facta est utrique parti copia suam defendendi ‘sententiam. Hoc autem fieri non potest de controversia Jansenians.

Item in fine: ‘Hanc esse causam Thomistarum ‘& Jesuitarum qui dicunt, errant toto cælo. Nihil ‘proponitur summo Pontifici de quo fuerit controversia inter i los Ordines: nihil quod non sit inter ‘ambas familias communi consensu constitutum.

Item in alio scripto Dominicanis conciliandis facto, ‘Cum Jansenistæ per se ipsos stare non possint, alios sibi adjungere conantur, quibus innitantur, præsertimque reverendissimos Patres Dominicanos, quasi utrisque communis sit causa, cum tamen una toto cælo ab alia discrepet; quod, ni ‘fallor, ipsa causarum expositione demonstrari potest.

Ibidem: ‘Quod autem res seu causa prædeterminantium in integro relinquatur, etiamsi quinque illæ propositiones decreto Pontificio damnentur, vel quia jam damnatæ sunt, damnatas esse declaretur, manifestum est; nempe ex hoc decreto ‘non magis urgeri poterunt, quam modo urgentur ‘ex Tridentino.

Ibidem:

Ibidem: Nullum ex Thomiſtis invenio, qui vel ‘ unam e quinque propoſitionibus admittat vel de- ‘ fendat. *Ibidem*: Nec quidquam ponderis ac- ‘ cedet Jeſuitarum hypotheſi ex novo Pontificio ‘ decreto.

Item in quodam ſcripto longiore ſuper quinta propoſitione: ‘ Colligitur ſecundo, quid dicen- ‘ dum ſit illis, qui hanc eſſe putant controverſiam ‘ de auxiliis divinæ gratiæ tamdiu olim diſſertatam ‘ ſub duobus Pontificibus inter Thomiſtas & Jeſui- ‘ tas, hocque jam prætextu Janſeniani utuntur, ut ‘ cenſuras eludant, ut cum non putent poſſe Tho- ‘ miſtas in eamdem ruinam trahi cum illis, ipſi com- ‘ munione ſententiarum & connexione erigantur & ‘ ſtent. Sed in eo quoque latius aberrant quam to- ‘ to cælo. Nihil omnino illis exprobratur, de quo ‘ Thomiſtæ cum Jeſuitis contenderint: Nihil exi- ‘ gitur quam quod fuerit concordiſſimo duorum il- ‘ lorum Ordinum conſenſu atque ſuffragiis conſti- ‘ tutum.

Videſne quam inſtanter illud urgeant, nihil ſe omnino in judicium vocare quo vel tantillum Thomiſtarum ſententia lædi poſſit, & Jeſuitarum cauſa roborari.

ARTICULUS XI.

Conciliandorum cum Thomiſtis Moliniſtarum quanta fuerit difficultas. Summa in hoc Annati ſolerita.

VErum pinguior iſtorum Doctorum calliditas extitiſſet, ſi univerſim tantum juraviſſent nolle ſe Thomiſtis injuriam factam; indignos eſſe tam graves Theologos, qui in quinque propoſitionum damnatione implicarentur. Merito non tam ſtolidos homines Romæ putaverunt, ut hæc ſua ſponte abſurda ipſis tantum affirmantibus crederent. Ergo ſpeciatim oſtendendum fuit quo pacto ipſi a Thomiſtis alieni non eſſent, nec quidquam omnino contenderent, quod ipſorum cauſæ obeſſe aliquatenus poſſet.

Arduum profecto negotium; in quo tamen ſic te nobilitaſti, ut nuſquam magis cognitum ſit quantum eſſet in ſolertia tua. Quamobrem patientem, quæſo, nobis autem accommoda, dum paulo latius mirabile illud commentum, cui tu præcipuam laudem procul dubio inter omnes calliditates tuas tribuis, & tuis & lectorum oculis ſubjicimus.

Omnium diſſidiorum quibus Moliniſtæ a Thomiſtis diſtrahuntur, unicus pene fons eſt prædeterminantis & per ſe efficacis gratiæ doctrina, quam hi tuentur, illi reſpuunt. Aſſerunt Thomiſtæ ex Scripturæ oraculis & Conciliorum Decretis ſine gratia efficaci & prædeterminante nullum bonum opus fieri, nullum præceptum impleri ut oportet: ſive ut loquuntur, motionem Dei efficacem, cui voluntas infallibiliter conſentit, ad omnia pietatis opera neceſſarium eſſe. Hujus opinionis rigorem Molina non ferens, abjecta efficaci gratia quaſi libertatis inimica, aliam excogitavit verſatilem & ſufficientem, quæ daret poſſe, non velle: ſed pro nutu voluntatis modo efficax, modo inefficax eſſet. Hæ duæ ſententiæ ex adverſo ſibi oppoſitæ ſunt: Perimit verſatilem gratiam efficax ad omnia pietatis opera neceſſaria: abjicit efficacem verſatilis & ſufficiens Moliniano ſenſu gratia.

Ex capitali illa opinionum diſtractione, aliæ deinde Thomiſtas inter ac Moliniſtas contentiones naſcuntur. Et primo circa poſſibilitatem præceptorum longiſſime a Moliniſtis Thomiſtæ diſſident. Nam cur certum ſit non omnes actu implere præcepta, certum eſt etiam non omnibus adeſſe efficacem gratiam ad illorum obſervationem neceſſariam: Hac enim præſente ſemper implentur, abſente nunquam. Viderunt igitur Thomiſtæ non omnibus talem implendorum præceptorum poteſtatem concedi poſſe, quæ cum actu aliquando conjungeretur. Poteſtas enim quam habent gratia efficaci deſtituti, nunquam cum actu conjungitur. Itaque diſtinctionem in ſcholis traditam ad hoc explicandum advocaverunt, ſenſus nimirum compoſiti & diviſi. Quibus adeſt gratia efficax, his poſſibilia dicunt mandata in ſenſu compoſito, quia actualis obſervatio mandatorum cum illa gratia ſemper componitur: quibus autem non adeſt, hos negant mandata obſervare poſſe in ſenſu compoſito. Nunquam enim actualis obſervatio mandatorum, cum gratiæ efficacis abſentia componitur: poſſe tamen aiunt in ſenſu diviſo: quia poteſtas obſervandi mandata cum illorum contemptu & omiſſione conſiſtit, qui vocari etiam ſenſus compoſitus poteſt, ſi non actus cum actu contrario, ſed potentia cum actu componi intelligatur. Hinc Alverez diſp. 23. de Auxil. n. 33. *In ſenſu compoſito nihil velle poſſumus ſine prædeterminatione divina: quia hæc duo non poſſunt ſimul conſiſtere, quod ſcilicet nos velimus in particulari aliquid, & quod Deus non prædeterminaverit quod velimus illud.*

Moliniſtæ contra hanc ſenſus diviſi poteſtatem irrident, omnibuſque volunt mandata eſſe poſſibilia in ſenſu compoſito, ita ut actualis obſervatio ſemper cum illa poteſtate, actu & effective poſſit conſiſtere, & aliquando conſiſtat.

ARTICULUS. XII.

Fons diſcordiæ ſedatus, ſepoſita quæſtione de Gratia prædeterminante. Et contentio circa poſſibilitatem præceptorum compoſita per poſſibilitatem abſtractivam.

VIdeamus, mi Pater, quo pacto tantam diſcordiam ſedaveris; ſcilicet ut bonus medicus ſtatim ad illius fontem remedium appoſuiſti, totam hanc de gratia prædeterminante contentionem e medio tollens. *Non agitur de gratia prædeterminante*, inquiebant tuo monitu Doctores Auguſtinianis adverſi in ſcripto adjungendis Dominicanis facto. Item alio loco: *Non agitur de modo quo gratia efficax eſt.* Et infra; *In hac cauſa nullo modo includitur celebris illa quæſtio de Auxiliis, tam acriter olim ſub Clemente* VIII. *& Paulo* V. *Thomiſtas inter & Jeſuitas agitata.* Eodem pertinent loca ſuperius adducta de Thomiſtarum dogmatis in damnatione propoſitionum nullo modo periclitantibus.

Liberalius etiam Hallerius in celebri collatione apud Dominicanos habita coram Generali & præcipuis Religioſis illius Ordinis, paratum ſe profeſſus

est subscribendæ suo nomine gratiæ efficaci, ut postmodum dicemus.

Verum hæc quæstione sepositâ de mandatorum possibilitate, quomodo potuerunt illi cum Thomistis concordes se fingere? Famosa nempe abstractionum methodo; quandam enim abstractivam possibilitatem postulaverunt, quæ neutri opinioni officeret, sed utriusque scholæ calculis comprobaretur: quæ non esset possibilitas sensus compositi: hanc enim rejicit schola Thomistica; nec possibilitas sensus divisi; hanc enim subsannat Schola Molinians; sed nescio quæ ab utraque præcisa possibilitas.

Nihil fingo, mi Annate, nec jocor. Ex te ipso sciscitor, Potentia illa observandi mandata, quam in justis præcepta transgredientibus semper reperiri contentebant tui Doctores, cujusmodi esset? Talisne ut sola nonnunquam sine efficaci auxilio operetur? Jacent ergo Thomistæ, jacet pollicitatio tua prædeterminantis gratiæ minime lædæ, jacet ipse Hallerius efficacis gratiæ, ut ipse ferebat, defensor. Talisne ut sine auxilio efficaci in actum nunquam prodeat? Jacet Molina tuus. Igitur ut Molinæ ac Thomistis sua jura serventur, statuenda fuit in justis illis peccantibus possibilitas, generalis quædam abstrahendo ab ea quæ aliquando operatur, & ea quæ iners perpetuo remanet sine efficaci auxilio.

ARTICULUS XII.

Dissidium Thomistarum & Molinistarum de potentia proxima, abstractione ab Annato compositum.

NUnquam majori cuiquam usui abstractiones fuere quam tibi in hac causa. Protinus enim nova abstractio fuit tibi necessaria, ut te cum Thomistis nonnullis in proximæ & completæ potestatis vocibus conjungeres. Mirifice tibi illæ placebant; eo magis, quod eas ab Augustinianis vulgo repudiari, & a quibusdam Thomistis admitti videbas, rem consiliis tuis opportunissimam, cum id ageres ut cum Thomistis consentire, cum Augustinianis pugnare videreris. Verum nescius non eras has voces alio sensu a Thomistis, alio a vobis usurpari. Thomistis enim potestas proxima dicitur, etiamsi indigeat auxilio efficaci ad operandum antecedenter necessario. Vobis ea demum potestas proxima, quæ nihil aliud requirit ad agendum. Itaque vos potestatem proximam Thomistarum irridetis, illi contra proximam potestatem vestram promiscue omnibus concessam, hæreticam censent: quia tollit efficacis gratiæ necessitatem. Non te fugiebat nec Doctores tuos, tanta in illa voce æquivocatio & fallicia. Imo & tu in Jansenio a Thomistis damnato, & Doctores tui in quadam propositionum censura, Consultoribus oblata, locum Alvaris retulerunt in quo hujus nominis æquivocatio luculenter explicatur.

Is locus petitur ex disp. 117. n. 11. *Potentia potest dupliciter dici proxima & expedita ad operandum. Primo, quia nihil aliud requiritur ex parte ipsius potentiæ, quo in actu primo constituatur ad actualiter operandum, sive ad volendum & nolendum. Et hoc modo liberum arbitrium, posita omnibus requisitis ad operandum, potest potentia proxima & expedita operari & non operari, velle & nolle. Secundo modo potest dici facultas proxima & expedita ad operandum, quia in sua operatione non dependet ab alia prævie sua tribuente ipsam cooperationem, vel actualiter concurrente, & in hoc sensu nulla causa secunda, quantumvis ponatur perfecta secundum se, & facta sua præmotione divina, est expedita ad operandum.*

Videsne igitur duplicem hujus vocis significationem ab Alvare distinctam? Alteram Thomisticam, alteram Molinianam: alteram quæ adest gratiam efficacem non habentibus; alteram quæ deest omnibus ista gratia carentibus? jam quæro quam statuere Romæ volueritis? Non Thomisticam, credo; nam hanc irridetis, nec Molinianam etiam, nam illam respuit Alvarez quo tuti nitebantur, & tota Thomistarum schola. Scitum est autem ex Alvare & Thomistis probare velle, quod negat Alvarez, negant omnes Thomistæ. Quam igitur nisi *possibilitatem proximam in genere, sive abstrahendo a possibilitate proxima Thomistarum, & possibilitate proxima Molinistarum*?

ARTICULUS XIV.

Dissensio de gratia sufficiente Thomistas inter & Molinistas, compressa per gratiam sufficientem abstractivam.

MActe abstractionibus, mi Annate, bellissime enim procedunt. Ecce alia gravis Thomistas inter & Molinistas de gratia sufficiente discordia. Sufficientem gratiam admittunt Thomistæ, quæ producit actus quosdam imperfectos, & potestatem largitur ad perfectiores: Sed iidem docent nunquam isti gratiæ plene consentiri: imo contingere non posse ut illi consentiatur sine efficaci.

Contra Molinistæ gratiam admittunt versatilem, cui sine efficaci auxilio aliquando consentitur. Quid ages? quo te vertes? Molinianam adstruere tutum non erat; Thomisticam admittere alienum a rationibus tuis. Quid igitur? Nec illam adstrues, nec istam, sed quandam gratiam sufficientem in abstracto. Audi Sorbonicos Doctores a te eruditos in quodam brevi scripto super quinque propositionibus, ubi pugnant; *Justis volentibus & conantibus non deesse gratias sufficientes.* Ac ne Molinani viderentur, quod nescio quomodo semper probrosum est, illud adjungunt; *Nota, per has voces, auxilii sufficientis, non intelligi gratiam illam versatilem, quæ modo effectum habet, modo non habet, quæ a* Multis Doctoribus Catholicis Refutatur: *sed intelligi gratiam quæ vere sufficiens sit, quocunque tandem modo: seu quæ vere facultatem tribuat justo aut implendi præceptum, aut petendi gratiam necessariam ad illud implendum, ita ut per eam justus inexcusabilis reddatur, quando præceptum transgreditur.* Et in explicatione, 2. propos. *Non hic agitur de gratia sufficiente versatili statuenda, quæ modo effectum suum habeat, modo non habeat; sed tantum in genere quæritur, utrum verum sit in statu naturæ lapsæ nullam dari gratiam quæ vere sufficiens sit.*

Dixeramne tibi Doctores tuos Romæ sufficientem gratiam in abstracto defendisse, & ne se cum Tho-

Thomistis committeretent, sufficientis Molinianæ defensionem longe a se removisse? Perierat videlicet Catholica fides, si abstractionum methodus intercidisset. Sed reliqua videamus.

ARTICULUS. XV.

Dissensio Thomistarum & Molinistarum circa indifferentiam libertatis, abstractione item ab Annato composita:

SEquitur alia non levis inter Thomistas & Molinistas pugna ex eodem prædeterminantis gratiæ fonte profecta. Ex Thomistarum dogmatis, cum adest efficax prædeterminatio ad aliquem actum, fieri nequit ut voluntas in istum ad quem præmovetur actum, non consentiat. Hinc illi consequenter philosophantes negant, ad libertatem requiri, ut positis omnibus ad agendum prærequisitis voluntas possit agere & non agere in sensu composito, ita scilicet ut cum istis antecedenter prærequisitis possit componi tam actus quam carentia talis actus. *Præmotio enim*, inquiunt, *est unum ex antecedentibus prærequisitis*, cum qua tamen componi non potest carentia actus ad quem præmovet. Ergo aliusmodi indifferentiam admisere, quam indifferentiam potentiæ appellant, oppositam determinationi naturali; hac fit ut quantacunque præmotione afficiatur voluntas, possit tamen agere, & non agere in sensu diviso, qui quatenus compositus dici possit, supra diximus. *Quia*, inquiunt, *tametsi non possit contingere ut voluntas non eliciat actum illum ad quem a Deo præmovetur, retinet tamen illius non eliciendi potentiam. Non enim potentia opponitur actui contrario, sed tantum actus contrarius.* Sed præstat hoc ex ipso Alvare condiscere.

Liberum arbitrium creatum, *inquit. disp.* 115. ‘*n.* 3. *&* 4. non solum antequam determinetur ad ‘unum actum, sed etiam in ipso instanti in quo ‘determinatur a Deo, & seipsum determinat ad ‘eundem actum, simul habet potentiam qua potest ‘libere producere actum contrarium, non tamen habet potentiam ad actum contrarium simul habendum. Nam duo actus contrarii simul in eadem potentia esse non possunt, sed solum successive. Hinc habuit ortum illa distinctio communiter a Theologis & Metaphysicis recepta, de simultate potentiæ, & potentia simultatis. Est enim in libero arbitrio simultas potentiæ ad operandum & non operandum. Nam per hoc quod ‘operetur unum actum, non destruit liberam facultatem & potentiam quam habet ad operandum ‘actum contrarium si velit, vel non operandum. Ad ‘hoc igitur explicandum deservit illa distinctio sensus compositi & diviši, qua utuntur communiter ‘Doctores, ut disp. 25 visum est.

Notandum secundo, quod cum dicitur potentiam liberam esse, quæ positis omnibus requisitis ‘ad operandum, potest operari, etiam in sensu ‘composito, hoc dupliciter intelligi potest. Primo ita ut compositio fiat inter prærequisita ad operandum, & potentiam ipsam operandi & non ‘operandi, & tunc sensus est quod potentia ad operandum & non operandum sint simul in eodem ‘subjecto cum antecedenter prærequisitis ad talem ‘operationem; & hic sensus verissimus est, ut postea ‘explicabimus.

Secundo modo potest intelligi, ita ut compositio fiat inter antecedenter prærequisita etiam ex ‘parte Dei ad operandum talem actum, & carentiam talis actus, seu actum ipsum contrarium. Et ‘tunc sensus est quod omnia prærequisita etiam ex ‘parte Dei operandum talem actum particularem ad, ‘& carentia ejusdem actus, seu actus contrarius, ‘possint esse, aut aliquando sint simul in eodem ‘subjecto. In hoc ergo intendimus prædictam ‘definitionem impugnare. *Sic Alvarez, & cum eo Thomistæ.*

Imo quidam rigidiores definitionem vulgarem libertatis, quia dicitur id demum esse liberum, *quod positis omnibus ad agendum prærequisitis, potest agere & non agere*, funditus repudiant. *Hic definitio*, inquit Ledesma disp. de Auxiliis, contra. 7. art. 1. *neque apud Aristotelem neque apud S. Thomam, neque apud gravem auctorem nisi apud Almainum & alios nominales invenitur.*

Et ante Ledesmam Medina 1. 2. q. 10. art. 4. de Almaino loquens: *Dat*, inquit, *definitionem libertatis sui liberi pro sua phantasia, dicens, quod ad libertatem sufficit ac requiritur, quod positis omnibus præviis necessariorequisitis ad agendum, sit in potestate voluntatis agere & non agere.* Et paulo infra vocat *definitionem libertatis ab Almaino confictam.* Cum his Cabezudus prædictam definitionem libertatis omnino negat, tract. de Auxil. q. 2. paulo ante finem, & Navarrettus tom. 2. contr. 12. S. 2.

Sed quidquid demum de illâ sentiant, certum est omnes Thomistas indifferentiam illam in sensu composito, cum scilicet componitur actus dissensus cum gratia efficaci, penitus rejicere, licet aliam admittunt, quam vocant indifferentiam potentiæ & sensus diviši.

Quid vos Molinistæ? de ista indifferentia potentiæ quid sentitis? Non ægre illam a Calvino admissum iri, prorsusque ad libertatem requiri indifferentiam ad agendum & non agendum in sensu composito, quo possit componi uterque actus cum potentia. Sic tu in tractatu de scientia media, sic tecum cæteri Molinistæ. Quo pacto igitur tu tam longe a Thomistis discrepans in indifferentiæ notione, cum iis tamen super hoc capite fœdus inibis? Rem conficient pacificæ illæ abstractiones. Ad libertatem requiri quandam indifferentiam dixisti, dixerunt Jesuitici Doctores, sed cujusmodi esset ista indifferentia, non explicasti, nec illi item. Iam si te rogem, quam indifferentiam intellexeritis; nec Molinianam dices; quomodo enim illam, Thomistarum, ut ubique fecistis, testimoniis confirmassetis? nec etiam Thomisticam; jam enim aperte Molina repudiatus foret. Ecquam igitur nisi generalem indifferentiam & abstractivam? Habes compositionis tuæ super indifferentia subtilem rationem.

ARTICULUS

ARTICULUS XVI.

Pugnam Thomiſtarum & Moliniſtarum ſuper neceſsitate antecedente abſtractione diremit Annatus.

SUpereſt modo una de neceſsitate pugna, ex gratia item prædeterminante derivata. Hac poſita quia ſemper conſentit voluntas, in Thomiſtas iſtius gratiæ defenſores acriter inſurrexerunt Moliniſtæ hoc argumento, quod refert Alvarez diſp. 22. n. 5. *Neceſſitas antecedens liberum conſenſum creatæ voluntatis, ſeu quæ provenit ex cauſis prioribus, tollit libertatem. Sed neceſſitas operandi habens ortum ex abſoluto decreto voluntatis divinæ prædeterminantis liberum arbitrium ad omnem ſuam actionem in particulari, eſt neceſſitas ex cauſis prioribus proveniens. Ergo*, &c.

Quid ad hoc Alvarez? diſtinguit duplicem ſenſum neceſſitatis antecedentis, dicitque hoc nomine ab Anſelmo, unde fluxit, non intellectam eſſe omnem neceſſitatem a priori, ut Moliniſtæ opinantur, ſed tantum neceſſitatem abſolutam; atque adeo neceſſitatem quæ provenit ex voluntate divina, *negat eſſe antecedentem, quia non eſt abſoluta, ſed conditionata. Voluntas enim divina non tollit contingentiam a rebus.*

Reſpondet ſecundo, neceſſitatem ex ſuppoſitione voluntatis divinæ non eſſe neceſſitatem antecedentem, ſed potius conſequentem cauſam rei. Licet enim antecedat cauſam creatam, non tamen antecedit cauſam primam ſimpliciter, quæ eſt voluntas divina, quæ magis influit in effectum quam cauſa ſecunda.

Vides igitur Alvarem ideo negaſſe antecedentem neceſſitatem inferri a gratia vel præmotione, quia hoc nomine intelligit vel neceſſitatem abſolutam, vel neceſſitatem quæ omnem cauſam rei antecedat. Ieſuitis autem omnis neceſſitas a priori cauſa dicitur antecedens: ideo cum utrique dicitis neceſſitatem antecedentem deſtruere libertatem, non idem tamen dicitis, quia non idem intelligitis. Quæro igitur ut in aliis, cum tui Doctores Romæ clamitabant neceſſitate antecedente perimi libertatem? quid illo nomine ſignificarent? an quod Thomiſtæ, nempe neceſſitatem abſolutam quæ tollat contingentiam? quid inde ad ipſos utilitatis redire poſſit? An quod Moliniſtæ, nempe omnem neceſſitatem a priori? Ergo illi omnibus Thomiſtis everſæ libertatis crimen intendiſſent, quod ſedulo ſemper caverunt. Neutram ergo proprie intellexerunt, ſed quandam duntaxat in abſtracto neceſſitatem antecedentem impugnarunt. Verum ut magis hoc abſtractionum commmento fruare, juvat hic abſtractivam illam compoſitionem, quo melius percipiatur, brevi tabella delineare.

TA-

TABULA Compoſitionis inter Thomiſtas & Jeſuitas factæ, ſex abſtractionum operâ.

Thomiſtæ.	*Abſtractivi Jeſuitæ.*	*Moliniſtæ.*
I.	I.	I.
GRatia prædeterminans & per ſe efficax, ad omnia pietatis opera eſt neceſſaria.	ABſtrahitur à quæſtione de gratia per ſe efficaci & ſufficiente verſatili.	GRatia prædeterminans & per ſe efficax, non eſt neceſſaria ad omnia pietatis opera: ſed eſt tantùm neceſſaria gratia ſufficiens quæ pro nutu voluntatis modò efficax, modò inefficax ſit.
II.	II.	II.
Juſtis volentibus & conantibus, ſed gratiam efficacem non habentibus, mandata Dei ſunt poſsibilia tantùm in ſenſu diviſo, non autem in ſenſu compoſito, quo obſervantia mandatorum cum potentia illa obſervandi aliquando componatur.	Juſtis volentibus & conantibus mandata Dei ſunt ſemper poſsibilia, abſtrahendo à ſenſu compoſito & diviſo.	Juſtis volentibus & conantibus mandata Dei ſunt ſemper poſſibilia in ſenſu compoſito.
III.	III.	III.
Juſtis peccantibus ſuppetit proxima non peccandi facultas, quæ nunquam in actum prodit ſine gratia efficaci.	Juſtis peccantibus ſuppetit proxima non peccandi facultas abſtrahendo ab ea quæ prodit, & ea quæ nunquam prodit in actum ſine alio auxilio.	Juſtis peccantibus ſuppetit ſemper proxima non peccandi facultas, quæ non indiget ut in actum prodeat efficaci auxilio.
IV.	IV.	IV.
Datur gratia ſufficiens, ſed præter quam aliud auxilium prærequiritur, ut voluntas ipſi plenè conſentiat.	Datur gratia ſufficiens quomodocunque, ſive abſtrahendo à Moliniana & Thomiſtica.	Datur gratia ſufficiens extra quam nihil aliud prærequiritur ex parte Dei.
V.	V.	V.
Indifferentia quâ poſitis omnibus antecedenter prærequiſitis ad agendum, poteſt quis agere vel non agere in ſenſu compoſito, non requiritur ad libertatem meriti & demeriti, ſed tantùm ut poſſit quis agere vel non agere in ſenſu diviſo.	Requiritur ad libertatem indifferentia, quocunque tandem modo, ſive abſtrahendo à ſenſu compoſito & diviſo.	Requiritur ad libertatem indifferentia agendi vel non agendi in ſenſu compoſito.
VI.	VI.	VI.
Neceſſitas antecedens ſumpta pro neceſſitate abſoluta, quæ tollit contingentiam effectus, deſtruit libertatem: non autem ſi ſumatur tantùm pro neceſſitate orta à cauſa prima quæ præmoveat infallibiliter voluntatem, nec tamen tollat contingentiam.	Neceſſitas antecedens tollit libertatem abſtrahendo ab utroque iſtius vocis ſenſu.	Omnis neceſſitas à priori eſt antecedens & tollit libertatem.

ARTI-

ARTICULUS XVII.

Annatum hoc inito cum Thomistis fœdere, nullam sibi dissensionem reliquisse cum Augustinianis.

NOn omnia sunt in astutia, mi Annate; habet illa suum modum, nec unquam prætergreditur naturæ fines. Hâc tuâ fucatâ cum Thomistis consensione nil fieri potuit solertius, fateor. Est tamen magnum in ea re vitium, non tuâ quidem culpâ, sed ipsius rei. Non ignoras, credo, axioma Geometris pariter ac Philosophis tritum: *Quæ sunt eadem uni tertio, sunt eadem inter se.* O si illud ex libris omnibus, vel potiùs è communi sensu deleviſses! Nam velis nolis, unicum illud pronunciatum omnes tibi machinas disturbabit.

Quo pacto, inquies? Audi, mi Pater. Habet hunc finem susceptæ tibi cum Thomistis concordiæ species, ut illorum auxilio fretus Augustinianos faciliùs expugnares. Sed frustra cum Thomistis coitionem facis, si hâc cum illis coitione cum Augustinianis pariter in gratiam rediisti, nec ullas tibi reliquisti certandi causas. Dicam planius. Cum eadem prorsus sit Thomistarum & Augustinianorum in illis 5 capitibus doctrina, non potuisti super illis cum Thomistis fœdus inire, quin pariter cum Augustinianis inieris. Nam quæ naturâ eadem sunt, ut ea divellas, natura non patitur. Ergo ut te brevi constringam argumento: De possibilitate præceptorum, de gratia sufficiente justorum volentium & conantium, de indifferentia, de gratia necessitante, idem sentiunt prorsus Augustiniani atque Thomistæ. Atqui cum Thomistis nulla tibi lis est, nec Romæ fuit, ut tute confiteris. Ergo cum Augustinianis nulla est, nec fuit. Recurrit enim suprapositum axioma: *Quæ sunt eadem uni tertio, sunt eadem inter se.* Id nobis paulo latiùs explicandum.

ARTICULUS XVIII.

Cùm de gratia prædeterminante Romæ non actum sit, nulla fuit pugna inter utriusque partis Doctores.

TOti, ut dixi, in gratia efficaci defendenda Augustiniani fuere. Hic unus ipsis amor, hic thesaurus est. Hunc ipsis qui relinquit, nihil eripit. Gratulantur ergo tibi, quòd tuo monitu hanc adeo se venerari Hallerius & socii finxerint. Jure enim illas Pauli voces usurpare possunt: *Dum omnimodo, sive per occasionem, sive per veritatem Christus annuncietur, & in hoc gaudeo, sed & gaudebo.* Ergo quia nihil aliud circa quinque propositiones sentiunt, qui de eo capite non pugnat, ut nemo pugnavit, cum illis reipsâ non pugnat. Rursus cùm illi solam gratiam Molinianam & Parisiis & Romæ impugnaverint, ut jam ostendimus, quando illam adstruere nec vos nec vestri Doctores voluistis, nec Augustiniani vobiscum pugnaverunt.

Ostendimus totam controversiam Parisiis in eo sitam, an ad singulos actus gratia efficax requireretur, an daretur Moliniana & versatilis gratia, quæ nihil aliud requirit ad agendum actu & effectivè. Num ergo illi aliud Romæ egerunt, aliud defendendum aut impugnandum susceperunt? Num se operosis de gratia sufficiente Thomistarum controversiis implicarunt? Imo verò legantur ad unum omnia scripta quæ summo Pontifici paulo ante editam constitutionem obtulerunt, nihil aliud in illis reperies, quam gratiæ efficacis confirmationem, Molinianæ gratiæ impugnationem, ac ne unum quidem verbum quo Thomistarum gratia sufficiens vel minime violata sit.

Ecce quàm cautè clarus ille Des-mares coram Summo Pontifice quæstionis summam constituerit: *Ut ab ipso sermonis exordio omnis prorsus æquivocatio tollatur, ac citra omnem ambiguitatem nostra decurrat oratio, operæ pretium existimavi breviter insinuare Sanctitati Vestræ, quid nomine gratiæ per se efficacis, quid gratiæ sufficientis & MOLINISTICÆ intelligendum sit. Per gratiam ex se efficacem intelligimus gratiâ quæ suavi ac virtute primâ inter æque, &, ut utar verbis Apostoli, ἐνεργείᾳ, non solùm dat homini posse si velit, sed etiam facit certissimè ac invictissimè ut velit. Hæc autem vis ac virtus gratiæ, nihil aliud est quàm, ut docet Augustinus contra Pelagianos, suavitas quædam cælestis ac delectatio dilectionis, seu infusio in animos caritatis, quæ diffunditur in cordibus nostris per Spiritum Sanctum, quâ cognita sancto amore facimus.* En gratiæ efficacis descriptionem ex Augustino. Ubi illud somnium gratiæ necessitantis? Ne umbra quidem.

Videamus contra, quam gratiam sufficientem impugnent: *Verùm*, inquit, *ex opposito, per gratiam indifferentem & Molinisticam intelligunt ejus assertores illuminationẽ quandam intellectus, & pium motum in voluntate, indeliberatum tamen & non liberum, quo mediante possit homo velle vel agere bonum aliquod: ut autem velit, id relictum esse in suo libero arbitrio, quod nutu suo quandoque vult, quandoque non vult, modòque in unam partem se flectit, modò in alteram. Itaque hæc inter nos & istos est quæstio: An gratia regnet in voluntatem, an voluntas in gratiam: An gratia sibi subjiciat liberum arbitrium, an liberum arbitrium sibi subjiciat gratiam. Nos dicimus gratiam esse victricem liberi arbitrii, eamque esse necessariam ad singulos actus.*

Vides-ne, mi Annate, quàm constans Augustinianorum ut sententia, sic oratio fuerit? ut adversus cavillationes vestras tuta atque munita? Quare nec ullum quidem aut verbum aut scriptum ipsorum proferre potes, in quo vel tantillum ex istis finibus quos sibi circumscripserant, egressi sunt. At tu quid habes ad hæc? Quid tui Doctores? *Gratiam*, inquiunt, *prædeterminantem non impugnamus.* Bene est. *Versatilem & Molinianam non adstruimus.* Sat est, dormiamus in utramque aurem, veritas enim in vado est: vel potiùs, alacres, jam quæsitas à te dissensionis causas, futiles & inanes esse probemus.

ARTI-

ARTICULUS XIX.

Explicantur calumniæ quibus Annatus falsam hæresim, falsam contentionem, fictitios in quos pugnaret adversarios extruxit.

SI quis vincere velit mi Annate, ut tu certe volebas, nec ullum habeat adversarium, ut tibi, hac de gratia efficaci quæstione sepositа nullus erat, restat ut is ludicrum certamen instituat, ludicros fingat adversarios de quibus possit triumphare. Hanc tu viam, mi Pater, hanc tui Doctores arripuerunt, non enim alia supererat.

Pro veris Augustini discipulis, nescio quos adorti sunt Jansenistas, qui nemini præterquam ipsis visi, auditi, cogniti forent. His stramineis Jansenistis quæ voluerunt commenta, quas libuit hæreses tribuerunt. Joculare figmentum, & tantum ridendum, nisi hæc ipsa crimina, has hæreses in Augustinianos Theologos, qui nunquam de his vel somniaverant, conferre voluissent. Illas igitur fictitias hæreses seu veras potius calumnias operæ pretium est hic ex sociorum tuorum & illorum Doctorum quos tuis artibus instruxeras, scriptis explicari. Non enim aliunde, credo, erui possunt. Audiamus itaque Jesuiticos Doctores, suæ cum mentitis illis Jansenistis contentionis summam exponentes.

In scripto de adjungendis Dominicanis instituto ita loquuntur: 'Non agitur de modo rei in hac causa, sed de ipsa re. Non agitur de modo quo gratia 'efficax est, de quo Thomistas inter & Jesuitas 'controvertitur, sed de gratia ipsa sufficiente, 'quam tam hi quam illi admittunt; & de efficaci, utrum scilicet NECESSITET ABSOLUTE ET ANTECEDENTER VOLUNTATEM, quod certe utrique negant, '& soli ADSTRUUNT JANSENISTÆ (*habes Jansenianam hæresim.*) Non agitur de modo quo gratia cum libertate concilianda est: 'sed de libertate ipsa, quæ revera per necessitatem antecedentem destruitur. Ergo in hac causa nullo modo includitur CELEBRIS ILLA QUÆSTIO DE AUXILIIS tam acriter olim sub Clemente VIII. & Paulo V. Thomistas inter & Jesuitas agitata. Nempe utrique concedunt divinæ gratiæ humanam voluntatem CONSENTIRE ET DISSENTIRE POSSE. HOC IPSUM JANSENISTÆ NEGANT. Igitur diversa causa est, nec quidquam ponderis accedet Jesuitarum hypothesi ex novo Pontificio decreto.

Item in scripto super quinta prop. Qui hanc esse putant controversiam de Auxiliis ..... LATIUS ABERRANT QUAM TOTO CÆLO. Nihil omnino illis exprobratur de quo Thomistæ cum Jesuitis contenderent. Nihil exigitur quam quod fuerit concordissimo duorum illorum Ordinum consensu atque suffragiis constitutum; id est, quod possibilia sint Dei præcepta transgressoribus; Quod detur Auxilium sufficiens atque internum, a quo homines dissentiunt; Quod indifferentia ad agendum & non agendum, a libertate arbitrii quæ requiritur ad merendum & demerendum, SIT INSEPARABILIS; Quod non sint hæretici qui dicunt liberum arbitrium Deo moventi per GRATIAM EFFICACEM; (*nota efficacem*) dissentire posse: Et quod sensus divisus quo id posse dicitur, non idem sit quod ex hypothesi mutationis & subtractionis gratiæ; ita ut cum illa sit expedita ad dissentiendum potentia.

Observa, quæso, mi Annate, quoties hic nominant vel tu vel isti Doctores, gratiam sufficientem, possibilitatem, indifferentiam, hæc omnia intelligi debere in abstracto, abstrahendo scilicet a notione Molinistica & Thomistica. His positis, pergamus, & nos in istis liberales expecta; imo tibi in expugnandis tuis illis Jansenistis fidissimos adjutores.

ARTICULUS XX.

Expurgantur priora ex fictitiis illis dissensionis capitibus ab Annato ejusque Doctoribus Romæ excogitatis.

NOn leviter certe tibi ac Doctoribus tuis succenseo, mi Pater, quod tantum frustra laborem ceperitis. Idcircone Romam petere oportuit, ut possibilitates abstractivas, gratias sufficientes abstractivas, indifferentias abstractivas obtinereris? Pœnitet me operæ tuæ tam male collocatæ. Quin tu nobis ista prædicebas? Certe sine sumptu, sine labore hic ab Augustinianis non minus satisfactum foret, quam a Thomistis, omninoque ipsos in insectandis ac delendis nescio quibus illis Jansenianis necessitantis gratiæ assertoribus, socios vel promptissimos habuissetis. Quid enim, mi Annate, hic petierunt tui Doctores, quod non ipsi Augustiniani, & ante Romanum judicium, & in ipso Romano judicio, & post istud denique judicium, tam prolixe quam ulli Thomistæ detulerint? Petierunt ut possibilia dicantur Dei mandata. Quis hoc unquam Augustinianorum negavit? Ut vero possibilia dicantur. Bene est. Sed dic, quæso, an satis sit possibilitas Thomistica actus primi & sensus divisi. Nempe illam satis esse fatearis necesse est, aut jam tibi cum Thomistis pugnandum, quod jure detrectas. Ergo illam tibi ac sociis tuis, quantacunque est, tradunt, concedunt, largiuntur Augustiniani. Ecquid beant te? At forte id meo nomine facio, quod nullum est? Imo vero sat scio, me nemo temerarium dicet, si hoc pro omnibus spondeam. Hoc certe concessit Arnaldus in Apologeticis epistolis: hoc cæteri quotidie Augustiniani largiuntur. Itaque cum expeditissimas, completissimas, sufficitissimas, proximas potentias, sine efficaci auxilio nunquam in actum prodeuntes plenis manibus tertia Disquisitione in sinum tuum congerebam, nemo Augustinianorum reclamavit, aut me questus est liberialiorem esse quam par erat. Ergo de possibilitate ipsa conveniat tibi nobiscum necesse est, quando cum Thomistis convenit.

Nec de gratia sufficiente difficilior consensio est. Vide enim quam liberaliter Arnaldus in Dissertationis de propositione sua præfatione: *Speciatim vero*, iniquit, *injustis volentibus & conantibus, gratias excitantes admittendas fateor, easque Thomistico sensu sufficientes. Quamobrem quæcunque*

demum sententia Constitutioni Innocentii subjiciatur, fateor verum esse illum sensum, quo vulgo a Thomistis accipitur, nimirum omnibus justis volentibus & conantibus adesse gratias excitantes sufficientes Thomistico sensu, neque deesse illis gratiam qua possibilia fiant præcepta, tum quia jam habent excitantem, qua possunt sensu prædicto: tum quia si illi gratiæ plene consenserint (quod possunt si velint, quod si non fecerint, in culpa sunt) gratiam efficacem non jam habituri sunt, sed jam habebunt: quia si quis gratiæ sufficienti consenserit, ut iidem docent, signum est a posteriori affuisse illi gratiam efficacem.

Hæc post constitutionem Arnaldus, quod idem, ut vidimus, ante Constitutionem varii dixerant, imprimisque Doctor de Sainte-Beuve, cujus locum ante retulimus. Nec aliter locuti sunt Romæ Augustiniani Doctores, cum tandem casu nescio quod Hallerii scriptum nacti essent, cujus illi confutationem brevi confectam non Consultoribus, sed summo Pontifici obtulerunt ipso quo auditi sunt die, id est jam confecta Constitutione, ut fateris. In hoc scripto verba Hallerii referunt ita sensum Jansenii super prima propositione complectentis.

SCRIPTUM ADVERSARIORUM.

Constat vero ex Jansenii doctrina, ex principiis toto isto libro tertio, & alibi, etiam justis quotiescunque transgrediuntur mandata Dei, deesse gratiam, tum illam qua eadem implere possunt, tum istam qua auxilium ad præcepta implenda sufficiens impetrare queant. Hoc illi, qui de Jansenio nominatim Romæ agi non putabant, obiter tamen & quasi aliud agentes ita refellunt.

RESPONSIO.

Imponunt gravissime Jansenio, nisi per auxilium sufficiens intelligant Molinisticum, quod revera nunquam adesse in hoc statu docet Jansenius, quia per illud vera Christi gratia destruitur, & Pelagianus error restituitur. Nunquam vero dixit justos, quotiescunque transgrediuntur præceptum, nullam habere gratiam. In hac ipsa propositione de qua agitur, quæstio est de JUSTIS VOLENTIBUS UTIQUE PER GRATIAM ALIQUAM. Dicuntur enim volentes, imperfecte scilicet & invalide, per hanc parvam gratiam, ut docet S. Augustinus de grat. & lib. arb. in testimoniis quæ Jansenius præcipue citat in locis ubi de propositione agit. Dum ergo dicit Jansenius non adesse gratiam qua possint præcepta implere, intellgit de gratia dante posse ita completum, ut det simul ipsum velle; sed non excludit aliam parvam gratiam. Legatur de gratia Salvatoris lib. 2. c. 27. lib. 4. c. 16. 17, 18. lib. 8. c. 2. & postea de adversariorum fide judicetur. Hanc autem gratiam parvam non vocavit quidem gratiam sufficientem ad operandum, quia non existimavit illud auxilium ad aliquid sufficiens dici, præter quod aliud auxilium necessarium est: sed reipsa gratiam sufficientem sumptam pro parva & imperfecta, quæ tanta non est, quanta sufficit ut volendo faciamus, sed quæ sufficit ut imperfecte velimus, non solum non negavit, sed in locis citatis & ubique SICUT VERAM CHRISTI GRATIAM adstruxit.

En quid illi tum obiter de Jansenio quem nusquam alias nec in scriptis nec in orationibus suis appellaverunt. Ergo, mi Annate, & ante & post Constitutionem, & Romæ & Parisiis de gratia sufficiente justorum volentium tibi semper satisfecerunt Doctores Augustiniani. Non postulas Molinianam, concedunt Augustiniani Thomisticam. In hac includitur abstractiva illa tua gratia sufficiens, ut in specie genus, si sit aliquid, aut si nihil est illa gratia sufficiens in abstracto, ut longe probabilius est, & si hanc negarent Augustiniani, mi Annate, nihil negarent.

Si nil Cinna petis, nil tibi Cinna nego.

ARTICULUS XXI.

Alia fictitia altercandi causæ explodiuntur.

QUi vestram in calumniando audaciam ignoret, suspicetur necesse est, esse quosdam Hyperboreos Jansenistas, vulgo hominum ignotos, quorum nomina Romæ detuleritis. Plane enim incredibile est vos iis qui vel in Gallia, vel in Belgio ac cæteris Europæ locis versantur, tam inepta & absurda commenta affingere ausos, qualia his fictitiis Jansenistis ascribitis.

'Agitur, *hæc vestra sunt atque Hallerii verba 'superius relata*, de gratia efficaci, utrum scili-'cet necessitet absolute & antecedenter voluntatem, quod certe utrique, id est, Thomistæ & 'Molinistæ negant, & soli ADSTRUUNT 'JANSENISTÆ. *Et infra*: Utrique concedunt divinæ gratiæ humanam voluntatem consentire & dissentire posse: hoc IPSUM JANSENISTÆ NEGANT. *Item*: Exigitur 'ab ipsis ut fateantur QUOD NON sint hæretici qui dicunt liberum arbitrium per gratiam 'EFFICACEM MOTUM DISSENTIRE POSSE; & quod sensus divisus, quo 'id posse dicitur, non idem sit quod ex hypothesi mutationis & subtractionis gratiæ, 'ita ut cum illa sit expedita ad dissentiendum potentia.

Age dic, mi Pater, quinam sunt illi Jansenistæ qui id negant vel negaverunt? Quibus in urbibus, quibus in locis habitant? Quibus in libris id docuerunt? Quem testem adducis qui hoc de ipsis audierit?

De Jansenio non agitur, de quo in hac tota Disquisitione non disputo; quanquam ipsius sententia ex ejus locis tertia Disquis. adductis, itemque ex toto cap. 4. lib. 8. de gratia Christi facile pervideri possit. Agitur de Augustini discipulis, in quos sub Jansenistarum nomine hanc calumniam contulistis; quam ergo in antecessum ex tot illorum locis art. 5. 6. & seq. allatis elisi. Hanc si Romæ refellere potuissent Augustiniani Doctores, quis sociorum Doctorumve tuorum pudor? Quæ angustiæ fuissent? Quanta in illos summi Pontificis indignatio exarsisset, cum se tam aperte ab illis cognovisset illusum? Verum sedulo providistis, ut vobis hæc objicere impune liceret; adversariis vestris hæc non modo repellere, sed

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vix noſſe quidem liceret: gratia ſiquidem veſtra, perfectum eſt, ut Auguſtinianis & ſcriptorum communicatio, & tanta contentione poſtulata collatio negaretur, uti mox narrabimus. Divino tamen nutu factum eſt, ut in ſcriptis ſummo Pontifici oblatis, ſed quæ nullus omnino legit, utpote Conſtitutione jam confecta, hanc calumniam, aliud agentes confutarint, illud ipſum aſſerentes, quod negare arguebantur. Sic enim illi in ſcripto de gratia efficaci, paulo ante Conſtitutionem editam ſummo Pontifici oblato: *Ex ratione ſtatus, reperitur ſemper indifferentia potentiæ, qua voluntas etiam ſub gratia proxime neceſſaria ex ſe efficace, poteſt nolle.* Et infra: *Quod ad hæc verba, SUFFICIT LIBERTAS à COACTIONE, non intelligitur nullam eſſe in hujus ſtatus merito & demerito indifferentiam potentiæ, hoc enim hæreticum eſſet, & a nullo Catholico aſſertum eſt.* Et infra: *iſta indifferentia ratione ſtatus hujus ſemper reperitur.*

Abeant nunc quicunque jactare Romæ non erubuerunt, gratiam efficacem talem ab Auguſtinianis adſtrui, quæ neceſſitet abſolute: negare illos gratiæ efficaci poſſe diſſentiri, omnem omnino indifferentiam amovere, ſenſumque diviſum tantum ſtatuere ex hypotheſi ſubtractionis gratiæ, quod ſomnium coram adverſariis ſuis ne minima quidem potuiſſent probabilitatis ſpecie prætexere. Hi fere ſunt ſenſus illi quos ſub quinque propoſitionibus ab adverſariis ſuis defendi criminabantur, ut ex te ipſo, mi Annate, dicere eſt in præfatione Janſenii à Thomiſtis damnati ita loquente: 'Cum Thomiſtæ, *inquit*, cenſeant intrinſecam 'omnino libero arbitrio indifferentiam, eamque 'proximam & expeditam, (*ſcilicet in ſenſu diviſo*) tertiam propoſitionem Janſenii penitus conterunt: unde ſequitur etiam deſtructio quartæ: 'quia ſi gratia efficax non tollit libertatem, conſequenter nec tollit indifferentiam qua fit ut poſſit diſſentiri; quod dicere, judicatur hæreticum 'in illa propoſitione. *Similiter Hallerius in explicatione quartæ propoſ.* Quæritur, *inquit*, utrum 'hæreticum ſit dicere gratiam actualem Chriſti talem eſſe cui poſſit humana voluntas conſentire 'vel diſſentire —— Neque etiam attingitur quæſtio hic de gratia efficaci, a ſe aut a conſenſu, 'qui utriuſque opinionis aſſertores fatentur quod 'gratiam Dei poſſumus abjicere, juxta Concilium Tridentinum, ſeſſ. 6. c. 5. ſed tantum quæritur utrum gratia in ſtatu naturæ corruptæ talis 'ſit, UT NECESSITATEM INFERAT VOLUNTATI ADEO UT 'NON POSSIT EI DISSENTIRE: 'quod nullus Catholicus unquam admiſit.

Primam & ſecundam propoſitionem eodem multi Moliniani referunt; nec quintam revocare difficile eſt. Ita ex unica illa neceſſitantis gratiæ criminatione omnes pene propoſitiones conflatæ ſunt.

Sed ut hæc etiam magis diluceſcant, non abs re erit, quemadmodum in abſtractiva tua cum Thomiſtis pacificatione feci, itidem tuam hanc cum Auguſtini diſcipulis conſenſionem & fictam cum fictitiis Janſeniſtis pugnam exigna tabella hic repræſentari: In qua etiam adjicietur ad cumulum, verum & ſolidum inter Auguſtinianos & Moliniſtas de gratia efficaci vobiſcum certamen, ne quid ad plenam totius hujus cauſæ cognitionem deſit.

Vera pugna Molinistas inter, & Augustinianos ac Thomistas.		Fucata concordia Inter Thomistas, & Molinistas abstractivos.		Συναμαχία Inter Molinistas abstractivos, & fictitios Jansenistas.	
Veri Molinistæ.		Augustiniani & Thomistæ.		*Molinistæ abstractivi.*	Fictitii Jansenistæ.
I.		I.		I.	I.
NOn datur gratia nec per se efficax, nec necessitans, sed tantum sufficiens.		*DAtur gratia per se efficax non necessitans.*		NOn datur gratia necessitans, sed alia abstrahendo ab efficaci & sufficiente.	*DAtur gratia necessitans sive dissentiendi potestatem tollens.*
II.		II.		II.	II.
Mandata Dei justis volentibus & conantibus sunt possibilia semper in sensu composito.		*Mandata Dei justis volentibus & conantibus, sed gratia efficaci ad plene conandum necessaria carentibus, non sunt possibilia in sensu composito, sunt tamen iisdem possibilia in sensu diviso, & in actu primo, ea potestate quæ nunquam in actum prodit sine efficaci auxilio.*		Mandata Dei justis volentibus & conantibus sunt possibilia, abstrahendo a sensu diviso & composito.	*Mandata Dei justis volentibus & conantibus sunt absolute impossibilia tam in sensu diviso quam composito.*
III.		III.		III.	III.
Datur gratia sufficiens versatilis quæ pro nutu voluntatis modo est inefficax, modo est efficax, sine novo auxilio. Non datur autem ejusmodi gratia sufficiens quæ aliud insuper requirit auxilium ut in actum prodeat.		*Non datur gratia sufficiens versatilis, quæ sine alio novo auxilio modo efficax sit, modo inefficax pro solo nutu voluntatis. Datur tamen gratia sufficiens, si per eam vocem ea intelligatur quæ cum imperfectam voluntatem inspiret (qua ratione efficax est, potentiam dat ad plenam voluntatem, quam tamen nunquam producit sine efficaci auxilio.*		Datur gratia sufficiens quomodocunque, sive abstrahendo ab ea quæ nunquam, & ea quæ aliquando in actum prodit sine efficaci auxilio.	*Nulla datur prorsus gratia sufficiens nec versatilis, nec Thomistica: sed omnis gratia efficax est plenæ consensus.*
IV.		IV.		IV.	IV.
Ad merendum & demerendum in statu naturæ lapsæ, requiritur indifferentia in sensu composito, sive qua quis ita agat, ut contingere potuerit eum actu & effective non agere. Non sufficit autem indifferentia potentiæ, sive in sensu diviso, qua ita voluntas dicitur posse non agere, ut nunquam reipsa non agat.		*Ad merendum & demerendum in statu naturæ lapsæ non requiritur indifferentia in sensu composito: sive non requiritur ut voluntas, positis omnibus ad agendum prærequisitis, ita sit ad agendum aut non agendum indeterminata, ut utrumlibet actu & effective contingere possit, & aliquando reipsa contingat: sufficit autem indifferentia in sensu diviso, qua ita dicitur voluntas posse non agere, ut tamen posito efficaci gratiæ divinæ auxilio, nunquam ipsam non agere contingat.*		Ad merendum & demerendum in statu naturæ lapsæ requiritur indifferentia abstrahendo ab indifferentia sensus compositi vel divisi.	*Ad merendum & demerendum in statu naturæ lapsæ, nulla requiritur indifferentia, nec in sensu diviso, nec composito, nec actus nec potentiæ.*
V.		V.		V.	V.
Cuilibet gratiæ in sensu composito obtemperari & resisti potest.		*Cuilibet gratiæ in sensu diviso obtemperari & resisti potest; sed in sensu composito gratiæ efficaci semper obtemperatur, nunquam resistitur. Inefficaci autem vel sufficienti, ratione illius effectus, respectu cujus dicitur sufficiens, semper resistitur, cum sola est nunquam obtemperatur.*		Gratia cuilibet obtemperari vel resisti potest, abstrahendo a sensu composito vel diviso.	*Gratiæ efficaci resisti omnino non potest, nec in sensu diviso, nec in sensu composito.*

ARTI-

ARTICULUS XXIII.

Conclusio cum exhortatione ad concordiam.

SEd jurgiorum satis, mi Annate; præstat in concordiam redire, condonatis injuriis. Vides de necessitante illa gratia nullum unquam Augustini discipulum cogitasse. Desine ergo in illo figmento concertationis causas quærere. Et quando abjecta Molinianæ indifferentiæ Molinianæq; gratiæ defensione, nullum tibi esse cum Thomistis certamen agnoscis, agnosce itidem nullũ cum Augustinianis vel esse vel fuisse. Fratres in se pugnare, miserũ est; sine causa pugnare, miserrimum. Nullam autem causam fuisse cur Augustinianis illos errores impingeretis, ita perspicue planum feci, ut id nec palam negare audeas, si quid eruditorum judicium vereris; nec tacitus apud te, si quid vereris conscientiam tuam. Saltem ergo convictus desine, & hanc discordiæ flammam qua sine causa flagrat Ecclesia, compone. Bono zelo fortasse nescio quam illam gratiæ necessitantis hæresim insecutus quibusdam videbere, si ea evanescente turbare desistas. At si postquam omnes insuperabili, indeclinabili, invicta gratia constantissime retenta, hanc tuam gratiam necessitantem propalam exploserint, tamen hæreseos formidines intentare non desistas: tunc vel cæcis patebit qui te spiritus agat, non eum pacis, sed discordiæ; non veritatis, sed calumniæ spiritum esse.

v. *Idus Augusti, Ann. Sal.* MDCLVII.

FINIS.

PAULI IRENÆI

DISQVISITIO QVINTA,

HISTORICA & THEOLOGICA.

Qua ratione Jesuitæ effecerint, ne Romæ intelligeretur de nihilo pugnari. Ubi brevis historia Romani judicii.

ARTICULUS I.

Scopus hujus Disquisitionis. Annati Consilia.

QUo clarius demonstravimus nullam reipsa inter Doctores ex utraque parte Romam missos controversiam fuisse, eo videtur obscurius, cur hoc Romæ sit ignoratum; curve tam facile Jesuitarum & Hallerii calumniis creditum sit. Hoc illud est, quod hâc Disquisitione explanandum aggredimur. Sed ad id necesse est brevem totius Romani Judicii historiam prætexi: quam etsi in totum comprimi maluissemus, extorquet à nobis adversariorum in objectando hæreseos crimine pervicacia, quod pro viribus depelli, nemo non iniquus ægre ferat.

Tu vero, mi Annate, quando in quarta Disquisitione tam benignam nobis operam navasti, & ubique scriptis tuis orationi nostræ fidem adstruxisti, hic etiam, obsecro, noli te subducere. Consiliorum enim tuorum profundam calliditatem oculis omnium, tuisque subjecturi sumus, quâ te vel potissimum frui decet. Nolo ingredi in interiora mentis tuæ; facta per se ipsa loquuntur & mentem produnt. Liceat ergo perfacili quodam divinationis genere ex eis quæ feceris, colligere quæ cogitaris, initioque hic repræsentare consiliorum tuorum summam quæ postmodum ex iis quæ acta sunt, luculenter patuere.

Rerum tuarum, mi Annate, status hic erat. Oblata Thomistis pacificatio nullam pugnandi cum Augustinianis solidam tibi in propositionum negotio relinquebat causam. His tamen alieniſſima commenta affingere decreveras, ut quocunque tandem modo aliquam auferres propositionum censuram. Huc ut pervenires, ea tibi opportunissima visa est via.

Imprimis destinatum fuit variis calumniis ab hoc quidem negotio alienis, suum tamen in animo morsum relinquentibus, Augustinianos adoriri, potissimumque inimici in Sedem Romanam animi labe aspergere. Sic futurum speraſti, ut eos Romani in propositionum controversia nocentes optarent, eoque facilius crederent.

Jam vero non modo singularis in Sedem Romanam veneratio vobis præ se ferenda fuit; sed deforme ac degener in singulos Curiæ Romanæ ministros obsequium simulandum. Hæc Romæ virtutum non postrema censetur.

Sed enim occurrebat hic grandis scopulus, ad quem tua cœpta allisum iri pene certum erat: expetita illa nempe Augustinianis, & à summo Pontifice promissa collatio: quæ si constituta fuisset, jam tuum cum illis consensum, & calumniarum tuarum vanitatem ad oculum demonstrari necesse erat. Hujus tam certi naufragii vitandi, mi Annate, una ratio erat, ut nervos omnes tuos intenderes ad summum Pontificem ab instituendæ collationis consilio deterrendum.

Magnum erat hoc impetrasse, non sufficiebat tamen ad victoriam. Quid si enim scripta mutuo communicarentur inter Doctores, & tui cogerentur explanate & distincte quid peterent & vellent, aperire? Scilicet abstractionum commentum nudatum esset, quod metus erat, ne sibilis à Romanis exciperetur. Quid tu igitur commodius hic ageres, nisi ut ne scripta communicarentur, pugnares, illudque pervinceres, ut soli tam voce quam scripto Doctores tui loquerentur, nec illorum mendacia ulli liceret refellere?

Hoc assecutus poteras tu quidem esse superior, non tamen certo. Quid si enim Consultores Jansenii sensum circa quinque Propositiones explanassent, & cum Thomistis convenire docuissent? Fortasse illorum auctoritate motus esset summus Pontifex. Enitendum igitur fuit ut neminem audiret pro Jansenio loquentem, multos contra Iansenio obloquentes.

Unum restabat non minus difficile, sed quoquomodo tamen conficiendum: Augustinianos Doctores & omnino non audiri, & plane audiri, peræque causæ tuæ noxium. Arripiendum ergo medium quoddam iter, ut sic audirentur, quatenus tibi utile erat, non quatenus ipsis. Audirentur ad pompam, non audirentur ad hanc controversiam penitus explicandam.

Hæc

Hæc cogitare potuiſti, mi Annate, ipſâ ejus quod gerebas, negotii naturâ & terrenâ prudentiâ quâ vales, admonente. Hæc certe feciſſe te ex conſequenti narratione patebit.

ARTICULUS II.

Quàm præclarè calumniis Romæ Jeſuitæ pugnaverint in Auguſtinianos.

NIhil unquam tantis ſtudiis Jeſuitæ expetiere quàm Auguſtinianorum excidium. Nulla in cauſa tantopere Societatis ſuæ exiſtmationem imo ſalutem verti putarunt. Quantum igitur in illa contenderint, ex ipſorum cupiditatis magnitudine conjici licet. Quibus autem potiùs armis uterentur quàm iis quæ ut ſibi ſemper paratiſſima eſſent, diligenter curarunt? Calumniam & maledicentiam loquor, quam alii vitiorum capitalium numero ſubduxerunt, cum Jeſuiticis utilitatibus inſervit, & in illos exeritur, quos ſuæ Societati infenſos putant. Hanc cùm in leviſſimis rebus adhibere ſoliti ſint, ſi in tanto rerum cardine negligerent, ſtultos ſeipſi deputarent.

Itaque nuſquam illi laxiores calumniæ habenas admiſere quàm cùm Romæ 5 propoſitionum cauſa expenderetur. Mitto illas quibus novam hæreſim Auguſtinianis affinxerunt, ſuperiori Diſquiſitione confutatas. De his loquor quibus Romanorum animos præpararunt ad illa ipſa novæ hæreſeos commenta proclivius accipienda.

Toto ex orbe, id agentibus ipſis, ſiniſtri de Janſeniſtarum molitionibus rumores Romam affluebant. Illi a quadringentis Jeſuitis per urbem differebantur, ipſique nominatim Pontifici clam a certis inſuſurrabantur hominibus. In his putida illa de negata Tranſubſtantiatione, deletis imaginibus, negato purgatorio, ſpreta Sanctorum invocatione, exploſis indulgentiis, mendacia quæ jam in Gallia frigebant, Romæ, quanto major hic Ieſuitis quam illic fides, maxime calebant.

Hæc ipſi quidem Jeſuitæ, magna Romæ gratia pollentes. Sed plus etiam auctoritatis habebant illæ calumniæ quæ per alios Romæ diſſeminabantur. Quam ad rem multi operam ſuam Jeſuitis commodarunt, ac præcipue Hallerius, & duo quidam Religioſi, de quibus infra dicetur. Hi præſertim eas ſibi ceperunt diſſipandas, quæ graviorem Auguſtinianis invidiam conflare apud Romanos poſſent.

Hoc conſilio Hallerius, dum adhuc Pariſiis eſſet, longas ad Albizium, ad Cardinalem Barberinum atque ad alios Romanæ Curiæ proceres mittebat epiſtolas, quibus, ut ex illo multi in ipſa Sorbona audierunt, *Janſeniſtas confodiebat*, hoc eſt calumniis conſcindebat. In quibuſdam, ut ex illo ſpecimine hominis iſtius fides cernatur, ſcripſerat, ‘certa ſe habere documenta quibus convinceret e-‘os qui S. Auguſtinum ſequi ſe profitentur, innu-‘meros errores docuiſſe, & iſtos nominatim: Chriſti-‘anos qui peccant mortaliter, baptiſmi characterem ‘amittere neque Sacerdotes & Epiſcopos, ſi le-‘thale crimen admiſerint, privari ſuo characte-‘re, neque Sacerdotes & Epiſcopos amplius eſſe: ‘ſummum Pontificem eſſe tantum primum inter ‘pares.

Hæc & alia multa in illas epiſtolas congeſſaret Franciſcus Hallerius. Quod cum Pariſiis reſciſſent Auguſtiniani Doctores, 1 die Decemb. 1651. in ipſis Facultatis Comitiis prædictum Hallerium interpellavere, ut illa quæ ſe habere jactaviſſet documenta proferret, quo Facultas pro merito in iſtorum auctores animadverteret. Sed ille tum perculſus pudefactuſque conticuit.

At poſtquam Romam venit, quo Jeſuitis ibi conjunctior erat, eo ad calumniandum effrænatior fuit, cum ipſe Curiæ Romanæ Primores quotidie inviſeret, & tanquam unus e priſcis illis Doctoribus ab ipſis audiretur. Itaque mirum quam ſtulta ‘multis perſuaſerit, tam apertum eſſe Janſeniſta-‘rum ſchiſma, ut jam vulgo differentem a cæteris ‘habitum induerent: Frequenter mulieres ſic adul-‘teria ſua in confeſſione explicare, Toties defuit ‘mihi gratia: Eſſe nonnullos quos ad deſperatio-‘nem illarum opinionum crudelitas adegiſſet. His ‘fabulis Romanorum credulitate abutebatur Halle-rius. Mox eas Jeſuitæ ac multi alii Monachi acceptas Hallerio referentes, in vulgus ſpargebant, quaſi irrefragabili auctoritate munitas.

Horum quos dixi Religioſorum, unus Morellius appellabatur, Theologus Pariſienſis. Hic cum Romæ tum adeſſet, & voce & ſcripto Auguſtinianos inſectari non deſtitit. Voces prætereo, ſcriptum unum mihi in manibus eſt, e quo nonnulla hic attexam, ut omnes intelligant qualia Romæ de Janſenii defenſoribus jactarentur. Hujus ſcripti titulus eſt: *De controverſia inter Janſeniſtas & Anti-Janſeniſtas*. Hominis ingenium ſequentia indicabunt.

In Gallia & Belgio, *inquit*, orti ſunt viri politici ‘ac partiarii ex fontibus hæreticorum, illam odii vel averſionis a ſumma ſanctæ Sedis poteſtate men-‘tem perniciоſius ebibentes, inter quos aliqui ſunt e-‘tiam Facultatum Doctores erga ipſam minus be-‘ne affecti: qui mediis omnibus nituntur ipſam la-‘befactare. En finis illorum qui Janſeniſtæ ap-‘pellantur; quia per fas & nefas etiam contra Bullas ‘Pontificias Janſenii dogmata tuentur, tanquam ‘obtinendo ſuo fini aptiora. Ut vero finem facili-‘us aſſequi poſſint, his artificiis utuntur: & in-‘primis operæ pretium æſtimant præcipuos SANCTÆ SEDIS ZELATORES tam ſeculares quam ‘Regulares debilitare, ac, ſi poſſint, opprimere; quod hujuſmodi viri multis modis ſemper tentarunt. *Et infra*: Secretioribus viis diabolicam ‘intentionem magis aptè diſſimulantes, id moliti ‘ſunt, videlicet ſcriptis impugnando communes a-‘liorum Doctorum & Regularium SANCTÆ SEDI ADDICTORUM ſententias, ſelegerunt materiam de gratia & prædeſtinatione, utpote implicandis animis commodiorem. ——Hoc artifi-‘cio Janſeniſtæ uſi ſunt, ut Doctorum ſacræ Facultatis tam Secularium quam Regularium S. SEDIS ZELATORUM conceptam apud omnes exiſtimationem convellant, ut facilius deinde poſſint ſuæ machinationis venenum reſpergere. *Et infra*: In perniciem ZELATORUM S. SEDIS conducunt pecuniis Doctores & Concionatores ‘qui virus idem effundant in pulpitis ſcholarum & ‘templorum: Baccalaureos in Facultate, ut ſuis in ‘concluſionibus eorum placita ſuſtineant, imo ‘ſtudentes in omnibus Galliæ & Belgii Univerſitatibus & Facultatibus venales habent: nec non omnis conditionis viros in urbibus fere ſingulis, ut pe-

‘ pestiferam eruditionem in scholis & in privatis
‘ domibus disseminent, & simpliciores etiam insti-
‘ tuant privatis colloquiis, in quibus miscent cum
‘ rebus de gratia & prædestinatione RES HOR-
‘ RENDAS de Sacramento Altaris & pœnitentiæ,
‘ contra auctoritatem Concilii Tridentini, & per
‘ petuas interserunt calumnias adversus Doctores &
‘ viros quoscunque S. SEDIS ZELATORES præ-
‘ cipuos. Et eo fine Magnates aliquos ditissimos
‘ suam in partem artificiose deduxerunt, a quibus
‘ ingentes pecuniarum summas habent, ad perfi-
‘ ciendas hujusmodi nefarias molitiones. Et mi-
‘ rum est, quos conatus efficiant ad finem asse-
‘ quendum. Habent aliquot in locis sectariorum
‘ suorum seminaria & congregationes his tantum
‘ machinationibus intentas. Deinde quia viderunt
‘ Jansenistæ non satis promoveri votum suum con-
‘ tra ZELATORES S. SEDIS per solas materias
‘ de gratia, & prætextatum in his D. Augustinum,
‘ non potuerunt diu conceptum adversus S. SE-
‘ DEM & Ecclesiam venenum retinere. Quare il-
‘ lud foras evomuerunt per libros & scripta de fre-
‘ quenti, vel melius de infrequenti communione,
‘ accusantes Ecclesiam corruptelæ, cujus se medi-
‘ cos & reformatores ventilant, & etiam apertius
‘ per scripta de duobus capitibus.

Hæc si Religiosus ille confidenter & cum laude ac plausu multorum Romæ spargebat, quid censes Jesuitas? Itaque inanissimæ illæ calumniæ tam altas egerunt in Romanorum mente radices, ut nihil mirum inde opprimendæ Jansenianæ, ut putarunt, factionis consilia fruticasse.

ARTICULUS. III.

Mulardi Franciscani, Regis Christianissimi nomine, cujus se Legatum ferebat, ad summum Pontificem in Augustinianos calumniæ.

SEd Jesuitis parum fuit omnium sodalium suorum linguas in Augustini discipulos armare. Parum fuit Religiosorum maledicentiam in illos distringere. Parum denique Episcoporum Legatum falsa sed magna doctrinæ opinione Romæ florentem Hallerium in ipsos immittere, nisi etiam Regis Christianissimi ridiculum quendam Legatum adornassent, qui ingentia crimina coram summo Pontifice, quasi Regis ipsius mandato, illis imponeret. Hic qualis fuerit, operæ pretium paucis aperire, ut norit indigneturque posteritas, tam despectam Molinistis fuisse Regis Christianissimi Majestatem, ut ipsi tam infamem Legatum obtrudere non dubitarint.

Huic Legato nomen fuit Mulardo. Erat autem origine Carnotensis, genere Hallerii consobrinus. Ille primum Capucinorum institutum professus; mox desertor & transfuga & Ordinis & Catholicæ Religionis, Montis-Pessulam Calvinistam egit, uxorem duxit, & Medicinam factitavit. Deinde conjugalis vitæ pertæsus, Romam petit, summo Pontifici obrepsit, & ab ipso cum absolutione, mutandi Ordinis, & ad minus asperum transeundi licentiam impetravit. Fit igitur ut pridem ex Capucino Calvinista, sic ex Calvinista Franciscanus, laxioris, vel nullius potius observantiæ, parasiticam potius quam religiosam vitam agens, ubique turbans, & se vel alios præ animi vaga mobilitate exagitans.

Hic, cum illa in Augustini discipulos invidiæ flamma exarsisset, avide hanc occasionem arripuit, non tam ut sibi gloriam, quam ut huc illuc cursandi licentiam compararet. Itaque Hallerii opera delectus est, qui Romæ Jansenistarum damnationem Facultatis ac Regis nomine deposceret, dignus a Molinistis judicatus, qui talem legationem obiret. Dedit etiam ipsi Hallerius ad Albisium aliosque literas, quibus eum a Facultate Theologica Parisiensi ad summum Pontificem missum fuisse mentiebatur. Post commendatam enim ipsius summam fidem, curam, experientiam: *Audies igitur illum*, inquiebat, *plura nostro nomine, hoc est, Facultatis nomine loquentem.* Denique quo Romæ commendatior esset, adjuncta est Episcoporum literis, Reginæ Regni tunc moderatricis ad summum Pontificem Epistola, qua ut hanc causam breviderideret, orabat.

His ille mandatis superbus Romam venit, nec modo quinque propositionum judicium petivit, sed infandas etiam calumnias tanquam regio jussu in Augustini discipulos contulit. Has nihil necesse est ex manuscripto erui, cum eas Jesuitarum assecla nomine Fleau nuper publicavit in illo etiam Jesuitis pudendo libello quem inscripsere, *Relation juridique, Narratio juridica.* Ibi Mulardi oratio, tanquam insigne Molinisticæ causæ firmamentum typis sic edita est, pag. 177:

Oratio ad summum Pontificem Innocentium divina providentia Papam X. habita Romæ die 25. Septembris anni 1651. a Patre Francisco Mulard, Prædicatore regio Ordinis Minorum, pro negotiis controversiæ Jansenianæ a Christianissimo Rege Romam missio.

Missus a Christianissimo Rege, & a Syndico Sorbonæ deputatus, nomine Facultatis Theologiæ
‘ Parisiensis, ad Sanctitatis Vestræ pedes, ut secun-
‘ dum antiquæ Ecclesiæ formam super dubiis rebus
‘ ac controversis Jansenianorum propositionibus
‘ Sedem Romanam consuleremus, & de ore San-
‘ ctitatis Vestræ Apostolico fonte responsa tandem
‘ aliquando per omnes Regni nostri provincias e-
‘ manent. Hoc postulat, beatissime Pater, apud
‘ nos Reipub. Christianæ necessitas. Non enim a-
‘ pud eos qui Jansenianas partes sequuntur, do-
‘ ctrinæ duntaxat consensio est, seu potius erroris
‘ uniformitas, sed & consiliorum communicatio.
‘ Jam ista doctrina in *Sectam* coaluit: conspiratio
‘ est hominum temerariorum, qui omnes spernunt
‘ præter suos, sibi non faventibus quoque modo
‘ maledicunt, & *Adversus summi Pontificis digni-*
‘ *tatem atque auctoritatem vexillum erexerunt*, ju-
‘ niorum Doctorum ac scholasticorum manipulos
‘ conducentes pretio, quod a mulieribus & laicis
‘ quibus pœnitentiæ publicæ necessitatem inculcant,
‘ facile corradunt blanditiis, factione, novitatis
‘ dulcedine. Ab hominibus istiusmodi, Beatissi-
‘ me Pater, quid sperandum, vel potius, quid ti-
‘ mendum præter turbas, quas jam miserrime in
‘ Gallia excitarunt, & Ecclesiæ turbationem quam
‘ pro certo moliuntur? Opus est igitur celeri ac
‘ potenti manu Sanctitatis Vestræ qua comprimantur.

'tur. Nisi enim eorum dogmata erronea, quibus 'tanquam tessera ac sacramento confœderatio ista 'constringitur, certa ac singularia damnentur cen'sura Pontificiis irrefragabili, quam alio nomine 'elevare nequeant, quasi sit Congregationis Inqui'sitionis, aut a certis hominibus dictata, non a 'Pontifice ipso lata, nunquam ad finem debella'ri poterit ista factio. Ista, Beatissime Pater, 'non tam meo nomine, neque enim, si meo no'mine tantum loquerer, adeo confidenter loque'rer Sanctitati Vestræ, *Sed nomine Christianissimi 'Regis, nomine Plurimorum Episcoporum, nomine 'multorum Doctorum & Sorbonicorum & Aliorum*, 'imo omnium fere quotquot in Regno nostro sunt 'Catholicæ fidei zelo æstuantium, & prudentia in'signium ore loquor; æqui boni ut consulas hanc o'rationem nostram precamur. Et Sanctitati Ve'stræ plurimos ac felices annos optamus, ut Eccle'siæ Dei & orbi universo pacem & spiritualem & 'temporalem tandem aliquando reddere possit & 'valeat.

Sic ille & Regis Christianissimi Majestate, & summi Pontificis apice indignissime abutebatur. Sed quo effrenatior ejus audacia, eo minorem fraudis suspicionem præferebat. An enim Christianissimi Regis Legato non credidisset Innocentius, octoginta præterea Episcoporum & Facultatis Theologiæ quasi suffragium proferenti? Si ergo credidit, credidit misere potius quam temere; atque eatenus erga fictitiam illam *conspirationem & sectam* pejus in dies animatus fuit.

ARTICULUS IV.

Collationis inter Hallerium & Dominicanos brevis historia.

ROmanorum animis ita per illas calumnias præparatis, tota deinde vestra contentio fuit, ut collationis consilium disturbaretis. Quam id causæ tuæ capitaliter infestum esset, tu quidem ab ipsis initiis solertia tua sensisti: Hallerius autem non modo ratione, sed etiam quodam experimento, cujus narrationem placuit præmittere, ut omnibus pateat tam male compactam fuisse sententiam vestram, ut ne minimum quidem in legitimæ collationis luce posset consistere. Hoc Hallerius, ut dixi, expertus est in brevi colloquio quod cum Dominicanis habuit, cujus historiam Romæ tunc temporis fidelissime conscriptam, & mox in Galliam missam, nos hic compendio summa cum fide narrabimus.

Die Martis undecima Februarii anni 1653. Generalem Dominicanorum convenit Hallerius. Dixit se cum Thomistis congruere, gratiam efficacem ultro admittere, non hoc sensu impeti a se Jansenium, sed alio qui Thomistas nil prorsus attingeret. Respondet Generalis gravius esse negotium quam ut brevi decidi possit, illud prius cum Theologis Ordinis sui communicandum. Res ergo ad feriam sextam rejicitur; interim cum Theologis suis consilium habet Generalis, quorum præcipue erant Nolano, Reginaldus, Galaffinus, Alvarez, Libelli, quibus visum est sequentes propositionis contexere, quas Hallerio subscribendas offerent, ad id explorandum num vere & ex animo secum sentiret.

I.

Gratia efficax vere, realiter ac physice præmovens & prædeterminans immutabiliter, infallibiliter, insuperabiliter, ita est necessaria ad singulos actus, etiam initium fidei & adorationem, ut sine illa homo, etiam justus, non possit adimplere Dei præcepta, etiamsi velit & conetur affectu & conatu imperfecto; quia deest illi gratia qua possit, sive qua fiant illi possibilia possibilitate cum effectu, ut loquitur Augustinus de natura & gratia, capite 42.

II.

In natura lapsa nunquam resistitur gratiæ interiori, id est efficaci, in sensu explicato in prima propositione, quæ secundum phrasim Augustini vocatur interior.

III.

Ad merendum & demerendum in statu naturæ lapsæ non requiritur libertas ab omni necessitate, sed sufficit libertas ab omni coactione, hoc est, a violentia & naturali necessitate.

IV.

Admiserunt Semipelagiani gratiæ interioris ad singulos actus necessitatem, & in hoc erant hæretici, quod vellent eam gratiam talem esse cui posset humana voluntas resistere vel obtemperare; id est, in hoc erant hæretici, quod vellent gratiam illam non esse efficacem modo explicato in prima propositione.

V.

Error est Semipelagianorum dicere Christum pro omnibus omnino hominibus mortuum esse, aut sanguinem fudisse: quia videlicet Christus est quidem mortuus pro omnibus quoad sufficientiam pretii sufficienter, non tamen efficaciter, quia non omnes participant beneficium mortis ejus.

Die dicta, scilicet Februarii 14. Valentino Martyri sacra, Hallerius & socii cum Dominicanis collaturi adveniunt, ac post prima illa quæ in congressu solent, demonstrare conatus est Hallerius quinque propositiones a controversia quæ inter Dominicanos & Jesuitas viget, omnino esse alienas. Hic de Baianis propositionibus agi, quas Jansenius renovarat. Nominatim esse cautum in iis Congregationibus quæ propositionibus excutiendis jam habitæ erant, ut tota de Auxiliis controversia prorsus intacta relinqueretur, nihil omnino cum illa implicatas esse propositiones, nec enim eas a se impugnari, quatenus ad gratiam efficacem revocantur, sed tantum *in sensu Jansenii*, sicut ex omnibus libellis summo Pontifici oblatis planum erat, qui sensus prorsus a Dominicanorum sententia abhorreat. Hoc breviter ille in singulis propositionibus probare conatus est, his tantum duobus principiis nitens, admissam semper esse a Thomistis gratiam sufficientem, rejectam ab iisdem esse necessitantem gratiam quæ tolleret dissentiendi potentiam; contra a Jansenio necessitantem gratiam adstrui, rejici funditus sufficientem, & tanquam monstrum exagitari.

Ubi

Ubi peroravit, jussu Generalis Pater Reginaldus sic exorsus est: Tria in hac quæstione supponenda; Primo, pro fidei decreto haberi non posse gratiam sufficientem omnibus communem. Secundo, ex Thomistis gratiam sufficientem semper esse ad imperfectos actus efficacem, neque hoc sensu à Iansenio negatam, eandemque longe diversam esse à Moliniana quæ sit efficax per consensum, utpote quæ nunquam in actum prodeat, nisi efficaci auxilio ad opus applicetur. Tertio, gratiam efficacem, quâ insuperabiliter & indeclinabiliter voluntas ad actum impellitur, ad omnem pietatis actum, adeoque etiam ad fidei & orationis initia esse prorsus necessariam.

His positis, facile est, inquit, probare in sensu gratiæ efficacis omnes propositiones veras esse. De possibilitate præceptorum in Congregationibus de Auxiliis disputatú est. Urgebant Jesuitæ in sententia Dominic. præcepta esse impossibilia justis gratia efficaci carentibus. Respondebant nostri esse impossibilia, in sensu composito, non in sensu diviso; sive possibilia esse possibilitate simplici, non autem possibilitate, cum effectu: adeoque verum est ex nostra doctrina justis volentibus & conantibus mandata Dei esse impossibilia in sensu composito, licet sint possibilia in sensu diviso per illam gratiam quæ satis indicantur his vocibus *volentibus & conantibus*, id est, per gratiam sufficientem Thomistico sensu, quæ nihil aliud est, quam voluntas & conatus quidam imperfectus. Cæteras eo modo ad gratiam efficacem revocavit, quo explicatur in Propositionibus supra memoratis.

Postquam Reginaldus conticuit, excepit Hallerius: Gratiæ efficacis doctrinam olim à se in scholis traditam dixit, nec se minus ad eandem profitendam paratum esse; & ita se in publica oratione coram Cardinalibus & Consultoribus testificatum. Verum hâc absente nequaquam præcepta esse impossibilia, nec hâc præsente potestatem dissentiendi eripi, ut Concilium Tridentinum definierat, nec ipsi ex necessitate consentiri. Porro illam quam attulerat Pater Reginaldus distinctionem possibilitatis simplicis & possibitatis cum effectu à nemine unquam esse traditam. Respondit Reginaldus eam extare apud Augustinum cap. 41. de nat. & grat. Tum Hallerius: Nusquam in Augustino reperire est hæc verba: *possibilitas cum effectu*. Atqui, inquit, Reginaldus, hæ ipsæ Augustini sunt voces, & eo quo dixi loco. Convictus Hallerius alio sermonem detorsit, iterumque conformavit in sensu efficacis gratiæ nullo modo propositiones à se impeti, quod ipsum asseverarunt sodales ejus Lagautius & Iosselius, idque à se expresse in omnibus supplicibus libellis suis esse declaratum. Non igitur, inquit Generalis, sine causa doctrinæ nostræ timemus, quando vos ipsi illi timuistis. Tum Hallerius: sed nihil est jam quod illi timeatis. Inseretur enim in Bulla oratio nostra, quâ illa nominatim e discrimine tollitur.

His dictis, Pater Alvarez Theologiæ Professor sententiam dicere jussus: ut video, inquit, facilis inter nos compositio. Conceditis gratiam efficacem à prævisione Dei minime pendentem. Ergo etiam in sensu gratiæ efficacis propositiones esse veras concedatis necesse est. Ergo fatendum est vobis, gratiæ efficaci carentibus præcepta esse impossibilia impossibilitate consequenti, non antecedenti. Ergo etiam illud dabitis, gratiæ efficaci nunquam resisti, nec ista necessitate meritum tolli. Hoc igitur tantum facto opus est. Distinguendæ sunt propositiones in varios sensus: mox a summo Pontifice communiter petendum, ut illas sanciat in sensu gratiæ efficacis, damnet in aliis sensibus.

Hic Patrem Alvarem interpellavit Hallerius. Quam tu, inquit, gratiam efficacem postulas, eam libenter concedo. Fateor itidem ea carentibus præcepta esse impossibilia impossibilitate consequenti. Hoc privatim subscribere paratus sum, non tanquam Episcoporum Legatus. Vos vicissim damnationi propositionum in sensu Iansenii subscribite. Hallerio ita loquenti cæteri Doctores palam assensi sunt. Tum Reginaldus: Quid si, inquit, nobiscum vel in omnibus propositionibus, vel in quibusdam sentiat Iansenius? An sic quoque a nobis damnabitur? Hoc illud est, inquit Generalis, quod inquirendum est: cur igitur hunc sensum Iansenii explicare detrectatis? Enimvero, inquit Reginaldus, ante omnia explicandus est ille sensus Iansenii, quem si pateat a Thomistis esse diversum, tum ejus damnationem communibus votis a summo Pontifice postulabimus. Hic Hallerius ac socii uno ore negarunt, hunc se *Iansenii sensum explicare posse, ne a Mandatis Episcoporum discederent.* Tum Pater Alvarez: Quando hunc Iansenii sensum explicare non potestis, nos vobiscum convenire non possumus. Volumus, inquit Hallerius, damnari Iansenium, quatenus negat gratiam sufficientem. Atqui, inquit Pater Alvarez, in hac ipsa propositione quam impugnatis, eam admittit. Quid est enim *volentibus & conantibus*, nisi gratiam sufficientem habentibus? Imperfecta enim voluntas & imperfectus conatus est gratia sufficiens Thomistarum.

Illi autem: Si gratiam sufficientem, inquiunt, admittit Iansenius, sibi ipse repugnat. Tum Alvarez; Si sib contradicit Iansenius, ob hoc ipsum explicandus est ejus sensus: alioqui damnato sensu Iansenio, utra tandem contradictionis pars damnata dicetur? Sed vos quid tandem admittitis, quod Iansenius non admiserit? Admittitis in justo gratiam habitualem; admittit Iansenius. Admittitis virtutes infusas; admittit Iansenius. Admittitis inspirationes & illustrationes; admittit Iansenius. Admittitis desideria bona; admittit Iansenius in hac prima propositione. Bona enim voluntas de qua loquitur, ex hac gratia est, & ista gratia ipsissima est gratia sufficiens Thomistarum. Quid ergo Thomistæ, quid vos supra Iansenium? Ut illi nihil respondebant, idem argumentum ter iteravit Pater Alvarez. Ad extremum respondit e tribus Doctoribus postremus; præter hæc omnia admittendam esse gratiam sufficientem, extra quam nihil homini deest, præter ipsum actum qui a gratia efficaci confertur. Negarunt Dominicani aliam a Thomistis admitti gratiam sufficientem, ab ea quam supra exposuerant, lateque probarunt ex sancto Thoma, sine efficaci Dei gratia nihil bene fieri posse: itaque damnata prima propositione damnari duos Sancti Thomæ articulos. Non aliam igitur compositionis viam inire posse, quam si accurate veri istarum propositionum sensus secernerentur a falsis, ut falsorum damnationem simul prosequerentur. Tum Doctores: *Nobis*, inquiunt;

'tur. Nisi enim eorum dogmata erronea, quibus 'tanquam tessera ac sacramento confœderatio ista 'constringitur, certa ac singularia damnentur cen'sura Pontificiis irrefragabili, quam alio nomine 'elevare nequeant, quasi sit Congregationis Inqui'sitionis, aut a certis hominibus dictata, non a 'Pontifice ipso lata, nunquam ad finem debella'ri poterit ista factio. Ista, Beatissime Pater, 'non tam meo nomine, neque enim, si meo no'mine tantum loquerer, adeo confidenter loque'rer Sanctitati Vestræ, *Sed nomine Christianissimi* 'Regis, *nomine Plurimorum Episcoporum, nomine* 'multorum Doctorum & Sorbonicorum & Aliorum, 'imo omnium fere quotquot in Regno nostro sunt 'Catholicæ fidei zelo æstuantium, & prudentia in'signium ore loquor; æqui boni ut consulas hanc o'rationem nostram precamur. Et Sanctitati Ve'stræ plurimos ac felices annos optamus, ut Eccle'siæ Dei & orbi universo pacem & spiritualem & 'temporalem tandem aliquando reddere possit & 'valeat.

Sic ille & Regis Christianissimi Majestate, & summi Pontificis apice indignissime abutebatur. Sed quo effrænatior ejus audacia, eo minorem fraudis suspicionem præferebat. An enim Christianissimi Regis Legato non credidisset Innocentius, octoginta præterea Episcoporum & Facultatis Theologiæ quasi suffragium proferenti? Si ergo credidit, credidit misere potius quam temere; atque eatenus erga fictitiam illam *conspirationem & sectam* ejus in dies animatus fuit.

ARTICULUS IV.

Collationis inter Hallerium & Dominicanos brevis historia.

ROmanorum animis ita per illas calumnias præparatis, tota deinde vestra contentio fuit, ut collationis consilium disturbaretis. Quam id causæ tuæ capitaliter infestum esset, tu quidem ab ipsis initiis solertia tua sensisti: Hallerius autem non modo ratione, sed etiam quodam experimento, cujus narrationem placuit præmittere, ut omnibus pateat tam male compactam fuisse sententiam vestram, ut ne minimum quidem in legitimæ collationis luce posset consistere. Hoc Hallerius, ut dixi, expertus est in brevi colloquio quod cum Dominicanis habuit, cujus historiam Romæ tunc temporis fidelissime conscriptam, & mox in Galliam missam, nos hic compendio summa cum fide narrabimus.

Die Martis undecima Februarii anni 1653. Generalem Dominicanorum convenit Hallerius. Dixit se cum Thomistis congruere, gratiam efficacem ultro admittere, non hoc sensu impeti a se Jansenium, sed alio qui Thomistas nil prorsus attingeret. Respondet Generalis gravius esse negotium quam ut brevi decidi possit, illud prius cum Theologis Ordinis sui communicandum. Res ergo ad feriam sextam rejicitur; interim cum Theologis suis consilium habet Generalis, quorum præcipue erant Nolano, Reginaldus, Galaffinus, Alvarez, Libelli, quibus visum est sequentes propositionis contexere, quas Hallerio subscribendas offerent, ad id explorandum num vere & ex animo secum sentiret.

I.

Gratia efficax vere, realiter ac physice præmovens & prædeterminans immutabiliter, infallibiliter, insuperabiliter, ita est necessaria ad singulos actus, etiam initium fidei & adorationem, ut sine illa homo, etiam justus, non possit adimplere Dei præcepta, etiamsi velit & conetur affectu & conatu imperfecto; quia deest illi gratia qua possit, sive qua fiant illi possibilia possibilitate cum effectu, ut loquitur Augustinus de natura & gratia, capite 42.

II.

In natura lapsa nunquam resistitur gratiæ interiori, id est efficaci, in sensu explicato in prima propositione, quæ secundum phrasim Augustini vocatur interior.

III.

Ad merendum & demerendum in statu naturæ lapsæ, non requiritur libertas ab omni necessitate, sed sufficit libertas ab omni coactione, hoc est, a violentia & naturali necessitate.

IV.

Admiserunt Semipelagiani gratiæ interioris ad singulos actus necessitatem, & in hoc erant hæretici, quod vellent eam gratiam talem esse cui posset humana voluntas resistere vel obtemperare; id est, in hoc erant hæretici, quod vellent gratiam illam non esse efficacem modo explicato in prima propositione.

V.

Error est Semipelagianorum dicere Christum pro omnibus omnino hominibus mortuum esse, aut sanguinem fudisse: quia videlicet Christus est quidem mortuus pro omnibus quoad sufficientiam pretii sufficienter, non tamen efficaciter, quia non omnes participant beneficium mortis ejus.

Die dicta, scilicet Februarii 14. Valentino Martyri sacra, Hallerius & socii cum Dominicanis collaturi adveniunt, ac post prima illa quæ in congressu solent, demonstrare conatus est Hallerius quinque propositiones a controversia quæ inter Dominicanos & Jesuitas viget, omnino esse alienas. Hic de Baianis propositionibus agi, quas Jansenius renovarat. Nominatim esse cautum in iis Congregationibus quæ propositionibus excutiendis jam habitæ erant, ut tota de Auxiliis controversia prorsus intacta relinqueretur, nihil omnino cum illa implicatas esse propositiones, nec enim eas a se impugnari, quatenus ad gratiam efficacem revocantur, sed tantum *in sensu Jansenii*, sicut ex omnibus libellis summo Pontifici oblatis planum erat; qui sensus prorsus a Dominicanorum sententia abhorreat. Hoc breviter ille in singulis propositionibus probare conatus est, his tantum duobus principiis nitens; admissam semper esse a Thomistis gratiam sufficientem, rejectam ab iisdem esse necessitantem gratiam quæ tolleret dissentiendi potentiam; contra a Jansenio necessitantem gratiam adstrui, rejici funditus sufficientem, & tanquam monstrum exagitari.

Ubi

Ubi peroravit, jussu Generalis Pater Reginaldus sic exorsus est: Tria in hac quæstione supponenda; Primo, pro fidei decreto haberi non posse gratiam sufficientem omnibus communem. Secundo, ex Thomistis gratiam sufficientem semper esse ad imperfectos actus efficacem, neque hoc sensu à Iansenio negatam, eandemque longe diversam esse à Moliniana quæ sit efficax per consensum, utpote quæ nunquam in actum prodeat, nisi efficaci auxilio ad opus applicetur. Tertio, gratiam efficacem, quâ insuperabiliter & indeclinabiliter voluntas ad actum impellitur, ad omnem pietatis actum, adeoque etiam ad fidei & orationis initia esse prorsus necessariam.

His positis, facile est, inquit, probare in sensu gratiæ efficacis omnes propositiones veras esse. De possibilitate præceptorum in Congregationibus de Auxiliis disputatū est. Urgebant Jesuitæ in sententia Dominic. præcepta esse impossibilia justis gratia efficaci carentibus. Respondebant nostri esse impossibilia, in sensu composito, non in sensu diviso; sive possibilia esse possibilitate simplici, non autem possibilitate, cum effectu: adeoque verum est ex nostra doctrina justis volentibus & conantibus mandata Dei esse impossibilia in sensu composito, licet sint possibilia in sensu diviso per illam gratiam quæ satis indicantur his vocibus *volentibus & conantibus*, id est, per gratiam sufficientem Thomistico sensu, quæ nihil aliud est, quam voluntas & conatus quidam imperfectus. Cæteras eo modo ad gratiam efficacem revocavit, quo explicatur in Propositionibus supra memoratis.

Postquam Reginaldus conticuit, excepit Hallerius: Gratiæ efficacis doctrinam olim à se in scholis traditam dixit, nec se minus ad eandem profitendam paratum esse; & ita se in publica oratione coram Cardinalibus & Consultoribus testificatum. Verum hâc absente nequaquam præcepta esse impossibilia, nec hâc præsente potestatem dissentiendi eripi, ut Concilium Tridentinum definierat, nec ipsi ex necessitate consentiri. Porro illam quam attulerat Pater Reginaldus distinctionem possibilitatis simplicis & possibitatis cum effectu à nemine unquam esse traditam. Respondit Reginaldus eam extare apud Augustinum cap. 41. de nat. & grat. Tum Hallerius: Nusquam in Augustino reperire est hæc verba: *possibilitas cum effectu*. Atqui, inquit, Reginaldus, hæ ipsæ Augustini sunt voces, & eo quo dixi loco. Convictus Hallerius alio sermonem detorsit, iterumque conformavit in sensu efficacis gratiæ nullo modo propositiones à se impeti, quod ipsum asseverarunt sodales ejus Lagautius & Iosselius, idque à se expresse in omnibus supplicibus libellis suis esse declaratum. Non igitur, inquit Generalis, sine causa doctrinæ nostræ timemus, quando vos ipsi illi timuistis. Tum Hallerius: sed nihil est jam quod illi timeatis. Inseretur enim in Bulla oratio nostra, quâ illa nominatim e discrimine tollitur.

His dictis, Pater Alvarez Theologiæ Professor sententiam dicere jussus: ut video, inquit, facilis inter nos compositio. Conceditis gratiam efficacem à prævisione Dei minime pendentem. Ergo etiam in sensu gratiæ efficacis propositiones esse veras concedatis necesse est. Ergo fatendum est vobis, gratiæ efficaci carentibus præcepta esse impossibilia impossibilitate consequenti, non antecedenti. Ergo etiam illud dabitis, gratiæ efficaci nunquam resisti, nec ista necessitate meritum tolli. Hoc igitur tantum facto opus est. Distinguendæ sunt propositiones in varios sensus: mox a summo Pontifice communiter petendum, ut illas sanciat in sensu gratiæ efficacis, damnet in aliis sensibus.

Hic Patrem Alvarem interpellavit Hallerius. Quam tu, inquit, gratiam efficacem postulas, eam libenter concedo. Fateor itidem ea carentibus præcepta esse impossibilia impossibilitate consequenti. Hoc privatim subscribere paratus sum, non tanquam Episcoporum Legatus. Vos vicissim damnationi propositionum in sensu Iansenii subscribite. Hallerio ita loquenti cæteri Doctores palam assensi sunt. Tum Reginaldus: Quid si, inquit, nobiscum vel in omnibus propositionibus, vel in quibusdam sentiat Iansenius? An sic quoque a nobis damnabitur? Hoc illud est, inquit Generalis, quod inquirendum est: cur igitur hunc sensum Iansenii explicare detrectatis? Enimvero, inquit Reginaldus, ante omnia explicandus est ille sensus Iansenii, quem si pateat a Thomistis esse diversum, tum ejus damnationem communibus votis a summo Pontifice postulabimus. Hic Hallerius ac socii uno ore negarunt, hunc se *Iansenii sensum explicare posse, ne a Mandatis Episcoporum discederent.* Tum Pater Alvarez: Quando hunc Iansenii sensum explicare non potestis, nos vobiscum convenire non possumus. Volumus, inquit Hallerius, damnari Iansenium, quatenus negat gratiam sufficientem. Atqui, inquit Pater Alvarez, in hac ipsa propositione quam impugnatis, eam admittit. Quid est enim *volentibus & conantibus*, nisi gratiam sufficientem habentibus? Imperfecta enim voluntas & imperfectus conatus est gratia sufficiens Thomistarum.

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Sensu illos distinguere non licet, ne a mandatis Episcoporum desciscamus, nec nos, inquit Pater Alvarez, *possumus consentire vobiscum.*

Hæc ubi dixit; Generalis assurgens, Videtis, inquit, quantum e re nostra sit, ne propositiones sine explicatione damnentur. Boni ergo consulite, si, ne hoc fiat, pro viribus elaboremus. Quæ cum dixisset, Hallerius & socii non multum alacres discesserunt.

Postea Generalis totius familiæ suæ nomine decem & septem vicibus audientiam a summo Pontifice postulavit, nec impetravit tamen: adeo summo Pontifici illud hæserat de gratia efficace & de tota controversia de Auxiliis nullam hic verti quæstionem; & ideo non audiendos qui gratiæ tantum efficacis defendendæ causa audire postularent.

ARTICULUS V.

Qua pacto Jesuitarum gratia Augustinianis Doctoribus solennis Congregatio Scriptorumque communicatio negata sit.

Quam bona fide Augustiniani in hac controversia versarentur, hinc perspici licuit, quod omni studio ac contentione semper egerunt, ut solenni congregatione instituta, facta scriptorum communicatione, fraudis omnis amoveretur suspicio: Quam vos mala, inde potuit intelligi, quod omni arte semper tenebras & clandestina judicia captastis. Utrique prudenter; sed illi Christiana prudentia; vos seculari atque terrena.

Nimirum si hæc solennis, quam postulabant, Congregatio esset instituta, illi vicerant, vos perieratis. Quid enim fieret putidis illis abstractionibus vestris, si adversarii vultum, si disputationis lucem subiissent? Quid illa gratiæ necessitantis larva, ac cæteris vitreis calumniis? Recte igitur ad illam Congregationem arcendam omnes vestræ Societatis artes, gratiam, potentiam contulistis. Hanc propria ductus æquitate summus Pontifex Episcoporum Doctorumque precibus initio concesserat: sed ad eum ab hac mente deducendum, quæ non admotæ sunt machinæ? Qui non terrores allati?

Quoties longævo seni per homines familiares ac vobis addictos insusurratum, ne extremam senectutem superfluis curis oneraret, neve disputationum illarum molestia festinam sibi arcesseret mortem? Id Clementi VIII interitus causam fuisse citra fructum. Ad Sedis Apostolicæ majestatem id quoque pertinere, ut inauditis partibus res fidei dijudicare possit. Sic Pii V. sic Gregorii XIII. Bullas in Baium, sic novissimam Urbani in Ianseniu nemine audito confectam. Si semel istius Congregationis fama in exteras manaret provincias, advolaturos undique Doctores, & plura fortasse postulaturos Abunde odiosos esse qui jam Romæ aderant; quid si rursum alii adjungerentur? Audiri jam non nullorum susurros de celebrandi Concilii necessitate. Asserendum omnino jus illud summo Pontifici de dogmatis sine ullis judiciorum dilationibus, & nullis partibus auditis decernendi; utendumque ad id ea temporum inclinatione qua nulla opportunior contingere poterat. Nunc Aulam Gallicam, nunc longe numerosissimam Episcoporum partem, nunc præcipuu Senatus Parisiensis capita (sic enim de illorum voluntate largiebamini) ad accipiendam Pontificiam Constitutionem parata. Periculum in mora esse, hac confirmari Iansenianam factionem, reformationis specie toti Ecclesiæ imminentem, novandæ Religionis avidam, de summi Pontificis infallibilitate male sentientem, cujus opprimendæ tempus idoneum non omittendum, sed quam celerrime occupandum esset.

Sentis, mi Annate, quam nihil mentiar: sed ne me putes divinatione verum assequi, sic habeto, nihil me conjecturis hic indulgere; nec quidquam scribere quod non tibi certis argumentis aliquando probetur. Erat summus Pontifex ob multa ab Ianseniana causa alienus, & maxime quod Urbani VIII. Bullam falsi accusaverant Iansenii defensores, in qua conficienda ipse, dum Cardinalis esset, affuerat: nec adhuc abscesserat ex ejus animo bicipitis illius capitis terror, initique olim, ut Romæ jactatum erat, ab Iansenianis cum Cardinali Richelio fœderis de duplici summo Pontifice constituendo: quo rumore præsertim adducta est Inquisito ad librum illum de auctoritate Petri & Pauli suo decreto profligandum.

Hoc ergo timore perculsus, & præterea variis rumoribus undique pulsatus Innocentius, quamprimum illa se molestia, illa suspicione exolvere statuit. Itaque pro solenni quam promiserat Congregatione, rem totam Inquisitioni, seu potius nonnullis ex Inquisitione selectis Cardinalibus & Consultoribus excutiendam remisit, ratus id & brevius, & ad auctoritatem Romanæ Sedis ampliandum opportunius.

Nihil lætius & exoptatius Iesuitis poterat accidere: si quidem inter Cardinales Inquisitionis præfectos erat Spada, ipsis pridem conjunctus, diuturnique olim in nescio quibus notis a nonnullis Augustinianis habitus. Erat etiam inter ministros Inquisitionis Albitius ejusdem S. Officii assessor, professas cum Augustini Discipulis inimicitias exercens, quæ Romæ etiam vehementius ob multas ipsius injurias recruduerant. E. Consultoribus multi Iesuitis addicti, imo unius etiam Iesuita. Accidit præterea ut Abbas Hilarion & Pater Ubaldinus e Consultorum numero se subducerent. Ille a Cardinali Spada monitus ne adesset, hic nihil super ea re a summo Pontifice decretum iri arbitratus, ideoque inutilem contentionis invidiam fugiens. Quibus amotis, quos Iesuitis minime deditos esse certum erat, illico in eorum locum intruduntur Tartaglia Discalceatus Carmelita, & Celestinus Brunus, ambo Molinistis obnoxii.

Non statim tamen Augustinianis Doctoribus innotuit hujus controversiæ judicium ad Inquisitionem delatum. Tacitis enim Consultorum nominibus soli demum Cardinales huic negotio præfecti ipsis indicati sunt, quibus deinde tanquam impetrata quam postulabant Congregatione, præambula quædam scripta obtulerunt de auctoritate sancti Augustini, & de rebus in Sorbona gestis.

At postquam & Consultorum nomina rescivere, &, quod nunquam credidissent, non modo cum adversariis collationem, sed & mutuam scriptorum communicationem sibi negari; tum vero destitutos se & illusos graviter apud Cardinales expostulavere; cum fraudulentis adversariis sibi rem esse dixerunt, quorum scripta & sermones innumeris mendaciis scaterent: hæc a se nisi communicarentur, refelli non posse: nihil habere æquitatis ut accu-

accuſatori liceret pro libito crimina confingere, reo negaretur hæc ſaltem crimina de quibus accuſaretur, noſſe: hanc materiam ambiguis verborum notionibus ſic implicatam, ut nihil facilius ſit quam adverſarii mentem in alienos ſenſus detorquere, & perverſâ interpretatione corrumpere; totam hanc concertationem meram σκιαμαχίαν fore, niſi partibus coram auditis utriuſque ſententia ex mutuo illo conflictu liquido pernoſceretur.

Hæc illi ſuper ipſa judicii forma; mox de perſonis quibus illa Congregatio conſtabat. Omiſſo honoris cauſa Cardinali Spada, quanquam hunc ſibi manifeſte infenſum judicis partes obtinere æquum non eſſet, Albiſium violentas cum ipſis & apertas inimicitias gerentem, omneſque adverſus ipſos ſolicitantem; item Patrem Modeſtum Annatini libelli approbatorem; Patrem Palavicinum Rei perſonam ſuſtinentem e Congregatione removeri petierunt.

Nihil juſtius ea poſtulatione videbatur, nec ullus in Gallia judex qui ob iſtas recuſationis cauſas non ſe ipſe ſponte de judicio ſubduceret. Alii Romæ mores vigent. Ergo extrema hæc poſtulatio ſtatim exploſa, ægre id quidem ferentibus Auguſtinianis, ſed injuriam tamen iſtam ad tempus muſſitantibus, ut ſaltem ſcriptorum communicatio & mutua collatio non negaretur.

Verum ad hoc eludendum varias cauſationes attulerunt delecti Cardinales; alienum ab Inquiſitionis more id eſſe, quæ ne ad homines quidem morti addicendos, teſtes coram reis adeſſe neceſſarium cenſet: non privatorum eſſe Doctorum leges ſummo Pontifici dicere, tantamque ipſorum contentionem contumaciæ vicinam: an dubitarent ſummum Pontificem de rebus fidei ſine ullis diſputationibus, ſine ullis collationum ambagibus poſſe judicare? An vererentur ne ſi partes inter ſe contendentes non audiſſet, S. Spiritus afflatu in judicando privaretur? Longe ipſis modeſtiores & ſubmiſſiores eſſe adverſarios ſuos, qui nihil mallent, quam ut tota res ſine ulla ſcriptorum communicatione, ſine diſputatione, pro ſummi Pontificis arbitrio breviſſime decideretur: denique non ſatis decoram Theologis illam pugnis cum adverſariis ſuis decertandi cupiditatem.

Opponebant Auguſtiniani longe majorem huic judicio fidem futuram, ſi ſolita majorum, non illa inuſitata & clandeſtina via peragerentur; longe exploratius omnibus fore affuiſſe ſummo Pontifici in judicando Spiritum Sanctum, ſi idoneas veritati aperiendæ vias amplecteretur. Id enim jubere Spiritum Sanctum, humanas inquirendi veri rationes non reſpui, Traditionem conſuli, doctos homines adhiberi, calumniæ & fraudibus aditum obſepiri. Ad diſcutiendam illam æquivocationum mendaciorumque caliginem, qua totam hanc controverſiam adverſarii ſui involvere ſtuderent, mutuam diſputationem plane neceſſariam: nihil eſſe cur Hallerii, ipſiuſque ſociorum obſequium Cardinales laudibus ferrent, non illos Romanæ Curiæ, ſed rationibus ſuis obſequi: videre homines aſtutos actum eſſe de cauſa ſua, ſi ſententiam ſuam coram adverſariis promere & defendere cogerentur: Ideo quidvis ad hoc amoliendum moliri: unum illis eſſe præſidium in calumnia: hæc vero in tenebris exultat, in luce jacet & evaneſcit: ita nihil mirum ſi in declinanda collatione tantopere ſe morigeros præſtent. At ſi illorum obſequium conceſſa collatione periclitari velint, fore ut illos tam inobſequentes offendant, quam Auguſtinianos contra hac in parte ad parendum promptos & expeditos. Hæc ſi Inquiſitionis mos non ferret, argumento eſſe res tantas alio quam Inquiſitionis judicio diſceptandas: nec ſe Romam ab Epiſcopis miſſos, ut aliquod Inquiſitionis decretum otioſi expectarent, ſed ut ſolennem Congregationem efflagitarent, in qua ſancti Auguſtini doctrinam adverſus eos omnes tueri poſſent, qui eam vel palam, vel ſubdole impugnare auderent. Contumelioſum eſſe in Epiſcopos Gallos, ſi ipſis poſtulantibus in Auguſtini cauſa negaretur, quod olim Jeſuitis in Molinæ cauſa tam prolixe conceſſum erat. Cæterum non pugnis ſe ſed rationibus, ſed Patrum auctoritate certare velle, nec pugnis certe coram Clemente VIII. decertatum, nec pugnis in Concilio Tridentino pugnatum, quamvis utrobique multæ Theologorum rationes habitæ ſint: Nil injuriæ fieri ſummo Pontifici, nec quidquam juris ipſi detrahi, ſi id ab ipſo poſtuletur, quod a Conciliis Oecumenicis ſtudioſe ſervari ſolet: ſed gravem Theologis Catholicis, gravem Epiſcopis injuriam fieri, ſi hoc ipſis negetur, quod hæreticis negari nec ſolet, nec poteſt.

Dura hæc Romanis auribus oratio viſa, incendentibus odia Jeſuitis & Hallerio, tantoque demiſſius Tribunal Inquiſitionis venerantibus, quanto illius auctoritatem agnoſcere conſtantius Auguſtiniani detrectabant. Itaque tota res aſtute in honoris contentionem verſa. Oſtendere voluerunt Romani Inquiſitores, decreta fidei, non auditis contradictorie partibus, tametſi auditi flagitantibus, a ſummo Pontifice condi poſſe. Ad extremum doctoribus ſemper libellis ſupplicibus ſolennem Congregationem urgentibus, & cur negaretur poſcentibus, ſimpliciter reſponſum eſt: *Negatur quia poſtulatis*. Hac ſpe illi dejecti nullum deinceps ſcriptum Cardinalibus obtulerunt; omninoque ex Epiſcoporum, quorum Legati erant, mandato, & de more Gallicæ gentis; quæ Inquiſitionis tribunal non agnoſcit, cauſam dicere in hoc judicio defugerunt.

Exinde res ad voluntatem Jeſuitarum fluere cœpit. Semotis adverſariis cauſam Jeſuiticam in illa Congregatione egit Hallerius. Auguſtinianos quibus voluit criminibus & maledictis oneravit. Suas de gratia neceſſitante, de erepta diſſentiendi libertate, de impoſſibilitate præceptorum, etiam in ſenſu diviſo, nænias decantavit: patulis judicum auribus quas voluit fabulas inſtillavit. Sic inſtitutum, ſic peractum illud judicium Romanum fuit, in quo Hallerius & ſocii quæ voluere nemine refellente, dixerunt: nullus pro altera parte locutus eſt: ita nullam ſerendis calumniis opportuniorem judicii formam, ne ſi vellent quidem, Jeſuitæ optare protuiſſent.

ARTICULUS VI.

Epiſcoporum literæ ad ſummum Pontificem.

POſtquam hoc Romanæ Congregationis inſtitutum Gallis Epiſcopis pro Auguſtino laborantibus auditum eſt, non mediocriter illi in tanto rei Chriſtianæ periculo commoti, ſtatim literas expoſtulatorias ad ſummum Pontificem miſere, in quibus quæ conſecuta vidimus mala, præſaga prudentia denunciant. Harum partem aliquam ſubjici non erit alienum.

BEATISSIME PATER,

Cum famoſas illas quinque propoſitiones, ſtructura ancipites, ſenſu æquivocas & ſubdolas, per homines ſibi addictos ideo tantum ad libitum ſuum providiſſent Ieſuitæ, ut S. Auguſtini auctoritas funditus convelleretur, neoterica Ludovici Molinæ opinio de Romanæ Sedis judicio, de tot retro ſeculorum conſenſu, de orthodoxa veterum Theologiæ familiarum doctrina triumpharet; ſancti divinæ gratiæ Doctoris exiſtimatio in tuto jam eſſe videbatur, poſtquam ad illud tribunal devoluta erat, ex cujus glorioſa commendatione publicam obtinet toto orbe celebritatem. Verum, Beatiſſime Pater, quanta fuerat hactenus ad hujus Congregationis rumorem exultatio noſtra, tanta nos repentinæ mutationis admiratio percellit. Ex quo illi ipſi Doctores Theologi, quibus ad Sanctitatem Veſtram Deputatis utimur, poſtremis literis ſignificarunt contraria longe via totum negotium procedere cœpiſſe: Non haberi promiſſam Congregationem, in qua partes oppoſitæ mutuo congrederentur, viva voce coram inter ſe contenderent, & ſcriptis ultro citroque communicatis, omnem fraudis ſuſpicionem amolirentur: ſed aliud jam penitus inſtitui, quam quod annuente Veſtra Sanctitate jam ſe conſecutos eſſe reſcripſerant. Quod quidem ut a ſperatæ pacis ratione alienum eſt, ſic a nobis ſine intimo mœroris ſenſu diſci non potuit, cum attendimus quanta inde publicis S. Auguſtini adverſariis accederet audacia, quæ malorum ſeges excreſceret, quam opportuna inquietis hominibus præberetur occaſio novos longe lateque tumultus excitandi: quanta denique Romanæ Sedi, adeoque ipſi Eccleſiæ labes aſpergeretur, ſi quod Molinæ fautores tot callidis molitionibus ambiunt, maxima hujus ætatis controverſia ambiguo tantum & obſcuro judicio dirimeretur, quo illi non in ſanctum modo Auguſtinum ejuſque diſcipulos, ſed in ipſius etiam Apoſtoliçæ Cathedræ auctoritatem ac famam impune abuti poſſent impoſterum.

En quid illi futurum præſagiebant ex clandeſtinis illis obſcuriſque Congregationibus. His autem malis antevertendis plenum prudentiæ, plenum charitatis ſummo Pontifici conſilium deinde ſuggerunt. 'Patiatur Sanctitas veſtra, Beatiſſime Pater, non tam pietatis ac reverentiæ quam doloris ac gemituum plenam admonitionem. Exiguæ ſcintillæ latum jam undique ſparſerunt incendium; mali vis improba non uno loco graſſatur: litigant filii, gemit mater: in Patris providentia totius remedii ſumma poſita eſt. Magno æſtu res geritur, ſed quem Pontificia reſtinguat auctoritas, ſi nullis æquivocorum ſenſuum involucris obtectum proferatur judicium, ſi ſecundum ſolitas Eccleſiaſticorum judiciorum formas ac regulas pronuncietur; ſi denique tam omni ex parte abſolutum ſit, ut illi tanquam cæleſti oraculo acquieſcere debeant, qui contrarias hactenus ſententias propugnarunt: quod ut ipſo eventu ratum fiat, neque ullus ſuperſit juſtæ exceptionis locus, quædam imprimis videntur neceſſaria. Primum ut noſtris ad Sanctitatem Veſtram Delegatis facultas fiat libere coram adverſariis, qui præſentes ſunt, aperiendi quod ſentiunt, & omnes illorum technas retegendi. Deinde ut quæ ultro citroque ad ſententiæ defenſionem prolata erunt, fida & accurata manu in publicos commentarios referantur: rerum in commentarios relatarum apographa concedantur diſceptantibus, ipſique inter ſeſe mutuo ac bona fide communicent, quæ vel ad ſuam ſtabiliendam, vel ad impugnandam oppoſitam exhibuerint. Prætereà ut Ieſuitæ, quibus tanquam Molinianæ novitatis aſſertoribus, & apertis Auguſtinianæ doctrinæ hoſtibus præcipua contentionis ineundæ moles incumbit, in judicium tanquam primariæ partes accedant, præſertim cum ſcripta jam produxerint, quæ Franciſcus Annatus ex hac Societate Theologus ſuo nomine Pariſiis palam edere auſus ſit. Demum ut Dominus Albiſius a Congregatione abſtineat, ob eas recuſationis cauſas, quarum æquitas ipſa per ſeſe ſatis eluceſcit. Denique Frater Modeſtus qui Franciſci Annati librum a prælo recentem approbare veritus non eſt, neque ullis ab hac audacia prohibitionibus potuit deterreri, ab eodem judicio ſemoveatur, nec ferendæ ſententiæ jus obtineat, qui tam evidenti præjudicio mentem Molinæ patronis obnoxiam declaravit. Hæc ſunt, Beatiſſime Pater, non declinandi judicii conſilia, ſed ſubſidia ſtabiliendæ pacis. Speramus Sanctitati Veſtræ acceptas fore preces noſtras in hoc rerum cardine neceſſarias, juſtitia commendabiles, pietatis ac venerationis pleniſſimas— Poſtulamus ut non impar malo remedium adhibeat, eoque judicio lis tanta dirimatur, quod omnes admittant Catholici, regiones omnes venerentur. Atque illud profecto futurum eſt, ſi qualem Congregationem Clemens VIII. & Paulus V. inſtituerant, talem Sanctitas Veſtra nobis annuat, diſceptaturis apertam & liberam, omni carentem invidia, celebritate ſolennem. Ita loquuntur, ita monent, quos ſincerus pacis ac veritatis amor incendit: Sed quibus artibus Ieſuitæ tam juſta Epiſcoporum vota, tam ſummiſſas preces fruſtrati ſint, in hujus narrationis ſerie patebit.

ARTICULUS VII.

Nova Epiſcoporum Legatio pro obtinenda Congregatione.

NEc vero hac libera admonitione contenti, duos rurſus Legatos ad ſummum Pontificem mittunt, qui novis obſecrationibus Congregationem ſolennem ab ipſo impetrare conarentur. Admiſſi in conſpectum ſummi Pontificis novi Legati exponunt Epiſcoporum vota, collationis habendæ neceſſitatem, pro ea obtinenda demiſſe ſupplicant, nec aliam certe pacis ſtabiliendæ viam eſſe demonſtrant. Ad omnia reſpondet ſummus Pontifex, ſupremum Chriſti Vicarium ad illas collationes concedendas nulla lege teneri. Congregationem a ſe inſtitutam, qualem præſenti rerum ſtatui convenire judicaverat: auditos a ſe Conſultores diligenter de propoſitionibus diſputantes, nec defuturam ſibi S. Spiritus inſpirationem ad illarum veritatem aut falſitatem perno ſcendam, prorſuſque Pontificiorum decretorum veritatem ab hac ſolum Spiritus S. inſpiratione pendere: velle ſe totum negotium brevi tranſigere; diſputationibus rem extrahi: affuturos toto orbe Doctores: inde contentiones infinitas: has ſe matura Conſtitutione velle componere. Multa illi contra ſuppliciter ſummum

mum Pontificem obtestati sunt, ut illi diligentiæ quam se in excutiendis propositionibus adhibuisse dictitabat, aliam etiam instituendæ Congregationis diligentiam addere dignaretur. Hoc quoque divinæ providentiæ, Romanæ Sedi tuendæ semper invigilantis indicium esse, quod talem Episcopis Gallis mentem immisisset. Non enim afflatu prophetico veritatem summis Pontificibus innotescere; sed sacra Traditione consulenda, rebusque controversis humana & Ecclesiastica diligentia expendendis. Tum summus Pontifex, cujus aures sua sponte placidas Iesuiticæ criminationes & Albisii artes prorsus obstruxerant, sæpius ista sibi ingesta dixit, eademque toties iterari superfluum: sibi constitutum esse nullam scriptorum communicationem, nullam disputationem concedere. Sed si audiri, inquit, sine adversariis vultis, *ad vos quantum voluerit is* (quanto tempore) *audiendos paratus sum.* Nec plura hac de re præ summi Pontificis reverentia adjicere ausi sunt.

ARTICULUS VIII.

Quomodo quæstio facti, seu Jansenii causa Romæ tractata: quanta versutia Jesuitæ effeterint ne quisquam pro eo loqueretur.

Visum est hanc totam pro impetranda solenni Congregatione altercationem, quo magis appareret, simul referre, tametsi per biennium ferme duraverit. Nunc uberius explicandum quo pacto in arcana illa Congregatione Jansenii causa, sive facti quæstio tractata sit. Quam narrationem paulo altius repetere non erit inutile.

Non novum erat Romæ Jansenii nomen: sed primo in bonam partem, deinde in malam clarissimum. Magnam enim initio apud Romanos famam ipsi conciliarant nobilia ejus pro fide Catholica adversus hæreticos certamina: adeo ut Iprensis Episcopatus Bullæ gratis ipsi omnium consensu Cardinalium concessæ sint. Sed liber ipsius posthumus, tametsi eruditissimorum virorum laudes etiam Romæ promeritus, tamen Jesuitarum potentia in gravem invidiam vocari cœpit. Magna, & merito quidem, Romanis cura, ne quis Ecclesiæ pacem soliciter. Sed non eadem semper ipsis felicitas in detegendis turbarum auctoribus. Quod cum apprime Iesuitæ nossent, tota Europa in Jansenium & Jansenistas tumultuari cœperunt. Tumultum exaudiere Romani, unde oriretur non sensere. Iesuitæ enim toto orbe dispersi sedulo operam dabant, ut undique finistri de Jansenii defensoribus rumores Romam afferentur, quod ipsis adversus incautos adversarios non difficile fuisse, quisquis eorum potentiam, & magnam assectarum multitudinem cogitabit, facile perspiciet.

His assiduæ verberatus Urbanus VIII. statuit quam mitissimo remedio gliscens incendium extinguere, libro scilicet Jansenii, aliisque adversus eum scriptis eo tantum nomine prohibendis, quod adversus Pontificum decreta, inconsulta Romana Sede, de gratia scribi vetantium, in lucem editi essent. Deinde quoniam nescio quas Baii sententias renovasse arguebatur Jansenius, placuit Urbano Pii V. & Gregorii XIII. Bullas renovare, non nominato Jansenio: *Neque enim fas esse censebat singillare hominem quemquam inaudita parte*, ut ex ipso in hac ipsa Jansenii causa multi audierunt. Sed quid Iesuitis proderat renovata Baii Bulla? Damnari, aut certe perstringi Jansenium volebant, ut hoc colore ipsius defensores vexarent, & Romanam cum ipsis Curiam colliderent. Effecerunt igitur Albisii præsertim opera, ut Jansenii nomen, quasi qui Baianas Propositiones renovasset, inscio Pontifice in Bullam insereretur.

Tametsi vero nullum de Jansenii doctrina judicium, sed tantum libri prohibitionem hæc Bulla contineret, ubi tamen in exteras missa est provincias, magnas ubique eruditorum querelas excivit, præsertim in Belgio & Academia Lovaniensi, cujus doctrinam, sicut Augustini, toto suo volumine Jansenius illustrarat. Ergo hæc Doctores duos Romam misit, qui Jansenium coram summo Pontifice defenderent, quorum unus erat clarus ille Sinichius, vir doctissimus quidem, sed antiquæ morum simplicitate, non hac recenti versutia.

Hic cum suæ Facultatis de prædicta Bulla querelas summo Pontifici exposuisset, responsum accepit, *Bullam Pii V. & Gregorii XIII. se tantum renovari voluisse; sed ne quisquam nominatim carperetur, expresse vetuisse.* Hoc responsum & ipse statim ad Academiam suam scripsit, & aliquanto post in Memoriali Cardinalibus oblato nominatim expressit; quod ab homine gravi factum nemo suspicabitur nisi verum esset. Sed cum nihilominus multis calumniis Romæ lacerari Jansenium videret, paratum se professus est ad ipsius Augustinum in campo Floræ comburendum, si quid in eo ostendi posset ab Augustini & Ecclesiæ doctrina dissonum.

Sic ille annum & amplius Romæ exegit, quotidie deposcens examen Jansenii, ipsius adversarios quotidie lacessens; nec illo toto tempore quisquam qui cum eo congredi vellet, inventus est: nec injuria quidem. Vix enim alium reperire erat in Augustini doctrina peritiorem, ut testatur eximium illud opus *Triados SS. Patrum*, Romæ ab ipso vacivis horis compositum.

Urbano, vita functo Cardinales Bullæ confectores hunc Doctorem sibi jampridem odiosum amoliri volentes, sesquihora post obitum summi Pontificis eum accersunt, & omnis loco responsionis, Bullæ anti-Jansenianæ exemplar authenticum tradunt. Mansit tamen Romæ adusque Innocentii Pontificatum; examenque Jansenii, & Bullæ abrogationem petere perstitit; sed ut nihil impetrari posse vidit ab eo Pontifice qui in ea conficienda affuerat, domum reversus est.

Hic fuit primæ in Jansenium velitationis exitus: sed non multo post longe gravior in illum belli moles incubuit, cum plurimorum Episcoporum Galliæ literis quas Iesuitarum concursationes extorserant, quinque Propositiones a Corneto fabricatæ, quæ oblique in eorum epistola Jansenio tribuebantur, ad summum Pontificem delatæ sunt. Missi sunt Romam, ut jam diximus, ex utraque parte Doctores dissimillimo consilio. Alii Propositiones sine distinctione damnari nolebant; alii eas confuse cum Jansenio censura notari deposcebant. Instituta est ab Innocentio X. Congregatio ad hanc controversiam examinandam, qualem optabant Iesuitæ, qualem Augustiniani Doctores fugiebant. In hac omnia clam peracta; nulla collatio, nulla scriptorum communicatio permissa est. Erat autem hæc ipsissima Inquisitionis Congregatio. Hinc quibus habebatur diebus, pro foris; bus

bus extabat charta cum hac inscriptione: *Die N. habebitur Congregatio S. Officii.* Ejusmodi inscriptio inde avulsa etiamnum Parisiis asservatur.

Præterea jam Romæ percrebuerat Legatos ab Academia Lovaniensi ad Jansenium defendendum Doctores duos Madritum petiisse, ut commendatorias Regis Catholici literas obtinerent: indeque Romam brevi venturos. Consultius & providentius visum Jansenio in speciem parcere, ut eo securius oppugnaretur, quo tectius. Igitur ne quis aperte ipli patrocinari posset, percrebuit inter Consultores odiosissimum quidem esse summo Pontifici Jansenium, utpote jam damnatum in Urbani Bulla; non tamen proprie causam ipsius in Congregatione tractari: sed de quinque Propositionibus inquiri. Ipsæ Propositiones Inquisitioni oblatæ sunt, *abstrahendo ab omni proferente*, mandatumque Consultoribus, ut de iis prout jacent, sententiam ferrent; quod expresse testatur in suffragio suo Commissarius S. Officii, qui certe quid in hac Congregatione factum sit, vel optime noverat.

Inde consecuti sunt Jesuitæ. Primum quidem, ut non iniqui Jansenio Consultores, cum inutilem sibi invidiam ex ejus defensione nollent accersere, de Jansenio silerent, Propositiones in abstracto consideratas, in sensu gratiæ efficacis tueri satis habentes.

2. Ut Iesuitici Consultores, impune quidvis de Iansenio, nemine reclamante dicerent, cum eorum commenta, quasi à causa quæ tractabatur aliena, refellere nemo curaret.

Habes igitur istius judicii formam qualis fuerit, Iansenii sensum nonnulli Consultores, tametsi non ex mandato summo Pontificis, voluntate tamen suâ acriter infectati sunt, atque illi quas voluere fabulas imprimisque illud necessitantis gratiæ, & sublatæ dissentiendi potentiæ figmentum affinxere. Contra Augustiniani Iansenii mentem nil ad rem pertinere rati, Augustinianam tantum de gratia efficaci doctrinam optime defenderunt. Unus Wadingus negavit Propositiones esse Iansenii; sed id obiter & aliud agens. Ita summus Pontifex & Cardinales multos contra Iansenium loquentes audierunt, vix ullum pro ipso, quamvis e Consultoribus quatuor aut quinque, & quandoque sex ab ipso starent, ut ex ipsorum suffragiis patuit.

Atque hæc sic esse gesta quemadmodum diximus, & certum est omnibus qui Romæ tunc erant, & istorum Theologorum suffragia nuper edita planissime demonstrant. Nam si jussi essent Consultores de quæstione facti, utrum necne Propositiones in Iansenio sint, sententiam promere, utique omnes de hac ipsa sententiam dixissent; & tamen Consultorum pars maxima de Iansenio silet, & Propositiones in abstracto considerat. Imo, ut dixi, Commissarius S. Officii disette testatur proposita fuisse hæc quinque capita *ut præscindunt ab omni proferente.*

Sic igitur votorum tuorum factus es compos, mi Annate, nec ægrè tibi fuit Propositiones ipsas in sensu gratiæ efficacis ab omnibus fere Consultoribus orthodoxas & ab omni censura immunes esse judicatas. Speraſti enim fore quod contigit, ut adversarios sub Augustini & gratiæ efficacis defensione elapsos sub Iansenisni sensus nomine insequereris.

Restabant adhuc amovendi molesti illi Doctores Lovanienses, qui si Roman venissent, cuncta fortasse Iesuitarum consilia turbassent, sed ne venirent, sedulo allaboravit Cardinalis Spada. Scripsit quippe ad Hispanienſem Nuncium, ut anniteretur quo minus illi Doctores literas commendatorias à Rege Catholico pro Jansenio impetrarent. Neque enim de Iansenio Romæ, sed tantum de quinque Propositionibus examinandis agi, nullâ habitâ auctoris ratione. Paruit Nuncius: interposuit auctoritatem suam: literas commendatorias pro Jansenio diu impediit tanquam inutiles. Hâc spe illi dejecti, & præterea memores quam Romæ nihil paucis ante annis profecissent, in patriam re infectâ regressi sunt.

Quis igitur jam mirabitur de Iansenio summum Pontificem & illos Cardinales incommodius sensisse? Habitabat in illorum auribus Hallerius, tam magnæ illic fidei, quam istic parvæ, sive nullius. Venditabatur octoginta Episcoporum numerus, tanquam Iansenio adversus, nec Romæ cognitum erat quibus artibus hæ subscriptiones extortæ essent. Hibernorum declaratio, atque aliæ ejusmodi tantopere Parisiis irrisæ, hic quasi magni ponderis testimonia summo Pontifici clam ostendebantur. Ad hæc Iesuitarum magna Romæ gratia, magna fides. An illi tantæ pietatis Religiosi, fidei Catholicæ columina, falsa Iansenio crimina vellent imponere? Porro Augustiniani Doctores hæc omnia occulte misceri ignorantes aut parvifacientes, & præterea Propositionum, non Iansenii causâ Romam ab Episcopis missi, secretis illis molitionibus nihil opponebant, nec ullum pro Iansenio suffragium proferebant (poterant autem quamlibet numerosa proferre,) quod nec ejus causam acturi Romam venissent, nec de eo omnino agi existimarent. Nemo ergo aderat qui Iansenium defenderet, nemo qui se Iansenisni nominis invidiâ vellet onerare; contra innumeri Iansenio nemine prorsus refellente obtrectabant, & ipsum variorum errorum reum agebant. In his tenebris quis Innocentio, qui quicquid in rebus Theologicis noverat, per alios noverat, succensere possit, quod aliquid in Iansenio vitii esse crediderit? Quem non humanæ potius miseriæ cogitatio subeat, quâ fit ut istiusmodi errores etiam bonis ac cautis sæpe obrepant? Prorsus enim de Iansenio auditis tot accusatoribus, non auditis defensoribus, judicans Innocentius, vix aliter judicare potuit; poterat tamen, ut optabant omnes pacis amantes, vel omnino non judicare, vel ejus defensoribus locum dare. Quod si non fecit, Hallerio & Iesuitis imputandum est, qui nullam de sensu Iansenii controversiam esse, talemque omnino esse qualis ab ipsis exhibebatur, constanter affirmarunt. His ergo credidit Innocentius, cum illos calumniari non crederet. Inde haud dubie conficiendæ Constitutionis consilium cepit, in cujus præfatione, de qua certe Consultores judicium minime tulerant, nomen Iansenii insereretur, eoque temperamento, ut dubium esse posset, judicansne, aut sententiam suam, vel potius Episcoporum Galliæ opinando interponens, de Iansenio meminisset: quo progredi vel regredi posset utcunque Constitutio sua populos ac Theologos offenderet vel morigeros vel repugnantes.

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ARTICULUS IX.

Audientia Doctorum Augustinianorum.

UNum hoc tantum conficiendæ Constitutionis auctores male habebat, quod Augustiniani Doctores constanter causam dicere, nisi præsentibus adversariis, renuebant. Hinc valde imminutum iri cernebant Constitutionis auctoritatem, si alterâ tantum parte auditâ factum esse percrebresceret.

Ergo cum Augustinianorum constantiam pervincere illosque ad quandam audientiæ speciem pertrahere illis potissimum superesset, opportune accidit, ut Christianissimi Regis Legatus bono animo Augustinianos Doctores obtestatus sit, ne audientiam pollicenti summo Pontifici se sistere detrectarent; alioquin fore ut multi suspicarentur ipsos causæ suæ parum fidere, eludendi judicii causas captare: simul injuriam fieri summo Pontifici, si oblata ab ipso causæ audiendæ facultas respueretur: postremo hâc viâ longe melius expetitam ab ipsis collationem impetrari posse, si ejus necessitatem ex eorum oratione summus Pontifex ipse condisceret: Eos esse Romæ mores, ut quæ poscuntur malint à se beneficii loco tribui, quam violentis precibus extorqueri.

Hæc atque alia, præcipue vero summi Pontificis reverentia, de cujus promissis dubitare pietas & Religio non sinebant (Promiserat autem, ut diximus quantam vellent, ipsis audientiam se præstiturum,) Augustinianos Doctores impulerunt, ut sibi solis atque extra adversariorum conspectum locuturis oblatam à summo Pontifice audientiam amplecterentur. Ergo se sistunt summo Pontifici 19. Mail anno Domini 1653. De gratia efficaci disserit Lalanius Vallis-crescentis Abbas, omnesque Propositiones ad eam revocari posse, & hoc sensu veras esse perspicue demonstrat, in aliis sensibus falsas & hæreticas docet. Eandem materiam fusius prosequitur P. Des-mares, & ex Augustino confirmat gratiæ efficacis ad singulos pietatis actus necessariæ doctrinam ad fidem Ecclesiæ pertinere. De Iansenio ne verbum quidem dixere, tum quia ejus defendendi causa Romam non venerant, tum quia apud omnes Romæ notum erat, non de Iansenio sed de Propositionibus agi.

Primâ illâ audientiâ, necessaria quidem suæ causæ fundamenta jecerant: sed vix adhuc illam ingressi, nullâ Propositionum sigillatim excussâ, nullis adversariorum argumentis dilutis, cum aliis rursum accerserentur diebus, id se præstituros sperabant. In quo te habemus assentientem, mi Annate, qui sic in Cavillis pag. 35. *Cum dicturi*, inquis, *essent de quinq; Propositionibus, cœperunt dicere de Jesuitis.— Satyram illam excepit effusa in commendationem S. Augustini & gratiæ per se efficacis oratio, DE QUIBUS NULLA ERAT CONTROVERSIA, & post longa quatuor horarum fastidia compertum est nondum cœpisse dicere de tribus capellis.* Sic igitur finem faciunt, ut qui se ad prosequendam multis aliis diebus causam adornarent. Decedentes summo Pontifici varia scripta offerunt: unum de prima Propositione: alterum de gratia efficaci: tertium de Iesuitarum in Augustinum petulantia: quartum de variis Propositionum sensibus: quorum alii hæretici essent, alii Catholici: in quo palam contestantur semper illum sensum gratiæ efficacis, quo Propositiones tuebantur, a se defensum iri, ni diserte a summo Pontifice proscriberetur. Accepit omnia gratanter summus Pontifex, illisque digressis collaudavit ipsorum eruditionem & pietatem, & circumstantibus Cardinalibus dixit: *HI DOCTORES NON SUNT HÆRETICI, ut jactabatur.* Itaque inflecti nonnihil, & ad causam diligentius cognoscendam adduci plerisque visus est. Contra tamen exultare Iesuitici Doctores, quod adversarii sic tandem ad audientiam pertracti essent, nec obscure illorum simplicitatem irridere cœperunt, qui alias audientias expectarent; sive hoc præsentione quadam & augurio conjectarent, sive consilia pridem fixa incautius enunciarent.

ARTICULUS X.

Quibus rationibus adductus summus Pontifex Constitutionem statim promulgari jusserit.

MUltum plerisque Consultoribus, multum summo Pontifici arriserat Augustinianorum oratio: sed hoc ipsum Iesuitarum fautores callidissimâ oratione in perniciem verterunt. Facile, inquiebant, illi Theologi in vulgari ac tralatitio argumento se jactarunt: In gratiæ efficacis sensu Propositiones innoxias probant, quasi vero hæc res agatur; ac non ipse summus Pontifex, ipsi Consultores, ipse Hallerius hanc de gratiâ efficaci quæstionem sepositerint. At quod eas in aliis sensibus damnant, discat hinc Pontifex quam juste accusentur, quam tuto damnentur, nec se pingui artificio ab istis Jansenistis deludi patiatur. Defendunt hic quidem Augustinum, at in Gallia Calvinum: Pro sola efficace gratia laborare se simulant: at ipsorum asseclæ nil istis simulationibus utuntur, sed plenis buccis necessitantes gratias, ereptam dissentiendi potestatem, absolutam præceptorum impossibilitatem in Gallia crepant. An si ut isti Pseudo-Jansenistæ meticulosi Romæ nunc faciunt, gratiâ tantũ efficacem in Gallia Jansenistæ docerent, quisquam in eos tumultum concitasset? An eas Propositiones accusavissent octoginta Galliæ Episcopi efficacis gratiæ magna ex parte defensores? An earum damnationem postulaturus Romam venisset Hallerius, idem gratiæ efficacis propugnator, & Jansenianorum hostis acerrimus? Nimirum hæc ficta Iansenistarum professio, quæ Propositiones in solo sensu gratiæ efficacis tuetur, nec promulgandæ Constitutionis causam tollit; cum aliter in Gallia loquantur: & periculum tollit, cum ipsos ostendat jam in sententia nutare & viribus ad repugnandum carere. Cur igitur propter unum sensum, orthodoxum quidem, sed a nemine impetitum, nec in damnatione periclitantem, dubitet summus Pontifex noxias Propositiones proscribere; gliscentem flammam extinguere; Ecclesiæ turbas componere; Sedis Romanæ auctoritatem amplificare; inimicam potestati suæ factionem ulcisci? Incolumem tantum volunt gratiam efficacem; age, age, in tuto est; nec est cur illi timeant, quam impetit nullus. Sed quando hoc solum petunt, nihil est cur illos iterum accersat

summus

ſummus Pontifex, ut ipſos rurſum audiat fruſtra de gratia efficaci declamantes. Damnant Propoſitiones ut hæreticas in aliis ſenſibus, ſatis eſt, non repugnabant igitur Conſtitutioni, quâ perverſi illi ſenſus proſcribentur. Cur non igitur ſummus Pontifex quamprimùm ſe hâc moleſtiâ & Eccleſiam hoc metu liberet? Cur non hanc opportunitatem arripiat ut publicæ tranquillitati & Romanæ Sedis amplitudini ſimul inſerviat?

His perſuaſus eſt Innocentius: Auguſtinianos Doctores ultra non accerſivit: nullam Conſultorum congregationem habuit (ut ipſe fateris in Cavillis pag. 37.) in qua ſaltem ex ipſis quæreret quid de Auguſtinianorum oratione ſentirent. Oblata ſcripta nemini communicavit, nec omnino inſpexit: ſed continuò *conceptam antea* (ut ipſe ibidem ſcribis) *Conſtitutionem* publicari juſſit. Hâc Propoſitiones ſine ſenſuum diſtinctione damnabantur: Janſenius oblique earum auctor aſſerebatur.

ARTICULUS XI.

Auguſtinianos Doctores Roma digredientes multis Officiis proſequitur ſummus Pontifex, iterumque confirmat de efficaci gratia & auctoritate S. Auguſtini violanda nunquam ſe cogitaſſe. Quædam aliæ probationes afferuntur.

NOn minimum perculit Auguſtinianos Doctores tam inſperatus eventus. Nunquam enim ſibi in animum induxiſſent quatuor horarum ſpatio, quo vix inſinuare controverſiæ caput potuerant, concluſum iri promiſſam illam audientiam *quantam vellent*. Certe enim longe ampliorem volebant; nec eſt ullus qui in tam perplexa cauſa non malit omnino non audiri, quam ſic audiri.

Ut in malis tamen, hâc ſe conſolatione * recreârunt; ſi minus illo judicio certa Eccleſiæ pax eſſet allata, certe violatam non eſſe veritatem, cum apud omnes conſtaret ſummum Pontificem non attigiſſe materiam de Auxiliis, nec gratiam efficacem, nec particulares illos ſenſus, ad quos quinque Propoſitiones revocaverant, qui nihil aliud quam efficacis gratiæ doctrinam complectebantur. Præterea cum ſummo Pontifici & ſcripto & voce denunciaſſent, nunquam ſe à quinque illarum Propoſitionum particularium defenſione diſceſſuros, niſi nominatim ab ipſo & conceptis verbis proſcriberentur, manifeſtum erat damnatis tantum generali cenſurâ Propoſitionibus, particulares illos cenſurâ probatos potius quam damnatos fuiſſe.

Ne quid tamen dubitationis ſupereſſet, ipſum Conſtitutionis auctorem, antequam Româ diſcederent, adiret ſtatuerunt, quo certius ipſius mentem cognoſcerent. Accerſiti ſunt ad ſalutandum Pontificem die 13 Junii anni 1653. Ille vero eos, non quaſi damnatorum dogmatum defenſores, ſed quaſi veritatis & Auguſtinianæ doctrinæ vindices excepit, amplexus eſt, ornavit. Dixit ſummam cepiſſe ſe voluptatem ex orationis ipſorum vigore, modeſtia, prudentia, doctrina. *Ho havuto gran ſodisfattion del vigore, della modeſtia, prudenza è dottrina col laquale havete parlato.* An docte, an prudenter loquuntur qui hæreſes adſtruunt? Dixit illos plane perſuaſiſſe quod volebant. An porro hæreſim perſuaſerant ſummo Pontifici?

Quid multa? Generalibus illis teſtimoniis non contenti Auguſtiniani Doctores, nominatim quæſierunt, an efficax, quam defenderant, gratia Conſtitutione illa proſcriberetur? Quid igitur ad hoc ſummus Pontifex? Audiant Moliniam. Certiſſimum eſſe dixit: *Quſto è certo*, nec Auguſtini doctrinam, nec gratiam efficacem illo judicio violatam. Quid tibi videtur, mi Annate, an ſic loqueretur Pontifex cum iis quos aliquo errore crederet implicatos? non eos potius ab hæreſi retrahere ſtuderet, præſertim cum palam profeſſi eſſent in eadem ſe ſemper ſententia perſtituros?

At forte hæc omnia fingimus. Cave de iſtud Romæ dicas, ubi eorum quæ dico veritatem nullus ignorat. Cave ne apud doctos & eruditos qui hæc inquirere curarunt. Ecquod enim iſtorum teſtimonium illuſtrius, quam ipſius Chriſtianiſſimi Regis Legati epiſtola, cujus multa exempla in vulgus manarunt, quam hic etiam attexi non erit inutile?

Excerptum ex Epiſtola Chriſtianiſſimi Regis Legati, ad Comitem de Brienne, qui Regi eſt ab interioribus ſecretis. Dat. Romæ 16 Junii anni 1653.

Die Jovis 12 Junii, ſummo Pontifici dixi, Doctores qui vulgo Auguſtini defenſores dicuntur, multum cupere, antequam in Galliam revertantur, ad oſculum pedum admitti, & Apoſtolica benedictione donari. Reſpondit Sanctitas ſua ſequenti die quibuſcunque tandem negotiis diſtringeretur, tamen audientiam ipſis ſeſe daturum. Nec vero promiſſo defuit. Honorificentiſſimis verbis Doctores iſtos proſecuta eſt, Sancti Auguſtini ac Sancti Thomæ doctrinam, necnon efficacis gratiæ dogma decreto ſuo minime damnari confirmavit, omneſque controverſias eodem loci relictas dixit, quo ſub Clemente VIII. & Paulo V. relictæ ſunt: ſed cum ipſimet declaraſſent de Propoſitionibus vel Calviniſtice, vel Pelagiane, vel Catholice ſentiri poſſe, erroneas ac temerarias judicari ideo debuiſſe, cum certo ſenſu hæretica eſſent. Omnis enim Propoſitio in qua latere poteſt venenum, populis inſtillari non debet, ut nec in pa'cua ducuntur oves quæ bonis & venatis herbis permixta ſunt, ne incaute ab ovibus venenum hauriatur. Poſtremo ſummus Pontifex ipſos collaudavit & gratias egit.

Cur igitur, mi Annate, quos collaudat ſummus Pontifex, lacerant tui? Cur ſummi Pontificis Conſtitutione ad ſtabiliendum Molinam tam ſæpe abuntur, vix memores quam hoc ſevere ſummus Pontifex interdixerit? Nam cum paulo poſt Conſtitutionem

* *The Conſolation here attributed to us by* Paul Irenæus, *was during this interval on'y in his conceit; for, from the time that the Conſtitution was fixed up, and almoſt as ſoon pull'd down by the ſame Officers, till our departure from* Rome, *we ſaw it not, and knew not certainly what it imported. Nevertheleſs I leave what this Author hath written without any alteration, becauſe it belongs not to me to meddle with the works of another, and becauſe though we had not this Conſolation at this time, the grounds thereof being unknown to us, yet we receiv'd the ſame a few dayes after, when thoſe grounds became manifeſt to us.*

ſtitutionem Jeſuita Romanus tertiæ propoſitionis cenſuram in Molinæ favorem detorqueret, per Eminentiſſimum Cardinalem Baberinum mandari curavit Innocentius ipſi Generali Ieſuitarum, ut talem ſuorum compeſceret audaciam, omnibuſque Profeſſoribus ſuis ediceret, ne quid e poſtrema Conſtitutione adverſus Sancti Thomæ doctrinam, & efficacis gratiæ ad omnia pietatis opera neceſſariæ dogma, elicere tentarent.

ARTICULUS XII.

Allata in Galliam Conſtitutione ſilent turbæ, ſed ad breve tempus. Nova rurſum contentio callide procuditur a Jeſuitis de facto Janſenii. Hæc controverſia in duobus capitibus ſita. Fundamenta negatium propoſitiones eſſe in Janſenio.

HÆc fuit, mi Annate, victoriæ tuæ ratio, in qua paranda, præſto fuiſſe tibi videtur Virgilianum illud:

— *Dolus an virtus quis in hoſte requirat.*

Nunc operæ pretium eſt attendere quo pacto curſum illius proſecutus ſis, & hoc Pontificio decreto adverſarios tuos irretieris.

Adfertur in Galliam Conſtitutio tanto ambitu petita, tanto data recipitur ab omnibus, ſiletur, propoſitiones ab omnibus rejiciuntur. Quid multa? Pacis imaginem quandam vidimus. Interim miſſa a Doctoribus ab Epiſcopos a quibus legati erant, diſtinctio illa ſenſuum ſummo Pontifici oblata, & a nemine Romæ improbata, ante Conſtitutionis promulgationem in lucem edita fuerat, ut omnibus innoteſceret quam illi nihil Romæ niſi gratiam efficacem defendiſſent. Hic ſi vos ullum concordiæ ſtudium, ſi qua fraternæ caritatis cura tangeret, tam promptam Auguſtinianis in damnandis propoſitionibus obedientiam gratularemini, pacem Eccleſiæ redditam gauderetis. Sed nuſquam magis aperuiſtis, nihil vos aliud in Conſtitutione ambienda ſpectaſſe, quam ut ejus ſpecie vobis adverſarios veſtros liceret ulciſci.

Supererat una de facto Janſenii contentio, quam multi in Conſtitutione Innocentii nondum deciſam exiſtimabant. Quam levis, mi Annate, quam nihil fidem attingens, quam nullo modo ad Eccleſiæ ædificationem pertinens! Hæc ipſa privatis potius ſermonibus, quam libris agitata ſtatim evaniſſet, niſi fuiſſent qui foverent & exſuſcitarent. Dem tibi in ea Auguſtinianos erraviſſe; tamen erat, aut nuſquam veniæ locus. Ubi enim niſi in ejuſmodi rebus locum habebunt Apoſtolicæ voces: *Verumtamen ſi quid aliter ſapitis, hoc quoque vobis Deus revelabit*; quas toties uſurpat Auguſtinus, ut id doceat: Qui de capitalibus dogmatis conſentiunt, in minutiorum controverſiarum ramis, non eſſe preſſius urgendos, ſed hortandos potius, ut eorum quæ nondum capiunt, intelligentiam a Deo poſcant?

Hic fuit Apoſtoli, hic Patrum animus. At ſociorum tuorum longe diſſimilis. Dolebat illis adverſarios ſuos accepta Conſtitutione, ipſorum ſe manibus ſubduxiſſe. Ergo ut eos jam elabentes ſuis rurſum caſibus irretirent, inani illa controverſia avide arrepta tota Gallia clamitare cœperunt inutilem reddi Conſtitutionem, & Janſeniſtarum artibus Pontificem eludi.

Sed obſecro, mi Annate, quid ſibi volebant iſti clamores, aut quid aliud quam pravum ſociorum tuorum animum indicabant? Quid enim? An inutilis eſt Conſtitutio quæ turbas componit hæreſimque, ſi quæ fuit, prorſus extinguit? Ita prorſus vobis inutilis erat; hoc querebamini; unum enim in illa petebatis utilitatem, ut odii exſaturandi vobis facultas eſſet, Quod hanc veſtram cupiditatem non explet inutile dicitis. Igitur ex nugatoria contentione brevi ingentem excitaſtis controverſiam, dignamque quæ Epiſcoporum conventus exerceret. Hæc quoniam clamoribus veſtris in tantum abiit celebritatem, paulo diligentius explicanda eſt.

Auguſtiniani Theologi quo pacto totum hoc negotium Romæ tractatum eſſet non ignari, in illa facti quæſtione duo contendebant: I. Verba illa Conſtitutionis quibus Janſenio propoſitiones oblique tribuebantur, judicii Pontificii vim non habere; ſed ad ſummum Pontificiæ opinionis, quam ipſe octoginta Galliæ Epiſcopis, vel potius Jeſuitis credens, re indiſcuſſa obiter ſignificaſſet.

II. Ex Hallerii & Jeſuitarum ſermonibus, ſummum Pontificem durius Janſenii mentem interpretatum eſſe, & quaſdam ſententias Janſenius putaſſe, quæ revera Janſenii non eſſent; ideoque in Janſenii quidem ſenſu propoſitiones damnare voluiſſe, non tamen revera damnaviſſe; quia verus Janſenii ſenſus longe diverſus eſſet ab eo quem tanquam Janſenii ſenſum in propoſitionibus proſcripſerat.

Cur potius opinionem, quam judicariam ſententiam in Conſtitutione de Janſenio interpoſitam cenſerent, his argumentis movebantur.

Primo, Quod novum prorſus & inauditum in Eccleſia eſſet, alicui Scriptori propoſitiones tribui, tanquam ex ipſius libro extractas, niſi totidem verbis apud ipſum extarent. At quatuor ſaltem propoſitionum verba in Janſenio non extare, cuivis inſpicienti paret.

Secundo, Quod in ſingulis propoſitionibus damnandis nullum Janſenii mentionem faceret, ſed tantum in proœmio & clauſula Conſtitutionis, quæ ad narrationem potius quam ad deciſionem ſpectant.

Tertio, Quod nullum ſine examine judicium fieri ſolet. At nemini Janſenii excutiendi provinciam Romæ mandatam; neminem de ejus ſenſu dicere juſſum: propoſitiones ipſas in abſtracto ſpectatas certiſſimum erat. Nil igitur probabilitatis habere videbatur, ut de tanti viri tantique Epiſcopi libro & grandi & ad intelligendum operoſo, nemine audito qui in ejus defenſionem loqueretur, ex paucorum Regularium ociosis ſermonibus pronunciare voluiſſet Innocentius, præſertim cum Conſtitutionis ſuæ voces ita conſulto temperaſſet, ut non violenter in alium trahi poſſent.

Falſum vero ſenſum Janſenio Romæ affictum, ideo ſibi perſuaſerant, quod nihil aliud in Janſenio deprehenderent circa propoſitiones quam gratiæ efficacis doctrinam a Pontifice non damnatam, ſed potius probatam. Quare cum pateret Innocentium in quinque propoſitionibus Janſenii ſenſum voluiſſe damnare, nec minus certum eſſet, non damnatum eſſe gratiam efficacem, conſequens erat Innocentium per Janſenianum illum ſenſum aliud quoddam dogma intellexiſſe a gratiæ efficacis doctrina longe diverſum, cum illum rejeceret ſummus Pontifex iſtam probaverit. Ergo cum exoticum illud dogma in Janſenio, tametſi acri ſtudio quæſi-

tum deprehendere non possent, in eam opinionem venerunt, hoc potius ex Hallerii Iesuitarumque commentis haustum quam in Iansenio inventum esse.

Harum quæstionum nullum ad fidem pertinere palam est. Quid enim refert ad fidem, an Pontificem censeam recte de Auctoris sensu judicasse, dummodo existimem de fide ipsa recte sensisse, & cum ipsis fide prorsus consentiam? Quid refert, credam necne, sensum illum quem damnavit *Pontifex*, in Iansenio reperiri, dummodo idem atque ipse dogma, eundem sensum, eundem errorem quem Iansenianum appellat, pariter damnem? Quid refert, an in Iansenio sensum illum a gratia efficaci diversum possim detegere, dummodo illum, quicunque est, & ubicunque sit, proscribam & execrer? *Hæc* tamen & tu, & Iesuitæ gregales tui non intelligere simulantes, inde rursus novæ dissensionis flammam exciviſtis & hoc colore de integro adversarios vestros, tanquam manifestos hæreticos insectari vehementius cœpistis.

ARTICULUS XIII.

Alexandro VII. statum hodiernæ de facto Jansenii quæstionis perverse & mendaciter expositum. Hinc novissima ejus Constitutione præcipuum controversiæ caput omissum; illud decisum quod ad rem nihil pertineret.

MOrtuo Innocentio successit Alexander hujus nominis septimus, cujus magnæ in conficienda Constitutione partes fuerant. Hic suopte ingenio in Jesuitas propensior, quanto plus ipsis fidei habuit, tanto ab istarum controversiarum veritate cognoscenda longius abfuit. Indico esse potest decretum ipsius, quo Inocentii Constitutionem confirmare & facti quæstionem dirimere voluit. Ex hoc enim perspici licet, statum hujus quæstionis prorsus ignotum ipsi fuisse. Nam si postremam illam Constitutionem diligentius expendamus, & qualis *Pontificis* in ea condenda sensus fuerit, exploremus, reperiemus ita putasse summum *Pontificem*, Jansenii sensum esse certum aliquod dogma erroneum, de quo inter utramque contendentium partem constaret. Hunc quosdam tueri, & damnatum a summo *Pontifice* pernegare, quo sibi illum perpetuo tenere liceat; atque ita illos, dum de quæstione facti tantum litigare se simulant, revera tamen de jure litigare, cum illud ipsum dogma adhuc defenderent, quod ab Innocentio damnatum esset.

Hac opinione imbutus Alexander, nihil aliud sibi faciendum judicavit, quam ut declararet, utpote intimarum Innocentii cogitationum conscius, ipsi propositum fuisse ut Jansenii sensum damnaret, ac propositiones proscriberet, velut a Iansenio excerptas, tanquam in Gallia de Innocentii voluntate ambigeretur. Et quoniam in ea facti quæstione, qualis ipsi exhibita est, juris etiam quæstio involvebatur, ideo durius increpavit illos qui de facti quæstione dubitarent, *filios iniquitatis* appellans. Quo sane verbo nunquam mitissimus *Pontifex* in eo uteretur, qui in mera facti quæstione nihil ad jus, nihil ad fidem pertinente, in qua toties decepti sunt summi *Pontifices*, ab ipso modeste dissentirent.

Talem fuisse summi *Pontificis* mentem tota clamat Constitutio, de qua tria dicere habeo.

Primum si probe intelligatur, nihil illam definire non modo si jus, sed etiam si factum spectetur, quod non aliqua ratione sit verum.

Secundo, Falsum prorsus esse, & maligne a malevolis hominibus instillatam summo *Pontifici* eam opinionem, qua ad condendam Constitutionem adductus est.

Tertio, Totam controversiam de facto Iansenii integram nec decisam esse relictam.

I. Nihil falsi definivisse summum *Pontificem*, si jus & fidem spectes, manifestum est. Damnat enim propositiones, & earum proprium sensum sed ita ut gratiæ efficacis doctrinam relinquat intactam. Secluso vero gratiæ efficacis sensu, omnes illæ propositiones in aliis sensibus merito damnari possunt.

Ne in facti quidem quæstione quicquam dixisse mihi videtur, quod non omnes verum agnoscant si quid voluerit *Pontifex*, altius inspiciatur. Nam cum putaret in Gallia litigari, utrum Innocentius Iansenii sensum damnavisset, & propositiones ex ipso excerptas credidisset, rectissime & vere declaravit, propositiones in sensu Iansenii esse damnatas, ab Innocentio scilicet, qui revera propositiones tanquam Iansenianas damnare voluit, sensumque Iansenii in iis volutum credidit.

Veriorem & benigniorem hunc Alexandrinæ Constitutionis intellectum puto. Non enim ullam ad hanc facti quæstionem dirimendam Congregationem habuit, ut in novis decretis condendis observari solet: sed ea tantum quæ sub decessore suo facta sunt, tanquam testis fidelissimus narrat, cui sane ea quæ vidit novitque testanti fidem abrogari par non est. Vidit autem excuti propositiones: fateamur excussas. Novit Innocentio mentem fuisse damnare Iansenium; fateamur tale fuisse Innocentii consilium, & Alexandro prorsus succinemus. At si de eo ambigi in Gallia putasset utrum ab Innocentio recte examinatus fuisset Iansenius, utrum bene a Consultoribus ipsius intellectus, utique decreto suo hæc controversiæ præcipua capita decidisset; quod tamen Alexander omnino non facit. Magna enim diligentia propositiones examinatas testatur, Jansenium excussum non dicit, nec dicere potuit. Quam cautionem nemo fortuitam putet, & exceptum agnoscat quod non expressum est.

Quia tamen hæc interpretatio, etsi, ut dixi, religiosior, ac, si mentem Pontificis penitus introspicias, verior; tamen ab approbatione popolari nonnihil abhorret; non existimem licere Theologo, qui Jansenium male Romæ intellectum putet, huic definitioni ita simpliciter subscribere, ut non manifeste appareat eum de facti quæstione adhuc dubitare; ne, si postmodum urgeatur, ac dubitationem suam promere cogatur, in perversæ calliditatis & perfidiæ suspicionem veniat; quam opinionem Sacerdotes ac Theologi omnes longissime a se debent amoliri.

II Nec vero difficilius probatur, opiniones a veritate prorsus alienas summo Pontifici de controversiis Gallicis instillatas. Nam ut ex ejus Constitutione cernere est, credidit Jesuitis summus Pontifex esse nonnullos, quos idcirco *filios iniquitatis* appellat, qui *fidem* ut testatur ipse, *labefactent*; illo ipso videlicet dogmate defendendo, quod Janseniani sensus nomine damnavit Innocentius. Hinc ad condendam Constitutionem ea se potissimum ratione profitetur adductum, ut omnes fideles in *unitate*, non alicujus facti, sed *fidei*, contineantur, quam ab illis Iansenii defensoribus callide violari credidit. Atqui hoc falsissimum esse Augustinian: omnes facillime

me convincunt, dum se profitentur cum summo Pontifice prorsus in fide congruere, & quidquid in propositionibus damnavit, pariter rejicere: dumque adversarios suos compellant ut vel unum assignent circa propositiones dogma, in quo a summi Pontificis sensu dissideant.

Præterea credidit Jesuitis Pontifex sensum Jansenii esse certum aliquod dogma, quod prolatis his vocibus eodem modo ab omnibus intelligatur. Hinc de illo sensu quasi certo & minime dubio explicando non laborat. At hoc plane falsum esse perspicuum est, cum in sensu Iansenii interpretando tota nunc facti controversia posita sit, quem Hallerius & Consultores nonnulli ad necessitantem gratiam & alia ejusmodi monstra pertrahere nituntur: contra Augustiniani ad simplicem gratiæ efficacis doctrinam revocant.

Postremo credidit, dubitari hic in Gallia, an Iansenium damnare voluisset Innocentius: at de hoc nullus unquam dubitavit.

III. Ex omnibus autem clarissime demonstratur quod tertio loco posui, veram facti quæstionem prorsus ab Alexandro non decisam.

Ambigebatur enim primo, num Innocentius opinando, an judicando propositiones Jansenio tribuisset, quia judicii loco vulgo non habetur, quod sine prævio examine summi Pontificiis obiter pronunciant. At hanc dubitationem nullo modo sustulit Alexander. Non enim docuit nec docere potuit Jansenii librum legitime ab Innocentio examinatum; quo tamen omisso, omnis declaratio summi Pontificis, opinionis, non judicii locum haber.

Ambigebatur secundo, an Iansenius revera docuisset, gratia necessitatem afferri voluntati, dissentiendi potestatem tolli, justis mandata esse simpliciter impossibilia, etiam in sensu diviso, &c. Quemadmodum volunt Hallerius & Iesuitæ. An intra vulgarem efficacis gratiæ ac Thomisticæ scholæ doctrinam hac in parte stetisset, ut volunt ipsius defensores. Hanc dubitationem quomodo aufert ea Constitutio, quæ Iansenii sensum omnino non explicat, nec innuit?

Si quæras igitur, mi Annate, quomodo hanc facti quæstionem dirimere possit summus Pontifex? Responsum habe: si Iansenii librum legitime examinari curet, ac patienter audiat Theologos qui pro Iansenio loqui voluerint. 2. Si perspicui & sine ambagibus assignet quid Iansenii sensus nomine intelligendum sit, & quid ille ab Augustino discrepet. Hoc donec ab ipso impetretur, semper erit non injustæ querelæ locus adversus eos qui Ianseniauum sensum explicare detrectent, damnari sine explicatione imperiose præcipiant.

En tibi, mi Annate, cæcæ illius contentionis, qua jamdiu sine causa jactatur Ecclesia, historiam pro rerum abundantia brevem; pro Disquisitionum nostrarum modo, longiorem. Nec enim sum eam quam potui copiam consectatus, nec rursus ea omittere volui, quæ ad id probandum pertinebant, quod tota hac scriptione specto, nullam de quinque propositionibus, seposita utrinque efficaci gratia, vel esse vel fuisse controversiam. Et quoniam nonnullæ adhuc cavillationes supersunt, quibus simplicioribus imponere soletis, visum est, ne qua restet difficultatis umbra, brevibus illas responsionibus ad hujus Disquisitionis calcem elidere.

ARTICULUS XIV.

Quibusdam Molinisticis cavillis occurritur.

QUÆSTIO I.

Cur ante damnationem quinque propositionum, eas Augustiniani ambiguas tantum, uno sensu veras, altero hæreticas dixere, nunc vero simpliciter hæreticas fatentur?

RESPONSIO.

Verborum significatio ex usu hominum; Ecclesiasticorum verborum intelligentia ex usu Ecclesiæ pendet. Si quæ sua sponte ambigua sunt, tota Ecclesia in aliquam significationem confluente, ambigua esse desinunt. Vocem *Consubstantialis* olim damnarat Synodus Antiochena contra Paulum Samosatenum: eandem contra hac hæresi oppressa pro fidei tessera habuit Ecclesia contra Arianos. Neque tunc causa licuisset hinc vocem per se ambiguam esse: consensu enim Ecclesiæ amotus erat malus ille sensus, cujus ex se erat capax, omnisque ambiguitas dempta. Idem de propositionibus judicium fieri debet. Ambiguæ secundum se & æquivocæ sunt, ut ipsa Consultorum vota demonstrant. Possunt ad rectum sensum gratiæ efficacis trahi possunt in malo & heretico sensu; & quidem, ut judicavit summus Pontifex, congruentius accipi. Sic autem illas damnavit Innocentius X. ut expresse efficacis & prædeterminantis gratiæ doctrinam censuræ subduceret. Sic ipsius Constitutionem suscepit Ecclesia, ut istius doctrinæ auctoritas, etiam fatentibus Iesuitis, maneret intacta. Non igitur illa includi jam potest in propositionum sensu; quia damnatas voces ad damnatum sensum aligat Ecclesiæ consensus. Sublata est ergo omnis prorsus ambiguitas. Excerpta enim ex illarum propositionum sensibus efficacis gratiæ doctrina, nihil jam in iis remanet nisi noxium & virulentum. Ergo ante damnationem quia ambiguæ erant, partim veræ, partim falsæ merito dicta sunt, non ab Augustinianis modo, sed ab ipsis Romanæ Inquisitionis Theologis, ab omnibus Dominicanis, imo ab ipso Hallerio & sociis qui in collatione cum Dominicanis contestati sunt, *propositiones a se non impugnari in sensu gratiæ efficacis*, ut supra vidimus. Post damnationem vero, quia sublata est ambiguitas, recte item simpliciter hæreticæ dicuntur.

QUÆSTIO II.

Cur nonnulli confessi sunt ante illarum propositionum damnationem, Iansenii sensum in illis involvi posse, nunc iidem istud simpliciter negant?

RESPONSIO.

Etsi injurium sit ut singulorum dicta premant universos, facile tamen ex dictis cerni potest, quam non ista inter se pugnent. Iansenianus ille sensus qui involvi in damnatione quinque propositionum

tionum poterat, nihil aliud erat, ut ab Augustinianis pulchre explicatum est, quam gratiæ efficacis doctrina. Quid mirum igitur, si subducto ex propositionum sensibus illo dogmate gratiæ efficacis Jansenianus pariter sensus subductus sit? Constant igitur illi sibi pulcherrime; & qui ante damnatas propositiones, gratiæ efficaci, sive Jansenismo sensui metuebant, nunc ipsi nihil omnino timent. Quomodo enim Jansenismo sensui metuerent, cum videant gratiam efficacem in tuto collocatam, quam nomine Jansenismi sensus intelligebant?

QUÆSTIO III.

An sensus divisus per mutabilitatem liberi arbitrii explicatus, excludat vulgarem ejus explicationem a Thomistis traditam?

RESPONSIO.

Cum negare non possent Moliniani, sæpe ab Augustinianis usurpari vulgarem illam distinctionem Thomistarum, *sensus divisi & sensus compositi*, hoc fuco apud ignaros nostrarum rerum Consultores usi sunt, his vocibus, sensus divisi, ab ipsis non designari idem quod vulgo Thomistæ intelligunt, sed quandam duntaxat flexibilitatem liberi arbitrii, quod substracta gratia possit male agere, cum hoc durante gratia non possit. Hic fucus ita facile abstergitur: Maxima Augustinianorum pars, non alio modo quam Thomistæ interpretati sunt sensum divisum: in iisque ipse Jansenius, & ejus Apologistæ, Doctor Sanbovius & omnes illius discipuli, ipsidemque Augustiniani Doctores Romam missi. Unus quem viderim, vir quidem doctissimus eam flexibilitatem liberi arbitrii uberius persecutus est, non ut aliquid Thomisticæ explicationi detraheret, sed ut aliquid superadderet. Non ægre fatetur ille cum ipsa gratia efficaci pacifice cohærere dissentiendi potentiam, nunquam actu dissentientem, quod Thomistis ad sensum divisum sufficit. Sed cum hoc minus hæreticis satisfaciat, plus aliquid dicere voluit, & id ostendere, quomodo gratiæ non modo in sensu diviso sic explicato, sed etiam magis proprie & quasi in sensu composito resisti possit. Hoc sic ille confecit.

Gratia efficax ex Augustino est delectatio victrix. Victrix autem dicitur quatenus aliam delectationem vincit. Vincit autem, quia validior & fortior est. Sed fortior est comparata ad concupiscentiæ vires, cum quibus confligit. Ita si augerentur illæ concupiscentiæ vires, non jam superior, sed infirmior esset, ideoque non vinceret, sed vinceretur. Ergo quia concupiscentia semper augeri potest & inflammari vehementius, nullus est gratiæ gradus in hac vita, in quo non possit gratia vinci per validiorem concupiscentiam. Cur igitur non vincitur? Quia, inquit, Deus hoc concupiscentiæ augmentum in iis quos tentationis victores facere constituit, vel reprimit, vel pro majori concupiscentiæ ardore majorem charitatis ardorem accendit. Ita semper resisti potest gratiæ efficaci, nunquam tamen resistitur. Hanc explicationem quæ Thomisticæ aliquid superadstruit, ideo magis amplectitur vir eruditus, quod eam hæreticis quodammodo magis censet oppositam. Illi enim gratiam semel datam nunquam extingui in animo semel justificatorum censet: & sic salutarem hominibus timorem detrahunt a gratia excidendi.

Hanc autem resistendi potentiam vocat ille quidem *in sensu diviso*, potuisset tamen aliquatenus vocare *in sensu composito*, cum per illud concupiscentiæ augmentum, gratiæ quæ efficax ante fuit, aliquando reipsa resistatur. Sic enim infirma Petri charitas victrix erat in ipso antequam mortis metu percelleretur: accedente hoc timore victa est. Manifestum est autem sensum divisum sic explicatum, Thomisticam notionem involvere, & aliquid amplius.

QUÆSTIO IV.

An qui indifferentiam sensus divisi non adhibet ad conciliandum libertum arbitrium cum gratia, ideo illam rejicere dicendus sit?

RESPONSIO.

Hoc argumento nititur imperitissime Ricardus, ut probet indifferentiam Thomisticam sensus divisi a Jansenio negatam. *Recurrit*, inquit, *ad aliam rationem conciliandæ cum gratia libertatis.* Quid tum? *Ergo priorem tanquam falsam repudiat.* Ubi logicum illud acumen? Quam multa vera aliis veris explicandis inservire non possunt! An quicunque sensus, quibusdam Scripturæ verbis accommodari non potest, ideo falsus in se & erroneus? Certum est igitur in libertate hujus vitæ reperiri indifferentiam illam potentiæ a Thomistis explicatam. Agnovit id Jansenius & lib 8. cap. 4. & uberius cap. 20. & 21. Sed utrum ad libertatis cum gratia consensionem adhibita sit ab Augustino, alia quæstio est. Negat id Jansenius, sed non ideo indifferentiam illam rejicit. Vult esse proprietatem inseparabilem libertatis hujus viæ; aut si velis, esse de essentia libertatis, quatenus hoc nomine sola electionis significatur libertas. Sed non vult esse de essentia generali libertatis, sicut ab Augustino spectata est. Sed sive sit proprietas, sive essentia, certum est, ut Jansenius agnoscit, eam & reperiri & requiri in hoc statu naturæ lapsæ ad merendum & demerendum.

QUÆSTIO V.

An gratiam sufficientem in abstracto, potentiam proximam in abstracto, &c. definivisse censendus sit summus Pontifex?

RESPONSIO.

Aliquis fortasse sibi in mentem induxerit, id Annatum abstractionibus suis esse consecutum, ut saltem a summo Pontifice gratiæ sufficientes in abstracto, potentiæ proximæ in abstracto, indifferentiæ in abstracto sancirentur. Verum etsi nihil hoc ad Augustinianos, tamen falsum est. Absit enim ut talibus ineptiis fidem Catholicam inquinarit summus Pontifex, summus idem Catholicæ fidei vindex. Et certe cui eas ipsi tribuatis, causa nulla est. Primum verborum istorum nulla in Constitutione mentio: Ergo ista verba nullo modo usurpanda decrevit. Restat ut rem significatam ad fidem pertinere decreverit. Sed quæ tandem est res significata per gratiam sufficientem in abstracto, & cetera ejusmodi? Vis dicam? Nulla. Vis probem? Nil fa-

facilius. Nomen enim illud *ſufficiens*, & cetera id genus, non univoce Thomiſticis notionibus & Moliniſticis conveniunt; ſed tantum æquivoce. At ſicut univocorum una eſt notio quæ poteſt præſcindi & in abſtracto definiri: ita æquivocorum nulla communis notio quæ poſſit abſtrahi & definiri. Exemplo ſit nomen, *Taurus*, quod æquivoce convenit Philoſopho, monti, aſtro, animali: Iam quæro, quid eſt *Taurus*, quatenus abſtrahit a ſingulis illis ſignificationibus? Nihil omnino præter ſyllabas *Tau*, *rus*. Similis de gratia ſufficiente ratio eſt. Sua conſtat ſignificatio gratiæ Molinianæ, quam ſufficientem dicunt; ſua item Thomiſticæ. At utrique, ut fatentur omnes, vox *ſufficiens* æquivoce convenit. Abſtrahe ergo illam ab utroque ſignificatu, nihil remanet præter ſonum ſenſu vacuum, quem ne quidem tibi reliquit ſummus Pontifex, qui ejuſmodi verba in Scholarum angulos relegavit, a fidei decretis longiſſime arcuit. Ridiculum ergo ut ſummus Pontifex gratiam ſufficientem qua ſufficientem in abſtracto definierit, quia gratia ſufficiens qua ſufficiens, in abſtracto nihil prorſus eſt.

Quid igitur, inquies, definivit? Idem quod Concilium Tridentinum in illis decretis quæ a Janſenio violata querebamini. Non ergo vetat, imo jubet & Religio & pietas, ut Innocentii Conſtitutionem omnes venerentur, & probent, pariterque Alexandri VII. decretum amplectantur, quatenus nihil ſuperadſtruit, & illos quos putavit Innocentius Janſenianos, cum ipſis proſcribit erroribus. Verum ut hoc damnare proclive eſt, ita in iis, quibus tribuuntur, invenire difficillimum. Utut ſit, nihil eſt quod de iis inveniendis laboremus. Hæc ad te proprie cura pertinet, mi Annate, tu Janſeniani errores, Janſeniani ſenſus, fidejuſſor es, quandoquidem tibi Romæ de eo creditum eſt.

Deteges igitur quando voles Janſeniſtas illos qui negarunt gratiæ efficaci poſſe diſſentiri, qui neceſſitantem gratiam invexere. Nobis interim & cæteris Eccleſiæ fidelibus ſufficit ut illos tuos Janſeniſtas, & illum Janſenium tuum, quiſquis fuit, ex animo damnemus, ut facimus.

Nonis Octobris, A. S. 1657.

PAULI IRENÆI

DISQVISITIO SEXTA;

SIVE

VERA METHODUS DISQUIRENDI

An quinque propoſitiones damnatæ ſunt in Janſenio.

PRÆFATIO.

QUæſtionem per ſe leviſſimam, utrum propoſitiones ſint in Janſenio, necne, celeberimam hoc tempore fecit altercantium utrinque Theologorum tanta contentio. Hanc etſi utilius fuiſſet vel ab initio non moveri, vel commotam ſtatim extingui: tamen illa in præſens propterea jam omitti non poteſt, quia ex ipſa crimen hæreſeos, aut ſaltem inobedientiæ, multis cæteroquin probatiſſimis viris, conflatur. Atque illud quidem crimen ſic quinque Diſquiſitionibus depuli, ut confidam fore, tum ut mihi aſſentiantur æqui, tum ut ſaltem taceant vel iniqui, ac mihi cauſam ſilentio tradant. Supereſt nuda & ab omni dogmate avulſa facti quæſtio, de qua non niſi primam propoſitionem attigi, utinam etiam non attingere licuiſſet. Sed quoniam ſitem ut cum maxime fervere perſpicio, & tamen ea ratione a quibuſdam tractari, ut finis contentionis nullus ſit, viſum eſt ſaltem brevem & certam methodum tradere, qua in alterutram partem expediri & ad exitum perduci queat. Omnino enim ejuſmodi ſunt facti quæſtiones, ut de iis diu niſi vitio diſputantium contendi non poſſit.

Verum in tradenda certa illa methodo inveniendarum, ſi modo ſint in Janſenio, propoſitionum, neceſſe fuit, falſas & fallaces methodos refellere; quarum omnium quoniam in Morelliano libello nuper edito exempla reperi, ea non aliunde quæſivimus. Itaque tam crebro bonum hunc Doctorem caſtigabimus, ut hæc Diſquiſitio, libelli ab eo nuper conſcripti confutatio haberi poſſit; tantum convitiis ejus nihil reponemus, ſaniorem ipſi mentem tare contenti.

ARTICULUS I.

Regulæ generales veræ methodi; fallacis nota. Principia per ſe nota vel ab utraque parte conceſſa.

IN omni diſputatione primum videre eſt quid utrinque concedatur. Deinde quid primum Reo ab Actore objiciatur, quod Rhetores *intentionem* vocant. Tum qua ratione præcipuam illam accuſationem depellat Reus, quod appellant *depulſionem*. Ex hoc vero intentionis depulſioniſque conflictu, *ſtatus* exurgit, qui primam clare & enucleate conſtituendus, & reſecatis omnibus iſtis capitibus de quibus non certatur, quam accuratiſſime definiendus. Objicit Miloni Appius, Clodium occidiſti. Intentio eſt. Reſpondet pro Milone Cicero: Occidi; ſed recte, quia inſidiatorem. Depulſio eſt. Hinc duæ naſcuntur quæſtiones, quibus continetur ſtatus: An liceat occidere inſidiatorem? An Clodius inſidiator? Illa juris, hæc facti.

Hoc poſito, jam facile a fallaci dignoſcitur vera & certa methodus. Illa, unica tantum eſt, quæ illud de quo quæritur certis argumentis conficit, & quæ ex adverſo opponuntur firmis probationibus repellit.

Falſa autem; non una, ſed duplex. Nam vel illud probat de quo non quæritur; ut ſi non aliud tota oratione probaſſet Appius, niſi Clodium a Milone occiſum: vel de quo quæritur, fluxis & vanis argumentis adſtruit.

Conſtituta methodo, ne diſputatio fluctuet, certa & utrinque conceſſa principia figi neceſſe eſt. Ejuſmodi ſunt quæ ſequuntur, de quibus tam Moliniſtæ quam Janſenii defenſores facile convenient.

I.

Cum Auguſtino, Patribus, & antiquis Scholaſticis, ut ſentire nefas non eſt, ita nec loqui.

II.

Auguſtini & Patrum, necnon S. Thomæ & antiquorum Scholaſticorum locutiones, ſenſum habent a damnato propoſitionum ſenſu diverſum.

III.

Ex ſola locutioni Auguſtini vel antiquorum Scholaſticorum non poteſt argui quiſquam vel ab Auguſtino, vel ab antiquis Scholaſticis diſſentire, vel ullum hæreticum dogma docuiſſe.

IV.

Scriptoris Catholici ambiguam locutionem, orthodoxi ſenſus & erronei capacem, erroneo interpretari nefas eſt, ſi erroneus ille ſenſus expreſſe ſit amotus.

V.

Ambigua locutio bono ſenſu interpretanda eſt, ſi ab ipſo ſcriptore ad bonum ſenſum alligata ſit: ut enim egregie Dionyſius Carth. de ſim. lib. 2. art. 8. *Cum verba alicujus Doctoris in uno loco inducta poterunt ſic & ſic exponi, trahi, intelligi; videndum eſt ad quem intellectum ipſemet Doctor hujusmodi verba ſua alibi redigat & coarctet.*

VI.

Nullus locus Janſenii reprehendi poteſt, niſi vel propter verba, vel propter ſententiam vocibus ſubjectam.

VII.

Damnatus in propoſitionibus ſenſus ante exortas propoſitiones ſcholis Catholicis ignotus, ut in narratione ſua teſtantur Epiſcopi.

VIII.

His principiis aliud addi poteſt, de quo jam diximus in ſecunda Diſquiſitione, nimirum, non mutari propoſitionis ſenſum, cum definitiones vocum pro ipſis vocibus ſubjiciuntur.

ARTICULUS. II.

Methodus inveniendæ in Janſenio primæ propoſitionis.

Quia jam iſtam propoſitionem accurate ſecunda Diſquiſitione excuſſimus, unum nobis hoc loco præſtandum, ut tum impugnatoribus, tum defenſoribus Janſenii, ineundam ſibi ad cauſam obtinendam methodum demonſtremus.

Utrinque conceſſum.

Convenit orthodoxam, & nullo modo Pontificia Conſtitutione violatam Thomiſtarum doctrinam, qui docent, Juſtis quibuſdam gratiam ſufficientem habentibus, ſed ei renitentibus, non adeſſe gratiam efficacem, ſine qua tamen non habent omnia ad agendum neceſſaria, ſive non poſſunt implere præcepta ejuſmodi poteſtate, cui nihil deſit ad agendum neceſſarium.

Intentio Moliniſtarum.

Tradit primam propoſitionem diſertis verbis Janſenius tom. 3. lib. 3. cap. 13: *Aliqua Dei præcepta.* &c.

Depulſio Auguſtinianorum.

Verba primæ propoſitionis damnatæ habet Janſenius loco citato, ſed ſenſum illius damnatum non habet: quia locus Janſenianus ex circumjectis & annexis ad eum ſenſum alligatur, qui nil contineat præter vulgarem Thomiſtarum doctrinam, toti Eccleſiæ, præcipue vero ſummo Pontifici probatam, iſtam nempe: Quibuſdam juſtis gratiam ſufficientem Thomiſtico ſenſu habentibus, ſed ei renitentibus, præcepta non ſunt ita poſſibilia, ut ea ſine alio auxilio implere actu & effective poſſint, & deeſt illis gratia efficax, ſine qua non habentur omnia neceſſaria ad implendum præceptum.

Cum certum ſit hunc ſenſum eſſe orthodoxum; hinc exurgit

Unica quæſtio.

Utrum hic ſit verus Janſenii ſenſus, an alia huic loco ſententia ab ipſo ſubjecta ſit?

Vera methodus Auguſtinianis ineunda.

Poſtulat ut ipſi hunc & non alium eſſe ſenſum Janſenii comprobent; quod nos, ni fallor, geometrica demonſtratione concluſimus Diſquiſitione ſecunda. Contra

Vera methodus Moliniſtis ineunda.

Poſtulat ut probent non hunc, ſed alium quendam erroneum ſenſum his vocibus a Janſenio ſubjectum. Id niſi faciant, nihil agunt, nec quicquam omnino promovebunt.

Exigitur Morellius ad iſtam methodum.

Jam videamus quid egerit Morellius, & quomodo primam propoſitionem in Janſenio eſſe probaverit. Verba, inquit, illius in Janſenio reperiuntur. Quid tum? Quis unquam hoc negavit? Quis non ultro conceſſit? De ſenſu ſolum quæſtio eſt. Quæritur an damnatus a Pontifice ſenſus (quem certum eſt ex 7. Principio * a Thomiſtarum doctrina alie-

* VII PRINCIP. Damnatus in propoſitionibus ſenſus ante exortas propoſitiones ſcholis Catholicis ignotus, ut in narratione ſua teſtantur Epiſcopi.

num

num eſſe) in Janſenio ſit? De hoc quid dicis, bone Morelli? Nihil. Quorſum ergo abit diſputatio tua? in fumum. Quid meretur? Riſum. Quis crederet hominem qui ſe Magnatibus venditat quaſi doctum, & iſtius præſertim controverſiæ peritum qui adverſarios ſingulis verſibus probris & conviciis onerat, tantæ incuriæ eſſe, ut cardinem difficultatis prorſus ignorat, & magno conatu quaſi reconditum aliquod myſterium afferat, quod centies ipſi, ne poſtulanti quidem, conceſſum ſit: ipſum vero controverſiæ caput ne verbo quidem attingat?

ARTICULUS III.

Methodus inveniendæ in Janſenio ſecundæ propoſitionis.

REſecanda primum & a diſputatione amovenda quæ inter utroſque litigantes conſtant.

1. Verba ipſa ſecundæ propoſitionis non ſunt in Janſenio.

2. Orthodoxa eſt Thomiſtarum ſententia qui docent efficaci gratiæ nunquam reſiſti; ſufficienti, cum ſola eſt, ſemper reſiſti in eo effectu ad quem excitat. Hanc ipſam tamen gratiam quam ſufficientem vocant, eſſe ſecundum quid efficacem, & nunquam carere eo effectu ad quem divina voluntate ordinatur. Sic enim omnes Thomiſtæ, e quibus Alvarez diſp. 80. *Omne auxilium*, inquit, *ſufficiens comparatione unius actus, ſemper eſt efficax reſpectu alterius, ad quem efficiendum decreto abſoluto divinæ voluntatis ordinatur: V. g. auxilium ſufficiens ad actum fidei producit efficaciter pias cogitationes & notitias credendorum, & pia deſideria habendi fidem.* Et Silvius in 2. 2. q. 111. art. 3. *Revera omnis gratia eſt efficax alicujus effectus ad quem proxime ordinatur, & quem Deus abſoluta voluntate intendit.*

His poſitis, videndum quid afferant Janſenii impugnatores, quid reponant defenſores, ut ex illorum *intentione* & illorum *depulſione* conſtituatur quæſtio.

Intentio Morellii & Moliniſtarum.

Docet, inquit, Janſenius variis locis omnem gratiam eſſe efficacem, gratiam ægræ voluntatis non relinqui in libero arbitrio, ſed invictiſſime facere ut velit bonum; tollere omnem reſiſtentiam; oppoſitos obices voluntatis perrumpere; hominem Deo operanti per gratiam non poſſe reſiſtere; nullam gratiam effectu carere; gratiam & effectum reciprocari; hoc ipſo quo effectu homo deſtituitur, ſequi nullam ei gratiam eſſe collatam.

Depulſio Janſenii defenſorum.

Reponunt Janſenii defenſores hæc loca reprehendi non poſſe, nec propter verba, quia tota Auguſtinianis locutionibus conſtant, etiam apud Scholaſticos uſitatis; nec propter ſententiam, quia talis eſt, ut etiam Ieſuitis eam probari ſaltem ut orthodoxam neceſſe ſit: nempe: Quamvis ſint gratiæ quædam inefficaces, & quibus vere reſiſtitur; tamen omnem gratiam eo ſenſu efficacem dici poſſe quia nulla caret eo effectu ad quem abſoluta Dei voluntate ordinatur.

Hinc colligunt ex (a) ſexto principio articuli primi nihil in iis eſſe reprehendendum, prorſuſque ſecundæ propoſitionis nec verba nec ſenſum in Janſenio contineri. Recta quidem ad metam iſta tendunt, & niſi obſtent Moliniſtæ, etiam pervenient.

Quæſtiones duæ.

Duplex inde quæſtio tantum exurgit.

Alia minus præcipua: An iſta loca Auguſtinianis vel apud Theologos uſitatis locutionibus conſtent.

Alia capitalis: An ſenſum in Janſenio contineant toti probatum Eccleſiæ, ſaltem ut orthodoxum.

Methodus ineunda Moliniſtis.

Prorſus alterutrum conficiendum eſt Moliniſtis; vel voces illas non eſſe Auguſtinianas, nec ullis Theologis Catholicis probatas: quod ſi effecerint, Janſenium tantum temeritatis & incuriæ coarguerint: vel non habere in Janſenio ſenſum illum quem ipſi tribuunt ejus defenſores, ſed alium quo nulli prorſus gratiæ ullo modo reſiſti ſtatuatur: quod ſi præſtiterint, etiam hæreſeos reum tenebunt Janſenium.

Expenditur ex illa methodo Morellius.

Quid ibi Morellius; quo pacto utramque quæſtionem tractat? Quo pacto probat ex Janſenio nullam eſſe gratia inefficacem; non reſiſti gratiæ in eo effectu ad quem diſponit, ad quem excitat, ad quem allicit, ad quem dat poſſe quod nunquam in actum exit ſine gratia uberiore, eo modo quo Thomiſtæ docent. Audiamus quid afferat. Tacet, obmuteſcit, quæſtionem ne cernit quidem. O præclarum patronum! O dignum Pontificiæ Conſtitutionis vindicem!

Methodus Auguſtinianis ineunda.

Nunc luſtremus an melius in cauſa ſua ſtent Janſenii defenſores, quibus hoc efficiendum eſt:

1. Loca Janſenii quæ arguuntur, Auguſtini aut aliorum Patrum gratiæ defenſorum locutionibus conſtare, aut certe apud Theologos uſitatis.

2. Nullo modo ſenſum damnatum ſecundæ propoſitionis continere.

3. Eo ſenſu accipi debere qui toti Eccleſiæ probetur.

Objecta a Moliniſtis Janſenii loca cum Auguſtini & Proſperi locis comparantur.

Ad primum obtinendum ſolis ſe oculis advocatis egere dicunt Janſenii defenſores; adeoque objecta Janſenii loca cum aliis Auguſtini aut aliorum Patrum locis e regione ita componunt.

(a) VI. PRINCIP. *Nullus locus Janſenii reprehendi poteſt, niſi vel propter verba, vel propter ſententiam vocibus ſubjectam.*

JAN-

JANSENIUS *tom. 3. lib. 2. cap. 4.*

Gratiæ sanæ voluntatis in primi hominis libero relinquebatur arbitrio, ut eam si vellet desereret, aut si vellet uteretur: gratio vero lapsæ ægrotæque voluntatis nullo modo in hominis relinquitur arbitrio, ut eam deserat aut arripiat si voluerit; sed ipsa est potius illa postrema gratia, quæ invictissime facit ut velit, & a voluntate non deseratur.

AUGUSTINUS de corr. & gr. cap. 11.

Nec illa gratia sani hominis parva erat, qua demonstrata est etiam potentia liberi arbitrii, quoniam sic adjuvabatur ut sine hoc adjutorio in bono non maneret, sed hoc adjutorium si vellet desereret: hæc autem tanto major est, ut parum sit homini per illam reparare perditam libertatem; parum sit denique non posse sine illa vel apprehendere bonum, vel permanere in bono, nisi etiam efficiatur ut velit. Prima gratia est qua fit ut habeat homo justitiam si velit; Secunda plus potest, qua etiam fit ut velit. Si in tanta infirmitate vitæ hujus ipsis *Relinqueretur voluntas* sua, nec Deus in eis operaretur ut vellent, inter tot & tantas tentationes voluntas ipsa succumberet. Subventum est infirmitati voluntatis humanæ, ut divina gratia insuperabiliter & indeclinabiliter ageretur.

'non liberum arbitrium esse 'quod reddat auxilium 'efficax, vel inefficax,& 'quod sit causa cur hic & 'nunc Deus influat in opus, 'quod possit gratiæ efficientiam seu influxum in 'opus impedire, quod libertas illius causa sit, ut 'actus singuli hic & nunc 'fiant.

Et in margine, Molinam, Lessium, Suarem, adscribit, quorum sunt verba quæ distinctis hic characteribus excusa sunt.

pus, cui tempus agendi
Semper adest, quæ gesta velit, non moribus illi
Fit mora, nec causis anceps suspenditur ullis,
Nec quod sola potest, cura officioque ministri.
Exequitur, famulisque vicem committit agendi.

AUGUSTINUS de gr. & lib. arb. c. 16.

Certum est nos velle cum volumus; sed ille facit ut velimus bonum. Certum est nos facere cum facimus; sed ille facit ut faciamus, præbendo vires efficacissimas voluntati.

Ibidem.

Ut in Deum credamus & pie vivimus, non volentis neque currentis, sed miserentis est Dei: non quia velle non debemus & currere, sed quia in nobis & velle operatur & currere.

Notæ quædam.

NOTA. I. *Insuperabilem*, *indeclinabilem* illam gratiam quæ *dat velle, qua non relinquit homini voluntatem suam, sed facit velle*: quæ non est similis gratiæ Adamicæ, *quam ipse deserebat cum vellet*, ita necessariam ab Augustino statui, ut sine ea dicat *non posse* hominem lapsum *vel apprehendere bonum, vel permanere in bono.*

NOTA. II. gratiam *quæ relinquitur libero arbitrio, quam deserit homo cum vult*, nihil aliud esse Augustino & Jansenio quam gratiam versatilem & Molinianam. Semper enim eam opponit Augustinus efficaci quæ facit velle; sed hoc late infra probabitur.

NOTA. III. Non id nunc agi, utrum Jansenius cum Augustino sentiat, sed utrum cum Augustino loquatur; quod certe qui hæc loca inspexerit, negare nemo potest. Fieri tamen posse non diffitemur, ut alienum ab Augustino sensum in his vocibus incluserit. Sed hoc factum probare debent Molinistæ. Non factum vero probant Jansenii defensores, ut infra ostendetur.

JANSENIUS *tom. 3. lib. 2. cap. 14.*

Tota doctrinæ Augusti-
'stini moles eo collimat,
'ut Christiani credant,&
'qui possunt intelligant,
'non

S. PROSPER carm. de Ingratis.

At vero omnipotens hominem cum gratia salvat.
Ipsa suum consummat opus

Morellium adhuc ut potui tuli, sed hic prorsus ferri potest, quem non puduit Lessi & Molinæ loca, distinctis apud Jansenium characteribus expressa, solam gratiæ versatilis doctrinam complexa, quasi fidem Catholicam a summo Pontifice consecratam proferre, & in hoc Jansenium erroris arguere, quod Molinæ doctrinam dicat ab Augustino improbari. Nec est quod causetur commune esse Thomistis ac Molinistas dogma: Posse liberium arbitrium gratiæ influxum impedire. Alio enim longe sensu a Molinistis asseritur, alio a Thomistis. Isti duplex genus gratiæ admittunt, unum cui nunquam resistitur, aliud cui semper resistitur in secundario effectu, id est, plena conversione, quam ista gratia nunquam operatur sine uberiore auxilio. Hoc nunquam negavit Jansenius, imo multis locis admisit. At vero Molinistæ uniusmodi gratiam admittunt, quæ cum possit actu & effective sortiri effectum, nunc a libero arbitrio impeditur, nunc non impeditur. Itaque a libero arbitrio pendere volunt quod gratia nunc sit efficax, nunc inefficax. Hoc negat Jansenius, hoc ab Augustino improbati dicit; hoc tota olim Congregatio de Auxiliis in Molina damnavit his verbis: *Hæc propositio & doctrina Patris Molinæ, quatenus docet efficacium auxiliis divini pendere ab effectu liberi arbitrii humani, non autem ab ipso auxilio, prout a Deo venit, & ex modo motionis divinæ, videtur tradita a Semipelagianis; asseritur autem a Molina contra expressam sententiam sancti Augustini lib. de corr & grat.* Hoc negant omnes pene Romani Theologi, quibus ut blandirentur qui Romæ quinque propositiones impugnarunt, & ne gratiam ver-

versatilem & Molinianam adstruere viderentur, multis locis providerunt in schedulis Consultoribus oblatis ; & nominatim in hac propositione, de qua sic loquuntur.

Non agitur de gratia sufficiente versatili statuenda, quæ modo effectum suum habeat, modo non habeat ; sed tantum in genere, utrum verum sit in statu naturæ lapsæ nullam dari gratiam quæ vere sufficiens sit.

JANSENIUS tom. 3. lib. 2. cap. 24.	*AUGUSTINUS de præd. SS. cap. 8.*
Gratia tollit omnem voluntatis resistentiam.	Hæc gratia quæ occulte humanis cordibus divina largitate tribuitur, a nullo duro corde respuitur ; quia ideo tribuitur, ut cordis duritia primitus auferatur.
	Lib. ab Simpl. q. 2.
	Nescio quomodo dicatur frustra Deum misereri, nisi nos velimus. Si enim Deus miseretur, ergo jam volumus : ad eandem quippe misericordiam pertinet ut velimus.
JANSENIUS tom. 3. lib. 2. cap. 24.	*AUGUSTINUS de cor. & grat. c. 14.*
Gratiam Dei ita victricem statuit Augustinus, ut non raro dicat hominem operanti Deo per gratiam non posse resistere, sed e contrario Deum non quicquid voluntatem facturam prævidet, sive absolute, sive conditionate, sed quicquid omnino voluerit in voluntate operari, quam ipse magis habeat in sua omnipotentissima potestate, quam ipsa voluntas. *Quod probat illis locis quæ hic è regione posita sunt.*	Deo volenti salvum facere, nullum hominis resistit arbitrium. Sic enim velle & nolle in volentis aut nolentis est potestate, ut divinam voluntatem non impediat, nec superet potestatem. De his enim qui faciunt quæ non vult, facit ipse quæ vult. Non est itaque dubitandum voluntati Dei qui in cælo & in terra omnia quæcunque voluit fecit, & qui etiam illa quæ futura sunt fecit, humanas voluntates non posse resistere, quominus faciat ipse quod vult.
JANSENIUS tom. 3. lib. 2. cap. 25.	*AUGUST. serm. 44. de verbis Domini.*
Nulla prorsus effectu caret, sed eum in omnibus in quibus datur, infallibiliter operatur.	Agis si ageris, & bene agis si a bono ageris.
Ibid.	*Lib. ad Simpl. q. 2.*
Gratiam tanquam causam & operationem voluntatis bonam velut effectum esse, ut Philosophi loquuntur, convertibiles & a se mutuo inseparabiles.	Nescio quomodo dicatur frustra Deum misereri nisi nos velimus. Si enim Deus miseretur, jam volumus.
Ibid.	*De præd. SS. c. 8.*
Hoc ipso quo effectu bono destituitur, nullam ei gratiam collatam esse.	Si omnis qui audivit a Patre & didicit venit, omnis qui non venit non audivit a Patre nec didicit. Absit ut quisquam non veniat, qui a Patre audivit & didicit.
	Ibid.
	Qui credunt Prædicatore forinsecus insonante, intus a Patre audiunt atque discunt. Qui autem non credunt, foris audiunt, intus autem non audiunt, neque discunt.
	Lib. de gr. Chr. c. 13.
	Qui novit quod fieri debeat & non facit, nondum a Deo didicit secundum gratiam, sed secunddum legem ; non secundum Spiritum, sed secundum literam.
	Ibid.
	Quando Deus docet, non per legis literam, sed per Spiritus gratiam, ita docet, ut quod quisque didicerit, non tantum cognoscendo videat, sed etiam volendo appetat, agendoque perficiat.
	Lib. 2. operis ult. in Julianum.
	Cum verbis Doctor plantat & rigat, possumus dicere, forte credit auditor ; cum vero Deus dat incrementum, sine dubio credit & proficit.
JANSENIUS tom. 3. lib. 2. cap. 32.	*S. Prosper.*
Quæ agit & peragit effectum.	Ipsa suum consummat opus.

Ex his omnibus conficiunt Jansenii defensores, nihil in ipsis Jansenii locutionibus esse reprehendendum, omnesque bono sensu accipi posse, eo scilicet quo ab Augustino acceptæ sunt : inde ejusmodi argumentum concinnant.

Argument I.

Omnes Jansenii locutiones quæ circa secundam propositionem proferuntur, ex Augustino desumptæ, vel manifeste Augustinianis æquivalentes sunt, tantumque aliquanto molliores, ut patet ex ipsa inspectione.

Sed ex Augustinianis locutionibus nemo argui

poteſt ſecundam propoſitionem tradidiſſe, per (*) tertium principium articuli primi. Ergo ex iſtis locutionibus argui non poteſt Janſenius tanquam ſecundæ propoſitionis auctor : quod erat probandum.

Geminæ notæ in hoc argumentum.

Hoc argumentum duabus notis ſuffulciunt : prima eſt; Auguſtini locutiones eſſe Janſenianis per ſe duriores. Nihil enim durius, ſi Moliniſtas audiamus, in hac materia dici poteſt, quam *gratiam à nullo duro corde reſpui ; eumque qui non facit quod non novit, nondum à Deo doctum eſſe per gratiam : ſed per literam & legem.*

2. Auguſtinianas illas locutiones feres nuſquam ab Auguſtino circumſcribi & contrahi, contra autem a Janſenio eaſdem phraſes ſæpe ad ſenſum omnibus probatum expreſſe alligari, ut infra probabitur. Rurſus ab eodem hæreticum ſenſum ab iiſdem expreſſe removeri : unde ſequi aiunt longe iniquius in Janſenium ſecundæ propoſitionis invidiam conjici, quam in ipſum Auguſtinum conjiceretur.

Lemma Præambulum.

Atque ita quidem illi ſummovent eos qui ex iſtis locutionibus ſecundam propoſitionem eruunt. Sed ipſum ſenſum Janſenii validius adhuc damnato ſecundæ propoſitionis ſenſu ſegregant duobus argumentis, præter alia ſuperius poſita principia, hoc item lemmate ſubnixis.

Omnes ſuperius allatæ locutiones, in quibus contineri ſecundam propoſitionem putant, ut multum ambiguæ ſunt. Poſſunt enim ad illam revocari doctrinam, toti Thomiſtarum Scholæ probatam : *omnem gratiam tam efficacem quam ſufficientem, eſſe efficacem reſpectu proximi iſtius effectus ad quem ordinatur voluntate Dei abſoluta.*

Sic enim explicati poſſunt omnes ſuperius allatæ Janſenii locutiones : Gratia tollit omnem reſiſtentiam, nempe quæ impedit proximum effectum, non quæ remotum. Item nulla gratia effectu caret, nimirum proximo illo ad quem deſtinatur voluntate abſoluta, non remoto ad quem excitat : Gratia omnis agit & peragit effectum proximum, non remotum.

Gratia eſt convertibilis cum effectu ; diſtinguo, proximo non remoto, ſive eo propter quem datur voluntate abſoluta, non eo ad quem natura ſua tendit & refertur voluntate Dei antecedente.

Omnis gratia eſt efficax, nempe proximi effectus ad quem ordinatur voluntate abſoluta, non ejus ad quem ex natura ſua tendit.

Nulla datur gratia ſufficiens, niſi ſit efficax ; diſtinguo, ſufficiens omnibus modis & ad agendum actu, ſive Moliniane, verum eſt ; ſufficiens Thomiſtice, cui ſemper diſſentiatur, niſi adſit efficax, falſum.

Hinc claret omnes iſtas locutiones boni ſenſus capaces. Demus Moliniſtis etiam malum admittere, quod jure negari poſſet, quia Auguſtinianas phraſes, quales iſtæ ſunt, ad bonum ſenſum Eccleſiæ conſenſus alligat : Sed demus tamen includi poſſe ſub omnibus illis vocibus, & Catholicum ſenſum Thomiſtarum, & hæreticum damnatæ propoſitionis, tamen concedant neceſſe eſt Janſenii adverſarii, nil in eis eſſe reprehendendum, ſi pateat ab ipſo Orthodoxo tantum ſenſu intellectas ; hoc vero duplici argumento conficiunt ipſius defenſores.

Argument. II.

Janſenius malum ſenſum qui in iſtas propoſitiones cadere poterat, expreſſe removit, cum variis locis aſſeruerit, gratiæ nonnumquam diſſentiri : gratias quaſdam inefficaces eſſe : gratias quaſdam in ſolis deſideriis inefficacibus hærere, & a concupiſcentia ſuperari. Loca in promptu ſunt.

Primus locus.

Delectatio victrix (inquit tom. 3, lib. 8. c. 2.) *quæ Auguſtino eſt efficax adjutorium, relativa eſt. Tunc enim eſt victrix, quando alteram ſuperat : quod ſi contingat alteram ardentiorem eſſe, in ſolis ineffacibus deſideriis hærebit animus, nec efficaciter unquam volet quod volendum eſt.* En gratiam, qua accepta in ſolis deſideriis inefficacibus hæret animus.

Secundus locus.

Initio autem capitis 27, libri 2 de gratia Chriſti Salvatoris : *Nec vero*, inquit, *moveat quenquam quod CONSTET multos divinitus mente colluſtrari, imo vero & in ipſa voluntate motibus divinæ gratiæ percelli, qui tamen ab ejus interna ſuaſione & inclinatione diſſentiunt, ut propterea falſum putet gratiam in eo cui datur, ſemper operari effectum ob quem datur.*

Nota.

Locus iſte ita manifeſtus Annato viſus eſt, ut aliter elabi non potuerit, quam cauſando non hanc eſſe Janſenii doctrinam, ſed potius objectionem ab ipſo propoſitam quam refellat. Agnoſcit igitur hanc doctrinam eſſe Catholicam, & ſecundæ propoſitioni contrariam. Reſtat inquirendum an hic locus contineat Janſenii doctrinam. Hoc vero ita perſpicuum eſt, ut mirum videri poſſit tam abſurdam cogitationem cuiquam incidere potuiſſe. Cuivis enim inſpicienti patet hoc afferri a Janſenio quaſi Catholicum dogma cum ſua ſententia conciliandum, cui repugnare in ſpeciem videbatur. Explicare enim toto hoc capite contendit quomodo utrumque verum ſit, & a gratia ſæpe diſſentiri, & tamen illam ſemper eum habere effectum ad quem datur : velut ſi quis ita adverſus Calviniſtas diſputaret : Nec vero moveat quenquam quod conſtet Chriſtum in cœlo nunc eſſe, nec inde exiturum ante ſupremum judicium, ut propterea falſum putet eum in Euchariſtia eſſe. His verbis utique non negaret Chriſtum in cœlo eſſe, ſed negaret ex eo ſequi ipſum in Euchariſtia non eſſe.

Talem eſſe Janſenii mentem & per ſe patet, & ex ſequentibus verbis omnino conſtat. *Quemadmodum*, inquit, *inundatio divinæ gratiæ totam hominis voluntatem ſecum inſtar impetuoſi cujuſdam torrentis rapit, ſic ut omnia humani cordis retinacula, quibus terrenis rebus irretitur, velut violenta quadam*

(*) III. PRINCIP. *Ex ſola Auguſtini locutione nemo argui poteſt ullum hæreticum dogma docuiſſe.*

quadam tempeſtate dirumpat; ita lenis ille velut auræ tenuis afflatus, complacentiam quandam voluntatis tenuiſſimam, rei tam pulchræ, quæ ſimul objicitur contemplanda, contemperatam ſuaviter impetrat, & celerrime quaſi furtim poſt ſe rapit.

Non potuit gratiam ſufficientem Thomiſtarum clarius & ſignificantius exprimere. Hanc enim illi in iſtis velleitatibus, excitationibus, complacentiis ſitam docent. Nec refert quod negat Janſenius iſtam gratiam ſufficere. Semper enim hoc verbum, ut ipſemet monet initio libri 3, pro eo uſurpat; quod ſine alio auxilio ſufficit ad *actu & effective agendum*, nec gratiam efficacem requirit. Ita cum ait, *Hæc gratia nullo modo ſufficit ut homo Dei mandatum operetur*, idem eſt ac ſi dicat, cum hac gratia nunquam hominem Dei mandatum operari ſine uberiori auxilio; cum dicit, *Non enim quævis gratia ad quoſvis effectus inſerendos ſufficit*, idem eſt ac ſi dicat, non quamvis gratiam ad quemvis effectum reipſa actu & ſine uberiore auxilio inſerendum ſatis eſſe. Quæ phraſis tametſi ex uſu communi & ex Auguſtino petita, & a Janſenio multis in locis explicata, præcipue tamen Sholaſticos induxit, ut ab eo omnem gratiam ſufficientem rejici putarent.

Poſtremo ſi quis inefficacis gratiæ verbum ex Janſenii ore velit audire, habes illud lib. 4, cap. 10; *Gratia*, inquit, *nunquam eſt ſufficiens* (Moliniano ſcilicet ſenſu ut ſæpe monuimus) *ſed vel efficax vel inefficax.* Satin' hoc eſt? Addit Janſenius: *Ex inefficaci gratia operationem ſequi non poſſe*: id eſt, ex perpetuo ejus loquendi more, ſuperius a nobis in ſecunda Diſquiſitione ſtabilito, fieri non poteſt ut ex auxilio inefficaci ſolo ſequatur operatio; quod de ſufficiente ſua gratia millies Thomiſtæ teſtantur. Cum igitur, ut patet, erroneum illum ſenſum Janſenius excluſerit, ſequitur ex (*) quarto principio, ambiguas ejus locutiones non poſſe ad illum detorqueri, ſed orthodoxo potius ſenſu accipiendas. Quod erat probandum.

Argumentum III.

Idem Janſenius eaſdem locutiones aperte ad bonum & Catholicum ſenſum alligavit, additis reſtrictionibus Thomiſticis.

1. Fatetur non omnem gratiam plenum & integrum effectum obtinere; ſed tantum aliquem. *Nulla*, inquit, *Chriſti gratia effectu ſuo caret.* En propoſitionem generalem: *Sed omnis efficit ut voluntas velit & aliquid operetur.* En reſtrictionem.

Nomine autem voluntatis illius quam ſemper operatur gratia, non eſt intelligenda plena voluntas, ſed nonnunquam ſola velleitas & deſiderium inefficax. *Si contingat*, inquit, *cupiditatem ardentiorem eſſe, in ſolis deſideriis inefficacibus hærebit animus.* Addit Janſenius, effectum illum quem ſemper efficit gratia, eſſe illum ob quem datur. *Gratia*, inquit, *in eo cui datur, ſemper operatur effectum ob quem datur.*

Jam vero per voces illas, *ob quem datur*, manifeſte intelligit Janſenius eum effectum ad quem deſtinatur voluntate Dei abſoluta. 1. Quia cum voluntas Dei nominatur, niſi quid obſtet, intelligenda eſt abſoluta, non antecedens, quæ nonniſi improprie dicitur voluntas, cum ſit tantum velleitas, ut ait Sanctus Thomas. 2. Quia gratiæ dantur voluntate abſoluta, non antecedente, ut ait Janſenius lib. 3 de gratia Chriſti cap. 20. Hinc patet ſententiam Janſenii his verbis concludi poſſe: *Gratia ſemper aliquem effectum operatur, eum nempe ad quem ordinatur Dei voluntate abſoluta.*

Ergo debent eo ſenſu accipi omnes ſuperius allatæ ambiguæ locutiones, ex (*) quinto principio articuli primi. Sed hic ſenſus eſt Catholicus, quia Thomiſtis omnibus communis, ut ſupra conſtituimus. Ergo ſenſus Janſenii in omnibus illis locis eſt Catholicus. Quod erat demonſtrandum.

Corollarium.

Ex his omnibus conſtat, inquiunt, unam eandemque eſſe ſententiam Janſenii & Thomiſtarum circa gratiam tum efficacem, tum inefficacem, ſeu ſufficientem.

Utrique admittunt gratiæ efficaci proprie dictæ ſemper conſentiri; utrique aſſerunt ex gratia inefficaci nunquam operationem ſequi.

Utrique aſſerunt tam gratiam efficacem quam inefficacem, eſſe efficacem reſpectu ejus effectus quem vult Deus.

Utrique gratiam inefficacem in imperfectis actibus poſitam docent.

Hoc tantum inter ſe differunt, quod cum duo in gratia inefficaci conſideranda ſint, unum quod ſit efficax reſpectu ejus effectus ad quem ordinatur voluntate abſoluta; alterum quod ſit Thomiſtice ſufficiens, & det poſſe a gratia efficaci applicandum & determinandum reſpectu alterius effectus ad quem excitat: frequentius illam Janſenius conſiderat, quatenus refertur ad illum effectum reſpectu cujus efficax dicitur. Contra Thomiſtæ frequentius eam ſpectant quatenus refertur ad illum effectum reſpectu cujus dicitur ſufficiens vel inefficax.

Rurſus Janſenius inefficacem gratiam vix unquam appellat ſufficientem, non quod eam neget ſufficere notione Thomiſtica; ſed quia ſemper hoc verbum uſurpat Moliniana & vulgari ratione apud omnes Patres uſitata, & præcipue in Schola ſua Lovanienſi recepta, ubi id demum ſufficere dicitur, quod complectitur omnia ad agendum neceſſaria. Sic enim illi in juſtificatione Cenſuræ ann. 1586. cap. 13. *Gratia ad converſionem ſufficiens ipſa convertit; quæ vero non convertit, non ſufficit.* Hac notione recte Janſenius gratias inefficaces ſufficere negavit, quamvis id nunquam Thomiſtarum notione negaſſet, ut teſtatur initio libri 3 de grat. Chriſti cap. 1. At vero Thomiſtæ ad vitanda, credo, Moliniſtarum convitia, crebro gratias inefficaces ſufficientes dicunt.

3. Thomiſtæ frequentiſſime cum gratia inefficaci hominem poſſe aſſerunt, in actu primo ſcilicet, & in ſenſu diviſo.

Contra Janſenius aliquando quidem dicit hominem cum illa poſſe. Nam de illa voluntate inchoata loquens tom 3, lib. 8, cap. 20. *Velle*, inquit, *dat poſſe; & fortiter velle, fortiter poſſe.* Frequen-

(*) IV. PRINC. *Scriptoris Catholici ambiguam locutionem orthodoxi ſenſus & erronei capacem, erroneo interpretari vetas eſt, ſi erroneus ille ſenſus expreſſe ſit amatus.*

(*) V. PRINC. *Ambigua locutio bono ſenſu interpretanda eſt, ſi ab ipſo Scriptore ad bonum ſenſum alligata ſit.*

tius tamen hoc negat: quæ verbi, non rei discrepantia est. Affirmat enim *posse*, cum hoc verbum usurpat pro potentio actus primi. Negat *posse*, cum accipit pro ea potentia cui nihil deest ad agendum actu necessarium.

Quæres, an concedi possit ex Jansenii principiis gratiam inefficacem dare posse proximum & completum, itidem ut quidam Thomistæ de gratia sufficiente docent? Distinctione hic opus est, quam multoties attulimus. Si *posse proximum* accipis pro eo cui nihil deest necessarium ad agendum, ne quidem impulsio & applicatio ad agendum: sic non dat posse proximum gratia inefficax, nec apud Jansenium, nec apud Thomistas: at si accipis pro eo quod continet virtutem integram, applicandam tamen auxilio efficaci; sic nihil vetat quominus illæsa Jansenii doctrina, imo accurate vestigiis ejus insistendo, gratia illa inefficax *posse completum* largiri dicatur. Docet enim ille gratiam efficacem largiri tantum actum secundum; docet largiri tantum posse completissimum, quod complectitur omnia ad agendum necessaria; docet largiri posse cum effectu; docet ab Augustino gratiam Thomistarum facile admissum iri.

Diluitur Annatinum sophisma.

Ex his facile patet quo pacto retundendum sit Annati argumentum, quo Jansenium a Thomistis voluit segregare. Gratia, inquit, sufficiens apud Thomistas caret eo effectu ad quem dat posse proximum.

At nunquam gratia Jansenio caret eo effectu, ad quem dat posse proximum.

Ergo discrepat a Thomistis Jansenius.

Fallacia enim laborat minor propositio, quæ exposito duplici hujus vocis, *posse*, sensu detegitur. Nunquam caret gratia eo effectu ad quem dat posse proximum, quod nihil aliud requirat ad agendum; verum est ex Thomistis & Jansenio: nunquam caret eo effectu ad quem dat posse proximum actus primi, & semper ab actu divisum; plane falsum est ex utrisque.

Sed ad istas argutias & similes alias semel & uno verbo incidendas, in promptu habendum est quod superius secunda Disquisitione & tertia annotavi; potentias illas non agentes in quo voluerint gradu adversariis esse concedendas, dummodo nunquam sine uberiori auxilio in actum prodeant. Nec minus illud ex Jansenio concedi potest, gratiam nonnunquam carere eo effectu ad quem destinatur voluntate Dei antecedente. Cum enim ea voluntas semper feratur in bonum absolute spectatum, consentire autem gratiæ habeat rationem boni, utique semper illa voluntate Deus velle censendus est homines suæ gratiæ non resistere, sed illi plene consentire: improbat enim homines gratiæ suæ resistentes, velletque illos ad se converti, quod quidem si non præstant, in ipsis causa est, non in Deo. Prorsus autem sicut Thomistæ docent, etiamsi gratiæ efficaci nunquam dissentiatur, dissentiendi tamen potentiam in voluntate manere: sic instructa infirmioribus illis gratiis voluntas, etsi nunquam iis plene consentiat, tamen vere consentire potest, nec defectu physicæ potestatis iis non consentit, sed quia mavult alii objecto; quo magis delectatur consentire. Ille tamen status animæ creaturam magis quam Deum amantis recte propterea vocatur infirmitas, imbecillitas, & impotentia, quia nunquam contingit ut in eo statu sine ampliori auxilio recte agat, & quia hic ipse status animæ voluntarie malo consentientis, & ideo bonum respuentis, magna est infirmitas & impotentia respectu boni, non quidem antecedens, sed consequens liberum consensum voluntatis malo amplius delectanti.

ARTICULUS IV.

Methodus inveniendæ in Jansenio tertiæ propositionis. Quæ conveniant.

NEmo fere tam pertinax inter Molinistas quin libenter agnoscat summum Pontificem neutiquam sua Constitutione generalem illam attigisse quæstionem; Utrum libertas quatenus Deo competit, Christo, Beatis, hominibus & dæmonibus, postulet indifferentiam. Nam & Philosophica potius quam Theologica est, & nominis plus fortasse quam rei, ut primarios Molinistas sentire novi.

Rursus nec illud definivit Innocentius, Christum in iis actibus in quibus fuit *determinatus ad unum, ut ad diligendum Deum*, non meruisse, contra quam statuitur a Sancto Thoma. Non definivit, inquam, vel Christum Patrem non amare potuisse, vel amando non meruisse, adeoque de quæstione illa generali neutiquam pronunciavit, an libertas meriti & demeriti generatim quatenus hominibus lapsis & Christo competit, postulet indifferentiam, & excludat determinatam ad unum voluntatem. Hinc nominatim in propositione ad resecandas illas generales quæstiones, fit mentio *status naturæ lapsæ*.

Constat 3. nec illud sanxisse summum Pontificem, ad merendum & demerendum requiri indifferentiam Molinianam, quæ potentiam ita expeditam ad utrumlibet postulat, ut alterutrum possit reipsa & actu arripere sine novo auxilio. Late hoc Disquisitione quarta probavimus ex scriptis Molinistarum. Hic sufficit annotasse indifferentiam illam ab omnibus Thomistis rejici, quos sequi duces in Theologia licet.

Constat postremo, satis esse ad omnem erroris suspicionem vitandam, illam indifferentiam admittere, quam admittunt Thomistæ.

Intentio Molinistarum.

Docuit, inquiunt, tertiam propositionem Jansenius tom. 3, lib. 6, ubi dicit, nullam omnino voluntatem, quantumcunque ad unum determinatam, amittere libertatem. Hoc enim intelligendum de libertate meriti & demeriti & de statu naturæ lapsæ, a quo indifferentiam amovet, ut necessitatem invehat.

Depulsio Jansenii Defensorum.

Nec verba Jansenii reprehendi possunt, quia ex Patribus & Scholasticis petita; nec sensus, quia hoc tantum in illis locis docuit Jansenius: 1. Libertati in genere solam repugnare coactionem, quatenus hac etiam comprehenditur necessitas naturalis. 2. Ad libertatem meriti & demeriti, quatenus

tenus Christo convenit, non requiri indifferentiam. Non docet autem ad libertatem meriti & demeriti in statu naturæ lapsæ non requiri indifferentiam, imo potius statuit indifferentiam a libertate & a merito hujus viæ in hominibus lapsis esse prorsus invulsam. Ergo non docuit tertiam propositionem. Hinc oriuntur.

Quæstiones duæ.

Alia minus præcipua: Utrum Jansenii locutiones de libertate e Patribus & Scholasticis petitæ sunt.

Alia capitalis: Utrum erraverit in sensu, sive utrum ab hoc statu indifferentiam amoverit, etiam Thomisticam in sensu diviso.

Methodus ineunda Molinistis in tertia propositione.

Debent ostendere 1. Jansenium hic usum durioribus locutionibus, nec apud Patres & Scholasticos usitatis: quod si evicerint, ipsum tenebunt imprudentiæ reum.

2. Omnem omnino indifferentiam ab ipso sublatam, etiam illam quam Thomistæ concedunt; hoc modo poterit in errore teneri. In quo ea danda laus est Annato, quod unicam illam affricandæ Jansenio tertiæ propositionis viam non ignorarit. Hinc in *Jansenio à Thomistis damnato* propterea docet ab ipso traditam tertiam propositionem, quia tollit omnem indifferentiam, quam Thomistæ concedunt. Nec minus clare Hallerius & socii in eo summam quæstionis recte constituunt, quod, inquiunt, indifferentia a statu naturæ lapsæ sit inseperabilis, ut supra vidimus.

Expenditur ex ista methodo Morellius:

Aliquanto item proprius in hac propositione Morellius ad controversiæ caput accedit. Intellexit enim quæstionem esse scholasticam, utrum libertas in genere postulet indifferentiam: quam definire summus Pontifex ne cogitavit quidem. Ergo ut causam obtineat, illud adjicit: *Jansenii discipuli*, inquit, *consentiunt toto libro sexto agi de libertate naturæ corruptæ.* Laudo quod viam intellexit; in hoc non laudo, quod suo jure sumit illud ipsum quod probari decuerat, non laudo quod id adversariis suis affingit, quod ipsi tam diserte negant. Legat, quæso, libellum qui anno 1654. adversus Annatum editus est, videbit in eo late comprobari Jansenium hoc libro non de libertate hujus status, sed de generali & naturali tantum disputasse, atque ut a generali indifferentiam exclusit, sic ad statum hujus vitæ prorsus necessariam docuisse.

At forte reipsa convictus dabit non hoc a Jansenii defensoribus agnitum, quod ab ipsis agnosci fidentius quam prudentius affirmavit: sed tamen contendet id ipsis agnoscendum. Verum id qui possit ab ipsis impetrare, cum tam asseveranter a Jansenio negetur? *Ex Augustino*, inquit tom. 3, lib. 7, cap. 5, *& Bernardo asseruimus libertatem arbitrii* (sed quam? An hujus status, an vero genericam?) *generalem*, inquit, *& naturalem non esse aliam, nisi à necessitate, per quam patet eos solam coactionem intellexisse.* At cum idem agit de libertate hujus vitæ, aliter se sentire profitetur. Sic enim inquit lib. 6, cap. 34. 'Inter actum liberum & statum libertatis permagna differentia 'est: aliter Deus, aliter Angeli viatores, aliter 'Beati, aliter damnati, aliter Christus Dominus in 'via constitutus liber fuit, nec ullo pacto quæ in 'uno statu libertatis adsunt, aut etiam requisita 'sunt, ad alterum extendenda sunt. Hominum 'igitur viatorum non solum coactionis expertem 'esse libertatem, sed etiam necessitatis immutabilis 'voluntariæ, cum Scriptura & Patribus & Catho'lica fide fatemur perlibenter.

Quorsum ergo, inquiet Morellius, tam multis agit de libertate Jansenius, nisi ut naturæ lapsæ libertatem explicet? Facilis nodus, sed in quo tamen non miror Morellii ingenium hæsisse. Genus præscindit quidem a speciebus, sed tamen in speciebus est, Gradus sentientis, ut vulgo in scholis philosophantur, rationem non involvit, & tamen sentiens in homine est, qui rationem habet, non quatenus sentiens, sed quatenus homo. Similiter generica illa libertas quam tractat & evolvit Jansenius, ut in Deo & in Beatis, sic etiam in homine lapso est, nec involvit etiam in homine lapso indifferentiam quatenus libertas est, sed illam aliunde individuo nexu habet adjunctam, quatenus libertas est hominis lapsi & viatoris: sicut sentiens, cum non involvat in se rationem, eam tamen quatenus in homine est, invulso nexu habet annexam. Quamobrem qui negatæ in hoc statu indifferentiæ Jansenium propterea reum agat, quod indifferentiam ad genericam libertatis rationem pertinere neget, tam sit absurdus, quam si quis a Philosophis hominem fingi criminetur rationis expertem, quia negant eum quatenus sensu præditus est, esse rationalem; sive quia rationem, specificum esse gradum volunt, non genericum. Atque ut illi hanc criminationem facillime hac responsione depellerent: Non dicimus hominem esse rationis expertem, sed negamus esse rationalem quatenus animal, quia hic gradus in aliis invenitur sine ratione: Sic item Jansenius nullo negotio eos repellit, qui negatam ipsi indifferentiam objiciunt. Non nego, inquit, hominem esse indifferentem, at nego indifferentiam ipsi convenire per genericam rationem libertatis, sed per specialem hujus status & viæ conditionem, qua fit ut nihil ipsi proponatur ad merendum & demerendum nisi per judicium indifferens, ut aiunt Thomistæ. Habet Morellius genuinam Jansenianæ mentis explicationem, qui hanc viam explicandæ libertatis propterea arripuit, quod Augustini interpretem profes-sus, quæ apud ipsum inveniebat, simpliciter debuit exponere.

Methodus ineunda Jansenii Defensoribus.

Primo docendum in objectis Jansenii locis nihil esse a Patrum & antiquorum Scholasticorum loquendi modo alienum. 2. Sensum illorum locorum non excludere indifferentiam, nec quicquam nisi Catholicum & orthodoxum complecti. Primum exequuntur comparatis inter se Jansenii & Patrum Scholasticorumque locis ad hunc modum.

Locus

Locus Jansenii objectus a Morellio t. 3. lib. 6. c. 6.

Aperte consectaneum est omnem omnino voluntatem, quantumcunque ad unum determinatam, nulla tali necessitate, qua dicitur necesse ut velit, definere esse liberam, quia non desinit esse voluntas quæ non nollemus.

Augustinus de Civitate lib. 5. c. 10.

Si autem definitur ista necessitas secundum quam dicimus necesse esse ut ita sit aliquid, vel ita fiat; nescio cur eam timeamus ne nobis auferat libertatem.

S. Thomas q. 10. de potent. a. 2. ad 5.

Dicendum quod naturalis necessitas secundum quod voluntas aliquid ex necessitate velle dicitur, ut felicitatem, libertati voluntatis non repugnat, ut Augustinus docet in 5. de Civitate. *Libertas enim voluntatis violentiæ aut coactioni opponitur.*

Et 1. part. qu. 88. ad 1.

Verbum Augustini est intelligendum de necessitate coactionis, necessitas autem naturalis non aufert libertatem voluntatis.

Bernardus libro de libero arbitrio.

Nec Deus caret libero arbitrio, nec diabolus, quoniam id quod *ille esse non potest malus, non infirma facit necessitas, sed firma in bono voluntas, & voluntaria firmitas*; quodque hic non vult in bonum respirare, non aliena facit violenta oppressio, sed sua ipsius in malo obstinata voluntas.

S. Thomas.

Impotentia coactionis quæ opponitur voluntario, tollit rationem meriti & demeriti, non impotentia quæ est ex perfectione in bonitate & malitia, quia hoc voluntarium non tollit, sed ponit voluntatem determinatum ad unum. Quod posse pecare pertinet ad laudem, est per accidens, in quantum ostendit opus quod laudatur ex necessitate factum non esse. Sed quamvis removeatur a Christo potentia peccandi, non tamen ponitur coactio quæ voluntario contrariatur, & laudis rationem tollit.

In 3. dist. 23. art 4.

Cum explicaret quomodo Christus mereri potuerit per liberum arbitrium determinatum ad unum.

Dicendum, *inquit*; quod etiamsi esset *Determinatum ad unum numero, sicut ad diligendum Deum, quod non facere non potest*; tamen ex hoc non admittit libertatem aut rationem laudis sive meriti; & ita est actus sui dominus.

Jansenius lib. 6. de gr. Chr. cap. 38.

Cum recensuisset Jansenius multa Scholasticorum loca, summam ipsorum breviter ita colligit:

Habes, Lector, consensum admirabilem tot sanctissimorum & eruditissimorum virorum, de quibus nulla unquam erroris in hoc argumento suspicio fuit. Unanimiter constantissimeque docent voluntatem, hoc ipso quo rationalis voluntas est, esse liberam, sua non posse privari libertate, nec voluntatem, id est, vilitionem futuram nisi esset libera & in potestate, nullam immutabilitatis, inevitabilitatis, vel quocunque voces nomine, sed solam coactionis libertatem ei repugnare.

Loca e quibus Jansenius hanc conclusionem elicit.

Petrus Capulcius in 2. dist. 7.

Respectu amare Deum in Beatis, est sempiterna & libera electio.

Gabriel Biel dist. 18. ad 3.

Actus beatitudinis est libere elicitus, & ita contingens, etsi immutabilis & perpetuus.

Marsilius ab Inghen.

Necessarium & inevitabile, non per naturam, sed per gratiam non tollit rationem laudabilis.

Thomas de Argentina in 3. d. 12.

Necessitas coactionis tollit rationem meriti, necessitas immutabilitatis, proveniens ex perfectione virtutum, non tollit, sed auget.

Scotus quodl. 16.

Cum necessitate ad volendum stat libertas in voluntate. Nam in eo est libertas volendi, quia delectabiliter & eligibiliter aliquid agit.

Jansenius lib. 16. cap. 24.

Docet Sanctus Thomas opus esse laude vel vituperio dignum, ex hoc quod est voluntarium, non coactum, tametsi sit determinatum ad unum. Nam disputans utrum Christus peccare potuerit, cum sibi objecisset ex Augustino, quod nullus peccat in eo quod vitare non potest, & proinde nullus etiam mereatur, vel laudetur de

Ri-

Richardus de Media-Villa in 2. diſt. 25. art. 3.

Non obſtante illa neceſſitate qua Angeli diligunt bonum liberrime, motu dilectionis movent ſe.

S. Thomas.

Etiamſi eſſet liberum arbitrium determinatum ad unum numero, ſicut ad diligendum Deum, quod non facere non poteſt, tamen non amittit libertatem aut rationem laudis, ſive meriti.

Alexander de Hales.

Neceſſitas coactionis tollit liberum arbitrium, ſed non neceſſitas inevitabilitatis.

Guillelmus Pariſienſis.

Neceſſitas vel impoſſibilitas quæ non aufert operi quin ſit voluntarium, hoc eſt, ex voluntate, quam impoſſibile eſt non eſſe liberam, nec culpam aufert.

Petrus Lombardus.

Ubi non eſt libertas, nec voluntas.

Hugo de Sancto Victore tract. 2. cap. 4.

Ex quo voluntas eſt, libertas eſt, quia voluntatis eſt libertas; ubi autem non eſt libertas, nec voluntas.

Bernardus de libero arbitrio.

Ubi voluntas, ibi libertas, & hoc eſt quod puto dici liberium arbitrium. Ipſam enim voluntatem, quia impoſſibile eſt de ſe ipſa ſibi non obedire, etiam impoſſibile eſt ſua privari libertate.

Johannes Damaſcenus lib. 3. fidei orthod. cap. 14.

Arbitrii libertas nihil aliud eſt quam voluntas.

Auguſtinus 22. de Civit. Dei. cap. ult.

Erit una in omnibus, & inſeparabilis in ſingulis voluntas libera, fruens indeficienter æternorum jucunditate gaudiorum.

Cerni licet nihil in ſumma iſtorum locorum a Janſenio collecta reperiri, quod non iſtis locis extet; nihil ab illo additum de ſuo, multa etiam reſecata duriora; & tamen tam parum Eccleſiæ, tam parum honori ſummi Pontificis conſulit Morellius, ut his non Janſenii, ſed Patrum Scholaſticorumque verbis tertiam propoſitionem contineri contendat. Verum quid ipſe ſequentibus argumentis reſpondere poſſit, haud ſatis video.

Argumentum. I.

Ex ſolis Auguſtini & Patrum & antiquorum Scholaſticorum verbis, nemo poteſt argui hæreticam tertiæ propoſitionis tradidiſſe doctrinam, ex (a) tertio principio articuli primi.

Sed hæc quæ profert Morellius, ipſiſſima ſunt Patrum & Scholaſticorum loca & verba, ſine ulla inflexione, quæ ſenſum mutare vel tantillum poſſit, a Janſenio repetita. Ergo &c.

Argumentum. II.

Doctrina in tertia propoſitione damnata, nulli, ut teſtantur Epiſcopi, ante Janſenium cognita eſt. Atqui iſtorum locorum doctrina ab omnibus pene antiquis Scholaſticis tradita eſt, utpote ex ipſorum libris ne verbo quidem addito, ducta. Igitur hæc loca non continent tertiam propoſitionem.

Argumentum. III.

Ut detur ambigua eſſe locorum Janſenii verba, certe negari non poteſt quin commode explicari poſſit ſenſu orthodoxo, adhibita levi diſtinctione. Nam quod ait nullam inevitabilitatis, immutabilitatis, ſolam coactionis neceſſitatem libertati repugnare, intellige de libertate generali, quatenus Deo, Beatis, & hominibus convenit, non de propria hujus ſtatus. Iam extra aleam hic locus erit.

Quod ait docere Sanctum Thomam opus eſſe laude vel vituperio dignum ex hoc quod eſt voluntarium, non coactum: Iam non metuet Moliniſtarum impetum, ſi addideris, ſpectare hic rationem laudis & vituperii generatim, quatenus etiam Chriſto convenit, qui caruit indifferentia in Deo diligendo, quo tamen ille actu meruit; non autem proprium & ſpecificum meritum hujus ſtatus, quod nunquam ab indifferentia diſjungitur.

Quod ait voluntatem non amittere libertatem ulla tali neceſſitate, quia dicitur neceſſe eſt ut velit, tam orthodoxum erit ſi de libertate generali intelligatur, quam ſi de ſtatu libertatis in hac vita falſum.

Atqui Janſenius ambiguas iſtas locutiones ipſe ſano illo & orthodoxo ſenſu interpretatur, ipſe de generali ſe tantum libertate, non de ſtatu libertatis in hac vita agere teſtatur. *Aſſerimus*, inquit tom. 3. lib. 6. cap. 5. *libertatem arbitrii* Generalem & Naturalem, *non eſſe aliam niſi a neceſſitate, per quam intelligitur a Patribus ſola coactio.*

Et ſtatim initio libri ſeptimi: *Hactenus*, inquit, *delaravimus* Generalem *libertatis rationem, a qua dictum eſt liberum arbitrium in ſolitum eſſe, quod immune ſit a neceſſitate coactionis.* Ipſe inſeparabilem eſſe ab hoc ſtatu aſſerit indifferentiam potentiæ, ut Morellio jam oſtendimus.

Ergo hæc loca malo ſenſu interpretari nefas eſt, per (b) quintum Principium articuli primi. Quod erat demonſtrandum.

(a) III. PRINC. *Ex ſola locutione Auguſtini vel antiquorum Scholaſticorum non poteſt a quiquam vel ab Auguſtino vel ab antiquis Scholaſticis diſſentire, vel ullum hæreticum dogma docuiſſe.*

(b) V. PRINC. *Ambigua locutio bono ſenſu interpretanda eſt, ſi ab ipſo Scriptore ad bonum ſenſum alligata ſit.*

Ar-

Argumentum. IV.

Malum istum sensum qui in istas locutiones intrudi posset, nempe quod a libertate hujus vitæ omnem indifferentiam excluserit, removit expresse Jansenius, ut jam probavimus Disquitione tertia. Igitur hæc sensu illas explicari injurium est, per (a) quartum Principium articuli primi.

Ergo nec verba, nec sensus Iansenii possunt reprehendi; atque ita nil in eo nisi orthodoxum, per (b) sextum Principium articuli primi. Quod erat demonstrandum.

Videat, quæso, Morellius quam recte isti ad controversiæ caput colliment, non ipsius more inaniter sibi ipsi plaudentes, nec ridicule de prostratis hostibus, quos ne attigerint quidem, more ipsius gloriantes, sed Iansenium claris & manifestis ipsiusmet Iansenii locis ab ipsius calumniis vindicantes.

ARTICULUS V.

Excursio in Annatum super Iansenii sententia de libertate.

NE quid in hac materia difficultatis relinquamus, ad istius propositionis calcem, breviter quædam perlustrabimus, dum Molinismi res adhuc fluctuarent, ab Annato scripta libro de incoacta libertate. Ibi enim futuræ sortis ignarus, & quid postulatura esset Societatis causa non præscius, alieniora nonnulla ab illius utilitatibus posuit, illudque præsertim quod ait pag. 175. Iansenium admittere Thomistarum indifferentiam: sed in eo sibi contradicere. *Fatetur*, inquit, *Jansenius ita convenire indifferentiam libero arbitrio, ut quibuscunque positis quæ ad agendum bonum & malum requisita sunt, possit liberum arbitrium in hac vita facere bonum & malum, facere alterutrum & non facere.* Et iterum: *Dicimus liberum arbitrium quantumcunque vehementi atque efficaci gratiæ delectatione præventum atque determinatum ad faciendum bonum, adhuc tamen posse bonum non tantum non facere, sed etiam malum. Verum est enim istud non in sensu composito, ut vulgo dici solet, sed in sensu diviso. Adde quod dicit eodem libro dum putat suam sententiam defendere posse eadem ratione qua Thomista: In libero arbitrio quantumcunque per gratiam præparato atque determinato reperiri simultatem potentiæ ad operandum & non operandum: esto, non sit potentia simultatis. Et quod idem est: Quamvis duo actus contrarii sint, & in eadem voluntate simul esse non possint; potestates tamen ad opposita non sunt oppositæ, nec sibi invicem, nec actibus oppositis; sed in eodem simul subjecto sive quiescente, sive agente, simul commorantur. Usitata est ista dissidentium cogitationum pugna in Janseniana Theologia.*

Hic primo animadverti velim fateri Annatum non usque adeo firmum in neganda indifferentia Iansenium, ut non eam disertis verbis aliquando agnoverit. Contradicit, inquit, sibi Iansenius, nunc admittit indifferentiam, nunc negat. Igitur ex ipso Annato non minus probabilis est eorum sententia, qui agnitam a Iansenio indifferentiam volunt, quam Annati qui sublatam contendit. Quodsi non minus probabilis, hoc ipso fit etiam probabilior, quia benignior, quia in Episcopum Catholicum religiosior est. Nam cum duæ sunt de Scriptoris Catholici sensu opiniones, quarum unâ reus erroris alicujus asseritur, aliâ errore liberatur, nisi manifesta sit dispatiras rationum, semper in judicando amplectenda est benigna sententia; quod nisi fit, in illud Domini præceptum impingitur: *Nolite judicare & non judicabimini.*

2. Notandum admitti a Iansenio indifferentiam certis & conceptis verbis: at nullum locum profert Annatus, quo sic clare negatam in hoc statu indifferentiam vel ipse possit contendere. Quis igitur dubitet potiorem claræ & non ambiguæ affirmationis fidem ad purgandum erroris suspicione Iansenium esse debere, quam obscurioris alicujus locutionis ad eundem crimine innectendum?

3. Non aliter fere probat Annatus tolli a Iansenio indifferentiam, quam consecutionibus quibusdam, ex quibus indifferentiæ excidium sequi dicit. At contra claram & apertam Scriptoris testificationem afferre consecutiones, ridiculum & injurium. Ecquid enim non tam sæpe ejusmodi consecutionibus Thomistas cum Calvino sentire arguit? Et tamen ipse negat Thomistas ideo pro Calvinistis, pro libertatis inimicis habendos. *Aliud est*, inquit, *videre quid sentiant, aliud quid contra eos objiciatur.*

Postremo, quod vel præcipuum est, pueriles, ridiculæ, nullius roboris sunt consecutiones illæ, ex quibus negatæ indifferentiæ accusationes conflat Annatus, ut ex illarum confutatione ad oculum demonstrabitur.

Annatinus Cavillus.

Non potest, inquit Annatus, a Iansenio admitti simultas potentiarum, quia potestatem agendi conferri docet per victricem delectationem, sive in bono, sive in malo: At simul non sunt victrices delectationes: Ergo nec agendi potentiæ. Respondeo, ludere Annatum in voce *posse*, & vulgatissimam in Scholis doctrinam dissimulare. Duplex est enim potestas, duplex posse: alia actus primi, alia actus secundi; alia quæ interiorem virtutem notat, alia quæ etiam impulsionem & applicationem ad agendum involvit: ex hoc postremo genere est victrix delectatio; impellit illa ad agendum, admovet, applicat, eo prorsus modo quo Thomistæ de physica predeterminatione sentiunt.

Dat ergo proprie dicendo actum secundum, primum supponit, tollit simultatem sensus compositi, quo componuntur actus inter se, relinquit simultatem potentiarum in actu primo, eo prorsus modo quo prædeterminatio physica. Eam ob rem Jansenio gratia efficax dicitur *adjutorium actus secundi*, non primi; nec dat posse alia ratione, nisi quia dat velle; dat ipsum actum, non quandam separatam abactu potentiam.

Igitur si sermo sit de ipsis potentiis in actu primo spectatis, plena est apud Jansenium simultas potentiarum; si de actu secundo, nec apud Jansenium, nec

(a) IV. PRINC. *Scriptoris Catholici ambiguam locutionem orthodoxi sensus & erronei capacem, erronco interpretari nefas est, si erroneus ille sensus expresse sit amotus.*

(b) VI. PRINC. *Nullus locus Jansenii reprehendi potest, nisi vel propter verba, vel propter sententiam.*

nec apud Thomistas ulla simultas est, sed tantum successio: atque hoc est quod aliquando Jansenius ait, non nisi subtracta gratia efficaci hominem posse male agere, nimirum in sensu composito. Nunquam enim continget ut reipsa male agat, dum aderit efficax gratia; at potentia ipsa male agendi prorsus eodem tempore cum gratia efficaci consistit. Habet enim homo, etiam cum bene agit, male agendi potestatem, sed non habet male agendi voluntatem. Videat Annatus quam facile fuerit illud ipsius, quo maxime se jactat, argumentum refellere.

Alia Annati ratiunculæ confringuntur.

Quid est, inquit, quod dicit Jansenius, *non admittere se indifferentiam, qualem admittunt recentiores Scholastici*? Vin dicam, mi Pater? Non admittit Jansenius indifferentiam qualem Jesuitæ, quos molli recentiorum Scholasticorum nomine appellat; Vide libri oras, non alios videbis quam Jesuitas adscriptos.

Pergit Annatus, & ita disputat: *Admittunt ne illi aliam indifferentiam, quam illa quam admittit Ecclesia?* Ita prosus: admittunt Moliniani indifferentiam recta fronte cum gratia efficaci pugnantem; admittunt indifferentiam quæ postulet non modo ut semper positis omnibus ad agendum requisitis possimus agere & non agere, sed etiam qua cum omnibus illis ad agendum requisitis, etiam cum ipsa gratia oppositus actus aliquando componatur. Hanc nunquam agnovit Ecclesia. Sed solennis Annati mos, quæ proprie in Societatem suam dicta sunt, in omnes Theologos spargere, ad concitandam Jansenio apud omnes invidiam.

Expressa est apud Jansenium, inquit Annatus, indifferentiæ negatio, parall. not. 79. dum Suarem, Bellarminum & Vasquez eo nomine accusat, quod gratiam a limitrant qua stante in libero arbitrio, possit arbitrium, indifferenter velle & nolle. Nunquamne intelliget Annatus solos hic Molinistas a Jansenio carpi, qui præsente sua gratia sufficiente, non certo in alteram partem vergere voluntatem dicunt, sed nunc gratiam rejicere, nunc accipere versatili & instabili motu, sine ullo alio Dei auxilio? Hanc indifferentiam negat, rejicit, damnat Jansenius, & quicunque cum Jansenio vestram illam gratiam versatilem detestantur: atque ut ille Molinisticam respuit gratiam, sic illas locutiones quibus a Molinistis exprimi solet, nempe ejus usum vel non usum in libero relinqui arbitrio, posse illam arripi vel repudiari pro nutu, posse ei voluntatem consentire vel dissentire, velle & nolle: quæ locutiones licet rectum habeant sensum in doctrina Thomistarum, & ideo determinatæ & alligatæ ad illorum sensum, sæpe, ut jam late probavimus, a Jansenio probentur, tamen quia in Molinistarum ore, imo in ore vulgi, nihil aliud significant nisi gratiam versatilem quam pro nutu nunc accipit, nunc abjicit voluntas, nullo, cum accipit, ubertore instructa auxilio quam cum abjicit; hinc merito sensum istis locutionibus a Molinistis expressum explodit Jansenius.

Equidem miror tam tardum Annato ingenium fuisse, ut tam facilem verborum discrepantiam conciliare nequiverit. Admittit indifferentiam Jansenius: negat indifferentiam Jansenius: fatetur gratiæ quamlibet efficaci vel consentire vel dissentire posse voluntatem; negat idem in libero arbitrio relictam gratiam; negat eam pro arbitrio recipi vel repelli. Si non ipse mentem suam interpretatus esset, tamen injurium erat pugnare illam verborum non aliqua, præsertim expedita & ad manum distinctione componere: sed prorsus excusatione carent qui in illa ambiguitate cavillantur, cum ipse sic præcise definierit, quam indifferentiam oppugnet, quam admittat, ut nullum disputationi locum reliquerit.

Definit indifferentiam quam oppugnat lib. 8. de gr. Christi cap. 20. *Quandiu*, inquit, *hic vivimus, semper inest indifferentia libero arbitrio, sed non eo modo quo isti Scholastici (Jesuitæ) putant, quos supra diximus, qui quocunque modo arbitrium, sive gratiæ, sive peccati delectationibus imbuatur, semper existimant cum utravis ejus dispositione posse fieri ut utrumlibet velit, sive bonum, sive malum, pro illa sola scilicet innata indifferentia voluntatis, quæ sub quacunque dispositione actum præveniente sese sua libertate in utramvis partem flectit.*

Non potuit clarius Molinianam indifferentiam significare; quæ cum quacunque gratia non nudam potestatem actus expertem, sed ipsum contrarium actum componit, qua voluntas ita potens fingitur, ut instructa sufficienti auxilio, nunc se in alteram partem flectat, nunc in aliam reflectat. Hanc indifferentiam oppugnarunt quotquot in disciplina Thomistarum floruere Theologi; hanc revera tanquam humanæ superbiæ inventum insectatur passim Jansenius: at illam alteram Thomistarum, qua voluntas ita potest dissentire gratiæ efficaci, ut nunquam dissentiat, ibidem ultro fatetur admittitque, & late explicat Jansenius.

Eodem, inquit, *tempore quo voluntatis arbitrium sub gratia efficaciter eam movente positum est; imo quo etiam actum voluntatis bonum facit, est in eadem voluntate potestas illud non faciendi, imo peccandi: non quod cessatio ab actu quem tunc elicit, aut actuale peccatum cum gratia delectantis influxu possit consistere, quod sensui compositus postularet: sed quia cessandi & peccandi potestas cum eadem gratia simul in eodem voluntatis arbitrio conjungi potest. Sic ergo voluntas quantumcunque gratia suavitate capiatur, potest non agere id quo rapitur, quia veram non agendi potentiam, etiam sub gratia rapiente retinet, quamvis fieri nequeat ut ipsa non-actio cum gratia operatione in eadem simul voluntate copulatur.*

Habet Annatus ad suas argutias. Habet Lector unde judicet, utrum æquius sit eam Jansenio hæresim tribui, quam diserris verbis ipse rejiciat; an vero illius verba, ut multum ambigua, eo sensu intelligi quo ab ipsomet explicata esse demonstratur.

ARTICULUS VI.

Methodus inveniendæ in Jansenio quartæ propositionis.

COnvenit inter omnes Theologos licere sine ulla erroris nota gratiam versatilem rejicere, quæ modo effectum habet, modo non habet.

Conſtat 2. orthodoxam eſſe Thomiſtarum doctrinam, qua negant gratiæ efficaci unquam reſiſti, licet ſemper reſiſti poſſit.

Intentio Moliniſtarum.

Docet Janſenius hæreticos in eo fuiſſe Semipelagianos, quod dicerent gratiæ reſiſti poſſe vel obtemperari, quia vult gratia efficaci neceſſitatem auferri voluntati, & diſſentiendi poteſtatem auferri; quam doctrinam tradit lib. 8. de hæreſ. Pelag. cap. 6.

Nota.

Nuſpiam Moliniſtæ quam in hac Janſenii accuſatione, & in quartæ propoſitionis ſenſu ſic explicando conſtantiores. Docent enim unanimi conſenſu in hoc errorem Janſenii ſitum, quod gratiæ efficaci diſſentire poſſe negaverit, quia neceſſitatem affert. Sic Hallerius & ſocii in illis ſcriptis quæ Romæ Conſultoribus obtulerunt; *Thomiſtæ*, inquiunt, *& Jeſuitæ concedunt divinæ gratiæ humanam voluntatem conſentire & diſſentire poſſe, hoc ipſum Janſeniſtæ negant.* Alibi: *Exigendum a Janſenii defenſoribus*, inquiunt, *ut fateantur quod non ſint hæretici qui dicunt liberum arbitrium Deo movente per gratiam efficacem diſſentire poſſe.* Et Annatus in præfatione libri cui titulus eſt, *Janſenius a Thomiſtis damnatus*: *Si gratia efficax*, inquit, *non tollit libertatem, conſequenter nec tollit indifferentiam; quod dicere judicatur hæreticum in illa propoſitione.* Idem in reſponſione ad Ludovici Montaltii Epiſtolam 17. præcipuum Janſenii errorem in eo collocat, quod velit gratia neceſſitatem afferri voluntati. Poſtremo Morellius in eo etiam collocat Janſenianum errorem circa hanc propoſitionem, quod hæreſeos accuſet eos qui dicunt gratiæ reſiſti poſſe.

Depulſio Janſenii Defenſorum.

Nec in verbis Janſenii quicquam reprehendendum, quia Auguſtiniana ſunt; nec in ſenſu, quia fatetur gratiæ etiam efficaci reſiſti poſſe; fatetur ab ea liberum arbitrium poſſe diſſentire, licet nunquam diſſentiat: fatetur non eſſe hæreticos qui hoc aſſerunt, imo hæreticos aſſerit qui hoc negant. Sed eos tantum Semipelagiani erroris inſimulat, qui eidem gratiæ nunc conſentiri nunc diſſentiri pro ſolo nutu arbitrii volunt, ſive qui gratiam Molinianam & verſatilem in Eccleſiam invehunt; nec aliud eſt ſenſus omnium locorum quæ ab ejus adverſariis proferuntur.

Quæſtio.

An culpanda fuerint Janſenii verba, an ſenſus, ſive an Janſenius gratiam neceſſitantem admiſerit, cui reſiſti non poſſit, quod improbandum: an vero ſolam gratiam verſatilem, quæ modo effectum habet, modo non habet, rejecerit; quod non modo licitum, ſed laudandum eſt.

Methodus Moliniſtis ineunda.

Debent ad arguendum imprudentiæ Janſenium oſtendere duriora illius verba, & minime Auguſtiniana. Ad eum vero hæreſeos accuſandum docere debent gratiam neceſſitantem, cui reſiſti non poſſit, a Janſenio admiſſam, nec ſolam Molinæ gratiam repudiatam, ſed & efficacem cui reſiſti poſſet.

Expenditur ex hac methodo Morellius.

Sedulo cavit bonus Doctor ne quid nobis uſpiam in ſe refellendo laboris daret. Vix enim unquam ad uſque controverſiæ caput pervenit. Quære apud illum argumenta quibus probet admitti a Janſenio gratiam neceſſitantem: quære rationes quibus adſtruat non ſolam a Janſenio rejici Molinæ gratiam, ſed omnem omnino cui reſiſti poſſit, etiam efficacem. Altum ubique ſilentium reperies, & Morellium inepti illius patroni ſemper ſimilem eſſe, qui multis laboraret oſtendere Clodium a Milone occiſum, nec ultra progrederetur.

Methodus Janſenii defenſoribus ineunda.

Ut verba Janſenii innoxia eſſe demonſtrent, oſtendere ſat eſt Auguſtiniana eſſe: Ut ſenſum, docent oportet ſolam in allatis locis gratiam Moliniſticam rejici, nec negari diſſentiendi poteſtatem cum efficaci gratia cohærentem. Utrumque autem ita præſtant: ac de verbis primo.

Locus qui objicitur Janſenio, extat lib. 8. de hæreſ. Pelag. cap. 6. *In hoc* inquit, *ergo proprie Maſſilienſium error ſitus eſt, quod aliquid primævæ libertatis reliquum putant, quo ſicut Adam, ſi voluiſſet, poterat perſeveranter operari bonum; ita lapſus homo ſaltem credere poſſet ſi vellet, neuter tamen abſque interioris gratiæ adjutorio, cujus uſu vel abuſu relicto eſſet in uniuſcujuſque arbitrio & poteſtate.*

In hoc loco ea demum verba culpantur, quod erroneum eſſe dicat Janſenius in hoc ſtatu admittere gratiam, cujus uſus vel abuſus relictus ſit libero arbitrio: atqui hæc verba purgare nullius negotii eſt. Aſſerit enim Sanctus Auguſtinus gratiam naturæ lapſæ non relinqui libero arbitrio. *Nec ipſum*, inquit lib. de corr. & grat. cap. 11. *Adamum Deus eſſe voluit ſine ſua gratia, quam reliquit in ejus libero arbitrio: tale quippe erat adjutorium quod deſereret cum vellet, & in quo permaneret ſi vellet, non quo fieret ut vellet.* Ecce quid ſit *gratiam relinqui libero arbitrio*, non dare velle, non eſſe efficacem, pendere ab ipſius nutu, nunc deſeri, nunc arripi, ſine alio auxilio quod det ipſum velle. Hujuſmodi gratiam amoliri ab hoc ſtatu nihil aliud eſt quam damnare Molinæ verſatilem gratiam. At vero talem non eſſe gratiam hominis lapſi, nec relinqui illam libero arbitrio, oſtendit Auguſtinus ſequentibus verbis: *Si in tanta infirmitate vitæ hujus ipſis* relinqueretur *voluntas ſua ut vellent, inter tot & tantas tentationes voluntas ipſa ſuccumberet. Subvenit um eſt igitur infirmitati voluntatis humanæ, ut divina gratia inſuperabiliter & indeclinabiliter ageretur.*

Sed

Sed ut ipsam locutionem omittamus, quam satis patet ex Augustino sumptam, sensum ejus ita vindicant: Verba illa Jansenii quæ arguuntur, ut durissime de iis sentiatur, ambigua sunt, & sensum tum Catholicum, tum erroneum admittunt. Catholica erunt si sic accipiantur: Errabant Massilienses, quod admitterent gratiam versatilem, cujus usus & non usus ita libero relinquebatur arbitrio, ut sine alio auxilio eidem gratiæ nunc consentiret voluntas, nunc dissentiret.

Rursus heretica erunt si sic accipiantur: Errabant Massilienses, quod dicerent gratia non necessitari voluntatem, & dissentiendi potestatem ab eo non auferri.

His positis, orthodoxum esse Jansenii loci sensum hoc duplici argumento concludunt.

Argumentum. I.

Excludit & amovet diserte Iansenius malum illum sensum qui includi in his verbis posset. Sic enim loquitur de grat. Chr. lib. 8. cap. 21. *Ecclesia reprehendit in Calvino quod doceat gratiam ita movere voluntatem, ut non sit ei liberum resistere: Augustino vero ita Deum movet voluntatem, ut quamvis infallibiliter convertatur & operetur, posset tamen motioni Dei refragari, aut obtemperare, seu, ut Concilium Tridentinum loquitur, illi dissentire si velit.* Multa alia loca jam attulimus, quibus illam dissentiendi potentiam cum gratia efficaci simul consistere tradit Iansenius.

Itaque per (*a*) quartum principium articuli primi ambiguus ejus locus hæretico illo sensu accipi non potest; igitur orthodoxo, qui solam Molinæ gratiam erroris accusat, accipi debet. Quod erat probandum.

Argumentum. II.

Verba quibus constant hic locus, sæpe ab ipso Iansenio explicata sunt.

Primæva libertas.

Passim enim declarat Iansenius, per primævam libertatem a se intelligi libertatem qualis in Adamo fuit, nempe voluntatem ita sanam ac robustam, ut gratia efficaci quæ daret velle, quæ voluntatem impelleret ad opus, non indigeret. En quomodo hunc primævæ libertatis statum expressetit, lib. de. grat. primi hominis & Angel. cap. 14. *In illo felicitatis statu velle & nolle non ab ipso adjutorio, sed ab arbitrii libertate Deus peti voluit, ut quocunque videretur se flecteret, sive applicando ipsum adjutorium ad influendum secum, si vellet; sive non applicando, si nollet.*

Adam per primævam libertatem poterat perseveranter operari bonum.

Posse intelligit Iansenius, non illud Thomisticum a gratia efficaci applicandum: sed hoc tantum quod omnia ad agendum necessaria complecteretur, quodque in actum prodire sine novo auxilio non repugnaret. Hinc cum solo illo adjutorio Angelos asserit in bono permansisse. Videndus totus liber de gratia primi hominis & Angel. & præcipue cap. 14.

Ita lapsus homo per reliquias primævæ libertatis, posset saltem credere si vellet.

Id est, homo lapsus sine gratia efficaci poterat ex Semipelagianorum mente per solum illud adjutorium innocentiæ & reliquias libertatis actu credere. Hinc eorumdem errorem definiens tom. 3. lib. 3. cap. 1. *Proscripti sunt*, inquit, *Massilienses, non ob aliam causam, nisi quia tale auxilium sufficere putarent, adeoque* nullum aliud adjutorium ex parte Dei esse necessarium.

Neuter tamen sine interioris gratiæ adjutorio, cujus usus vel non usus relictus esset in cujusque libero arbitrio & potestate.

Id est, gratia quæ velle non dabat, tom. 1. lib. 8. cap. 6. *Talis fuit illa gratia, ut ejus usus in sua cuique voluntate relinqueretur.* Non enim dabat velle vel agere. Gratia quæ non admoveret voluntatem ad opus. De gratia primi hominis cap. 14. *Non enim adjutorium faciebat influendo ut arbitrium vellet, sed arbitrium volendo ut adjutorium influeret:* Gratia cujus effectum sæpe actu impediebat voluntas, rursus eandem quoque reddebat efficacem. *Applicatio*, inquit, *ad influendum* (statu innocentiæ) *libero arbitrio tribui debet, cujus nutus facit ut istud adjutorium simul influat*, cujus nutu plerumque fit *& semper fieri potest ut non influat.*

Ita ad verum Iansenii sensum inveniendum nil aliud opus est, quam varias illas colligi notiones, & una propositione concludi. 'Errabant Massili-
'enses, quod docerent non sic peccato originali
'læsam esse naturam, ut non aliqua illi pars super-
'esset robustæ illius libertatis, a qua peteretur ip-
'sum velle, non ab ipso injutorio. Et ita sicut A-
'dam poterat primæ illius libertatis viribus actu in
'justitia sine efficaci auxilio perseverare; sic ho-
'minem lapsum posse saltem actu credere, nulla
'alia adjutum gratia, quam ea quæ primo homini
'collata est, quæ non erat efficax, quæ non dabat
'velle, quæ voluntatem ad opus non admovebat;
'sed contra ab ipsa libertate applicanda erat; ita ut
'pro nutu dominantis voluntatis, nunc careat effe-
'ctu, nunc sortiretur effectum.

His constitutis, sic breviter demonstratio conficitur: Hæc propositio solam carpit & rejicit gratiam Molinianam, quod sine errore fieri licet, ex posito initio hujus articuli principio. Atqui hæc propositio verum continet Iansenii loci sensum, ut ex subjecta explicatione istorum verborum ab ipso Iansenio petita patuit. Igitur Iansenii locus solam rejicit gratiam versatilem & Molinianam, quod orthodoxum est. Igitur ejus loci sensus orthodoxus est ex (*b*) quinto articuli primi principio. Quod erat demonstrandum.

(*a*) IV. PRINC. *Scriptoris Catholici ambiguam locutionem, orthodoxi sensus & erronei capacem, erronee interpretari nefas est, si erroneus ille sensus expresse sit amotus.*

V. PRINC. *Ambigua locutio bono sensu interpretanda est, si ab ipso Scriptore ad bonum sensum alligata sit.*

Secundum locum quem affert Morellius, omitto, quia facilior est, & ex hac methodo nullo negotio repelli potest. Manifestum est enim per illa verba quibus abutitur, *Cujus influxus in eorum libero relinqueretur arbitrio*, solam designari versatilem Molinæ gratiam, non vero gratiam efficacem, quæ facit liberum arbitrium influere.

ARTICULUS VII.

Methodus inveniendæ in Jansenio quintæ Propositionis.

GRaviter & verè nobilis Scriptor quæstionem illam; An Christus pro omnibus mortuus sit, *factiosam* vocat, & commovendis quidem imperitæ plebeculæ animis idoneam; reipsâ tamen apud eruditos futilem, imo nullam. Præcisis enim quæ utrimque conveniunt, nihil jam restat de quo certari possit, aut, si quid restat, ita vanum ac inane est, ut de eo altercari ridiculum sit.

Quæ conveniant utrinque.

Convenit orthodoxam esse eorum sententiam, qui prædestinationem statuunt sine prævisione meritorum factam. Et quidquid cum ea opinione, quam de fide esse asserit Bellarminus, necessario cohæret, cujusmodi sunt illæ Propositiones consectariæ.

Deus solis electis efficaci & absolutâ voluntate ante prævisionem meritorum regnum cæleste destinavit.

Illis solis Christus, cujus voluntas divinæ semper consentiens fuit, æternam beatitudinem efficaci & absolutâ voluntate optavit, oravit, meruit.

Nec Deus nec Christus ullam habuit efficacem & absolutam voluntatem salutis reproborum.

Solis electis Deus & Christus efficacia adjutoria conferre decrevit, quibus certissimè liberantur quicunque liberantur.

Nullis reprobis largiri Deus constituit efficax perseverantiæ donum, sine quo nemo salvatur.

Nullis reprobis conferre Deus constituit gratias illas versatiles & Molinianas, quibus ad salutem sine efficaci auxilio aliquando perveniatur, quia nullæ ejusmodi dantur in hoc statu.

Potest agnosci in Deo antecedens quædam velleitas salutis reproborum, potest item in Christo.

Christus voluit efficaciter morte suâ multis reprobis gratias quibus abutuntur, promereri.

Non necesse est ad fidem, fateri omnibus reprobis collatas esse gratias sufficientes: patet exemplo excæcatorum & infantium, quibus tot Theologi gratias sufficientes negant, ut agnovit ipse Hallerius & ejus socii in scripto Consultoribus oblato super hac ipsa Propositione: *Intacta relinquuntur*, inquit, *difficultates quæ occurrunt circa infantes sine baptismo decedentes, aut infideles, aut obduratos. Nam qui dicit Christum non pro solis prædestinatis esse mortuum, non dicit consequenter pro quolibet reprobo in particulari mortuum esse; sed sufficit quod pro aliquibus saltem reprobis.*

De prima parte hujus Propositionis.

Duplex in quinta Propositione pars est: alia falsa, scandalosa, &c. pronunciatur; alia etiam hæretica: utraque Jansenio tribuitur ab ejus æmulis, utraque à Jansenio removetur ab ejus defensoribus. Nos, ut res tota magis diluceſcat, utramque partem separatim tractabimus, ac primo de ea parte quæ falsa à Pontifice dicitur.

Intentio Molinistarum.

Docet hanc partem Jansenius, cum ait lib. 3. de grat. Christi cap. 20. *Nec enim juxta doctrinam antiquorum, pro omnibus omnino passus & mortuus est, cum potius hoc tanquam erroneum rejecerint.*

Depulsio Jansenii defensorum.

Nec verba, nec sensus istius loci reprehendi potest; non verba, quia à Sancto Augustino & Conciliis consecrata sunt; non sensus, quia negat tantum Christum esse mortuum pro omnibus in sensu Moliniano & Semipelagiano, nempe quod Deus det omnibus gratias sufficientes versatiles, à libertate arbitrii applicandas, nec singulari quodam modo pro electis mortuus sit, quo non est mortuus pro reprobis.

Methodus Molinianis ineunda.

Debent docere vel verba Jansenii auctoritate Ecclesiæ carere, ut eum imprudentiæ incusent; vel alio sensu à Jansenio intellecta, quam quo ab ejus defensoribus intelliguntur, nempe quod erroris etiam illam S. Prosperi expositionem arguerit, qua dicitur Christus mortuus pro omnibus, quantum ad sufficientiam pretii.

Expenditur ex ista methodo Morellius.

Utinam tam modestus esset Morellius quam parum molestus est! Nunquam enim vidi hominem minus litigiosum. Ergo si quæras quid de ea dicat controversia, uno verbo accipe: silet.

Methodus Jansenii Defensoribus ineunda.

Debent vindicare tum verba, tum sensum istius loci Janseniani; quod illi sic præstant: Primum ostendunt è regione Jansenianæ laciniæ loca Patrum & Conciliorum eadem aut manifestè æquivalentes locutiones complectentia.

Locus Jansenii tom. 3. lib. 3. cap. 20.

Ex quibus omnibus jam satis arbitror patere, argumentum istud quo Christus pro omnibus passus & mortuus est, vel redemptionem se pro omnibus dedisse dicitur, nihil omnino pro auxilio sufficienti suppeditando facere. Nec enim juxta doctrinam antiquorum pro omnibus omnino Christus passus aut

Loca antiquorum ex quibus hæc verba Jansen. mutuatur.

Ecclesia Lugdunensis.

Catholica fides tenet, & Scripturæ sanctæ veritas docet, quod pro omnibus credentibus & per gratiam baptismi ex aqua & Spiritu Sancto regeneratis & Ecclesiæ incorporatis verè Dominus & Salvator noster sit passus. De infidelibus eâdem constantiâ defini-

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aut mortuus est, aut pro omnibus omnino tam generaliter sanguinem fudit, cum hoc potius tanquam errorem a fide abhorrentem doceat esse respuendum.

nit. Cesser hæc nova & inaudita præsumptio, ut nullus hominum, etiam impiorum, & apud inferos irrevocabiliter damnatorum fuerit, pro quo Christus passus non fuerit. Cum pro solis illis defunctis passionem sustinuerit, qui eum dum in corpore viveret, fideliter venturum, & mundum sua passione redempturum crediderunt. Hoc itaque est Catholicum, hoc fidei Ecclesiæ ab initio commendatum.

Et utramque partem iterum inferius tangens, ac disputationem prolixiorem concludendo complectens: *Ex his igitur*, inquit, *diligenter ac fideliter consideratis certissime ac clarissime ostenditur pro omnibus fidelibus Christi qui fuerunt, aut sunt, vel erunt, factam esse passionem Christi; pro corpore Christi immolari corpus Christi. De his vero qui adhuc in infidelitate atque impietate detinentur, manifestum est ex hac regula fidei, quod quicunque ex ipsis per Dei gratiam fuerint ad fidem conversi & in Christo regenerati, etiam pro ipsis confitendum sit factum esse, quod pro omnibus fidelibus factum constat. De cæteris vero qui in ipsa impietate sua perseverantes sunt perituri, si de Scripturæ sacræ auctoritate, quod etiam pro aliis Dominus passus sit, certissimis & clarissimis testimoniis nobis demonstrare potuerint boni viri, qui talia definierunt, dignum omnino est ut credamus & nos. Si vero non potuerint, cessent contendere pro eo quod non legunt. Pudeat eos definire quod nesciunt. Timeant statuere quod nullum Sanctorum Patrum, nullum Concilium, nullum Apostolicæ Sedis Pontifex, nullum Ecclesiasticorum dogmatum decretum hactenus inveniant statuisse.*

Et Concilium Valentinum cap. 4. De redemptione sanguinis Christi propter nimium errorem ‘ qui de hac causa exortus est; ita ut quidam, sicut ‘ eorum scripta indicant, etiam pro illis impiis qui a ‘ mundi exordio usque ad Passionem Domini in ‘ sua impietate mortui & æterna damnatione puniti ‘ sunt effusum definiant, contra illud Propheticum: Ero mors tua, o mors; ero morsus tuus, ‘ inferne; illud nobis simpliciter & fideliter tenendum ac docendum placet, juxta Evangelicam & ‘ Apostolicam veritatem, quod pro illis hoc datum ‘ pretium teneamus, quibus ipse Dominus noster ‘ dixit: Sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet filium hominis, ut omnis qui credit in ipso non pereat, sed habeat vitam æternam.

Qui neget Iansenii verba e Patribus sumpta, non stultus, sed plane cæcus sit. Hinc ejusmodi demonstratio conficitur.

Argumentum I.

Ex solis Patrum verbis nemo argui potest scandalosam & falsam circa mortem Christi doctrinam docuisse, ex tertio Principio. Sed hic Iansenii locus verbis Patrum totus constat, ut inspicienti patet. Ergo ex illo non potest argui falsam tradidisse doctrinam. Quod erat demonstrandum.

Sensum autem solita methodo tuentur. Ambigua, ut multum, aiunt esse Iansenii verba. Boni enim sensus capacia sunt si sic explicentur: Christum non habuisse voluntatem absolutam promerendi per mortem suam omnibus reprobis gratias sufficientes Molinianas aut efficaces, quibus ab æterno interitu liberari actu & effective possent.

Falsum habebunt sensum si quovis modo explicatum de omnibus omnino hominibus istam sententiam, *Christus pro omnibus mortuus est*, erroneam esse statuat.

Atqui, inquiunt, bono & Catholico sensu sua verba interpretatus est ipse Iansenius. Primum enim aperit quid intelligat per illa verba, *pro aliquo mori, & sanguinem fundere. Pro aliquo mortuum esse*, inquit eodem capite, *insinuat voluntatem Christi quam habet ut ei mors sua Patri oblata & sanguis prosit.* Et clarius ibidem: *Esse passum, crucifixum, mortuum, & redemptionem dedisse, vel propitiatorem esse pro omnibus, plus aliquid dicit, quam nude pretium sufficiens obtulisse pro iis. Illud enim indicat intentione morientis pretium pro illis oblatum esse, ut ejus oblatione placatus Pater eos reipsa de servitute liberaret, non sub ista conditione, si ipsi velint, qui nisi Deo donante non possunt, sed ut velint & credant, potenter in eorum voluntatibus operando.*

Voluntatem autem illam Christi quam requirit ut pro aliquibus mortuus esse dicatur, significat esse veram & absolutam, ut patet 1. ex remotione conditionis, Si & ipsi velint. 2. Quia sic se ipse interpretatur: *pro veris ovibus, vero populo suo absolute salvando semetipsum dedit ac tradidit.* Et infra; *Ipsorum liberationem a massa perditionis & salutem* absolute voluit. 3. Quia cum generatim nominatur voluntas, intelligitur absoluta: hinc generalis Theologorum sententia: Christum nihil inaniter voluisse, nihil inaniter orasse; quod ita apud Theologos certum, ut inter errores a Facultate Parisiensi damnatos, qui in calce Magistri Sententiarum recensentur, relata sit hæc propositio: *Quod sanctis erat possibile quod per voluntatem aut volitionem creatam Christus aliquid voluit, quod nunquam debuit evenire.*

Sufficiens autem illa gratia, quam negat omnibus esse collatam, est Moliniana; quia initio hujus libri hoc sensu verbum istud semper se usurpaturum esse professus est. Hoc posito, ita demonstratio concluditur.

Argumentum II.

Argumentum. II.

Hæc propositio, Christus non est mortuus pro omnibus omnino hominibus, cum intentione & voluntate absoluta ut eis mors sua prosit; ut ejus oblatione placatus Pater eos reipsa de servitute liberaret, potenter in eorum cordibus voluntatem ipsam operando, vel ut eis largiretur gratias sufficientes, quæ nihil aliud ad agendum requirerent. Hæc propositio, inquam, est orthodoxa ex suppositis principiis initio hujus articuli. Sed hæc propositio continet verum sensum loci Jansenii; utpote expositione vocum ab ipso Jansenio facta tota constans, per (*a*) octavum principium. Ergo verba ejus ut multum ambigua, hoc sensu orthodoxo sunt interpretanda. Quod erat demonstrandum.

Argumentum. III.

Malus sensus qui cadere in hæc verba poterat, ejusmodi est: 'Quocunque sensu erroneum est dicere Christum pro omnibus omnino hominibus 'mortuum esse. Hunc sensum amovet Jansenius, cum Prosperi expositionem qua Christus dicitur mortuus pro omnibus, quantum ad potentiam pretii, sive sufficientiam; non autem quantum ad applicationem & efficientiam, etsi Augustinianis expositionibus minus appositam sentiat, tamen ut Catholicam & orthodoxam & Semipelagianis oppositam esse testatur. Nam hanc ipsam Prosperi doctrinam allaturus hoc præmittit: 'Fabricarunt, *inquit ibidem*, Massilienses adversus rigidum illud '& peculiare propositum Dei, quandam generalem & indifferentem erga universos voluntatem: deinde ex illa sufficientem omnibus gratiam 'derivarunt. Quare nihil mirum est si iisdem verbis idem proponamus antidotum, hoc est, si iisdem argumentis quibus Massilienses usi sunt, eadem Augustini & Prosperi solutiones opponamus. Et continuo ab illa ipsa Prosperi solutione orditur, ad omnes homines pertinente. Ergo cum nihil absurdius sit quam Prosperum a Jansenio Semipelagianum habitum esse, & Prosperi solutionem quam ipse Semipelagianis opponit, Semipelagiano errore infectam, patet Jansenium non omnes istius loci expositiones ad omnes homines pertinentes, erroris Semipelagiani damnavisse.

Varias item sub finem istius articuli rationes quibus Christus dici possit mortuus pro omnibus omnino hominibus a Jansenio non abhorrentes indicamus.

Nota.

Si quæras vero quam expositionem istius loci Semipelagiani erroris accuset, breviter ex ipso Jansenio ibidem disce, eam esse *qua subvertitur divina benevolentia propositum erga electorum salutem, tanquam Gentilium fatum, libertatis excidium, necessitatis azylum, desperationis ignaviaque barathrum, præcepti, exhortationis, orationis interitus*; illam esse, *qua amoto peculiari proposito erga electos, fabricatur generalis & indifferens erga universos Dei voluntas*: non illa antecedens quæ cum gratuita prædestinatione cohæret, & ab ipso Jansenio admittitur, sed illa conditionata, qua Deus *ipsos salvos vult, si homines velint*, per liberum arbitrium sufficienti quidem gratia motum, sed a gratia efficaci non determinatum.

Illam esse qua sufficiens gratia in omnes derivatur, non illa Thomistica quæ cum prædestinatione gratuita, cum efficaci gratia placide consistit, sed Moliniana, quæ utramque destruit, & pro solo nutu liberi arbitrii sine auxilio efficaci, nunc effectum habet, nunc non habet. Verum est hujusmodi expositionem propriam Massilienſium a Jansenio esse existimatam. Verum et a me quoque existimari; sed ita id existimo, ut non metuam ne Morellius & tota Molinistarum natio hanc propositionem vel falsitatis vel scandali a summo Pontifice notari curent; *Semipelagianum est dicere, ita Christum pro omnibus mortuum, ut nullum peculiare propositum & voluntatem habuerit salutis electorum, sed omnibus citra delectum generatim salutem voluerit sub conditione, quæ posset a libero arbitrio actu sine efficaci gratia impleri, atque omnibus sufficientes gratias versatiles, quæ modo effectum habent, modo non habent, prout meritum sit.*

De secunda parte quintæ propositionis.

Intentio Molinistarum.

Tradit Jansenius quintam propositionem, etiam quatenus hæreseos damnata est; quia vult, Christum pro solis electis mortuum esse, & pro nullis reprobis, tom. 3. l. 3 c. 27.

Depulsio Jansenii Defensorum.

Loca quæ objiciuntur Iansenio, ex Augustino & S. Thoma manifeste mutuata sunt: sensus item illorum orthodoxus est, & a quinta propositione disjunctus, nempe solis electis absoluta voluntate Christum beatudinem optasse, orasse, meruisse: adeque ex (*b*) sexto principio, nihil in iis est reprehensione dignum.

Quæstio duplex.

1. An locutus cum Augustino & S. Thoma Iansenius? 2. An senserit Iansenius Christum nullo modo pro reprobis mortuum esse, nec ullum in ipsos ex morte Christi gratiam defluere docuerit.

Methodus ineunda Molinistis.

Debent verba Jansenii ab Augustini verbis abjungere, ut verba reprehendant; debent ostendere nullo modo ex Iansenii mente Christum pro reprobis mortuum, ut sensum incusent.

Expenditur ex hac methodo Morellius.

Semper sui similis Morellius, paris ubique levitatis, affert tantum quædam loca Iansenii, sensum eorum non assignat, nec damnatæ propositionis sensu accipienda comprobat, cum manifeste alio accipi possint. Itaque aerem verberat, &, ut simpliciter dicam, plane nugatur. Verum insigni hic argumento cerni licet quam malâ fide in hac contentione versetur. Nunc enim ex æquo & Iansenium & Iansenii defensores insectatur, nec minus erroneum quintæ propositionis sensum ab illis defendi contendit, quam ab ipso Jansenio, & tamen olim tam longe ipsos hac in parte a Iansenio segregavit, ut, cum quintam illam propositionem in Iansenium conferret, immunes ab hoc errore ipsius defensores agnoverit. Sic enim loquitur in libro quem inscripsit, *Augustini de gratia sententia*, pag. 37. *Ipsi*, inquit, *evidentia permoti, fatentur Christum esse mortuum pro multis qui pereunt. Credunt*

(*a*) VIII. PRINC. *Non mutatur propositionis sensus, cum definitiones vocum pro ipsis vocibus subjiciuntur.*

(*b*) VI. PRINC. *Nullus locus Jansenii reprehendi potest, nisi vel propter verba, vel propter sententiam vocibus subjectam.*

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enim ipsum mortuum esse pro omnibus semel sanctificatis, etsi ad tempus tantum, nec in justitia perseverantibus. Itaque patet ipsos sine ratione contra mentem Augustini & contra suam hunc locum opponere.

Methodus Jansenii defensoribus sequenda.

Debent ostendere cum Augustino & Sancto Thoma loqui Iansenium, deinde sensum ejus hunc esse in locis objectis, pro solis electis salvandis efficaci & absoluta voluntate mortuum esse Christum, quod constat orthodoxum esse.

Primum igitur dicunt, allata ex Iansenio loca, quasi sensu cum quinta propositione congruentia, manifeste, si verba spectes, Augustinianis locutionibus constare. Quod sic ad oculum demonstrant.

De primo loco Jansenii a Molinistis allato.

Postquam, aiunt, probasset Iansenius late, cap. 20. lib. 3. de grat. Christi, Christum esse mortuum *pro tota Ecclesia toto orbe dispersa, pro peccatis omnium fidelium, pro justificandis temporaliter multis reprobis*; adjungit, quia *solis prædestinatis salutem æternam Christus absolute voluit. Ideo sæpe ab Augustino locutiones illas Scripturæ ad solos prædestinatos contrahi*; quod his Augustini locis confirmat Epist. 48. *Christus propitiator est peccatorum nostrorum, non tantum nostrorum, sed totius mundi; propter triticum quod est per totum mundum.* Et lib. 21. de Civit. cap. 24 : ‘Quid est omnium? ‘Et eorum scilicet quos ex Gentibus, & eorum ‘quos ex Iudæis prædestinavit, vocavit, justi‘ficavit, non omnium hominum. *Et lib. 22. ‘cap.* 24. Apostolus de ipsis in illud regnum ‘prædestinatis loquens, qui proprio, *inquit*, Fo‘lio non pepercit, sed pro nobis omnibus tradidit il‘lum. *Et mox illud addidit ex quo calumniandi cau‘sam arripuit Morellius & Molinista*, Ne quis, ‘*inquit*, forte suspicaretur ita phrases hujusmodi af‘firmativas de prædestinatis intelligendas esse, ut ‘tamen alii justi, qui de beato illo numero non sunt, ‘non excludantur, non uno in loco invertit istiusmodi locutiones, ita ut eas negative e ferendo di‘cat Christum pro cæteris qui non sunt prædestinati, non esse mortuum, non semet ipsum dedisse ‘redemptionem. Hoc enim in Epistola ad Evodium sine ambiguitate pronunciat : Non perit unus ‘ex illis pro quibus mortuus est Christus : *quod*, si ‘nullus ex illis perit, *inquit Jansenius*, pro qui‘bus mortuus est, profecto quisquis perit, sive a‘liquando justus fuerit, sive non, non est pro illo ‘mortuus Christus.

Hæc postrema verba arripit Morellius ut Iansenio quintam propositionem affingat : sed facile unico illo argumento refellitur.

Hæc propositio, quæ Augustini est : Non perit unus ex illis pro quibus Christus mortuus est ; & illa Iansenii, Qui perit, non est pro illo mortuus Christus ; non duplex, sed una propositio est ex Logicæ regulis conversa, quibus pueri docentur propositiones negativas universales posse simpliciter converti. Ergo locus Iansenii Augustiniana locutione constat. Ergo nihil in ipsis verbis reprehendendum ex (*a*) primo principio articuli primi. Inde vero ad repellendam Morellii accusationem, ejusmodi etiam argumentum conficitur.

Argumentum. I.

Iansenii locutio Augustiniana est, ut per se patet, sed ex solis Augustini verbis nemo argui potest quintam propositionem tradidisse ex (*b*) tertio principio, quia illæ locutiones sensum habent a propositionibus diversum, ex (*c*) secundo. Quod erat demonstrandum.

De secundo loco Iansenii a Molinistis allato.

Simili modo repellitur secundus locus, qui præterquam quod Sancti Thomæ est, nihil aliud quam evidentem ex Augustini locò, & legitime ductam consecutionem continet.

Affert enim primum ibidem Iansenius hunc Augustini locum :

Si de aliquibus ita Ecclesia certa esset, ut qui sunt ‘illi etiam nosset, qui licet adhuc in vita sunt con‘stituti, tamen prædestinati sunt in æternum ig‘nem ire cum diabolo, tam pro eis non oraret, quam ‘nec pro ipso. *Ex hoc loco & alio simili ex lib. de ‘corr. & gr. c.* 15 *hoc colligit Jansenius* : Scivit ‘Christus quo quisque ab æterno prædestinatus erat; scivit hoc decretum neque ullius precii oblatione ‘mutandum esse, nec se ipsum velle mutare. Ex ‘quo factum est ut juxta sanctissimum Doctorem ‘non magis Patrem pro æterna liberatione ipsorum ‘quam pro diabolo deprecatus fuerit. Sed si quid ‘pro illis rogavit Patrem, pro temporalibus qui‘busdam justitiæ effectibus rogavit, & pro iisdem ‘obtinendis obtulit pretium, fuditque sanguinem ‘suum. Cujusmodi oblatio, quia valde diminu‘ta est, parumque reprobis, multum vero prædeninatis prodest, ut infra declarandum est ; hinc ‘fluxit ut passim in scriptis suis Augustinus oblatio‘nem sanguinis & mortis, & orationem Christi fere ‘ad solos electos restringere soleat.

Hanc consequentiam rectissime ex Augustino ductam quis negare posset, aut quis illarum propositionum catenam abrumpere? Si Christus oravit pro reproborum salute, cum eos nosset ab electorum numero exclusos, pro iisdem oraret Ecclesia, etiamsi illorum reprobationem nosset. Sed ex Augustino Ecclesia non oraret pro reproborum salute si eos nosset. Ergo non oravit pro eorum salute Christus qui noverat.

Sed verba ipsa Iansenianæ propositionis, quatenus arguitur, habemus apud Sanctum Thomam 3. parte, q. 21. art. 4. ‘Secundum voluntatem rationis ‘Christus nihil voluit, nisi quod scivit Deum velle. ‘Et ideo omnis absoluta voluntas Christi, etiam

(*a*) I PRINC. *Cum Augustino, Patribus & antiquis Scholasticis, ut sentire nefas non est, ita nec loqui.*

(*b*) III. PRINC. *Ex sola Augustini locutione nemo argui potest allum hæreticum dogma docuisse.*

II. PRINC. *Augustini & Patrum locutiones sensum habent a damnato propositionum sensu diversum.*

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humana, fuit impleta, quia fuit Deo conformis; & per consequens omnis ejus oratio fuit exaudita. Hic cum occurret Christum orasse ut peccatum crucifixoribus suis ignosceretur, ita respondet: *Dicendum quod Dominus non oravit pro omnibus crucifixoribus suis, sed pro his solum qui erant prædestinati, ut per ipsum vitam consequerentur æternam.*

Sed quid ad purgandum omni erroris labe istam locutionem Iansenii aliam auctoritatem quærimus quam ipsiusmet Christi, qui se non pro mundo rogare affirmat, sed pro his quos ipsi dedit Pater? Ex quibus ejusmodi demonstrato conficitur.

Argumentum. II.

Hæc verba Christi: *Non pro mundo rogo*, &c. Hæc verba Sancti Thomæ: *Christus oravit pro his solum qui ex ipso vitam consequuntur æternam.* Hæc Augustini doctrina: *Non orandum pro eorum salute, qui ad æternum interitum prædestinati nascerentur*, rectuum habent sensum, Catholicum, orthodoxum, a quinta propositione diversum.

Sed Iansenii verba, utpote æquivalentia locis Augustini, Sancti Thomæ, imo Evangelii, eodem accipi sensu possunt. Ergo ex illis solis non potest elici sensus hæreticus quintæ propositionis, ex (a) tertio principio articuli primi. Probent igitur Molinistæ ex aliis locis hæc verba alium in Augustino & Sancto Thoma, alium in Iansenio sensum habere, vel fateantur se nihil agere.

Sic quidem Iansenii defensores quadam veluti exceptione adversarios suos summovent, sed ad causam penitus obtinendam solita methodo hæc loca tum ad bonum sensum expresse a Iansenio alligari, tum malum sensum qui in illa intrudi posset, expresse ab eodem removeri duplici argumento confirmant.

Argumentum. III.

Hæc verba: *Quisquis perit, non est pro illo mortuus Christus:* Et illa item: *Non magis Patrem pro æterna liberatione reproborum, quam pro diabolo oravit*, rectum & Catholicum habent sensum, si ita accipiantur:

Quisquis perit, eum ab æterna perditione per mortem suam liberare non voluit Christus absoluta voluntate, nec æternam illius salutem sanguine suo promereri absolute voluit, uti nec eam a Patre absoluta oratione petiit; hunc sensum rectum esse patet ex iis quæ constare diximus initio hujus articuli.

Sed ad hunc sensum alligavit verba sua Iansenius, ut jam ostendimus. Primum enim explicat quid intelligat per illa verba, Pro aliquo mori. *Pro aliquo*, inquit, *mortuum esse vel fudisse sanguinem suum, insinuat voluntatem Christi quam habet ut ejus mors sua Patri oblata & sanguis prosit.* Voluntatem autem illam ibidem indicat esse absolutam. *Electorum*, inquit, *liberationem ex massa perditionis absolute voluit.* Et paulo superius: *Pro vero populo suo* Absolute *salvando semetipsum dedit & tradidit.*

(a) III. PRINC. *Ex sola Augustini vel S. Thomæ locutione nemo argui potest ullum hæreticum dogma docuisse.*

Igitur in Iansenii sententia Christum non esse mortuum pro æterna salute reproborum, nihil est aliud quam Christum non voluisse absoluta voluntate ut per mortem suam reprobi salvarentur. Hic autem sensus orthodoxus est ex supradictis. Igitur sensus verborum Iansenii est orthodoxus & a quinta propositione alienus. Quod erat demonstrandum.

Argumentum. IV.

Malum sensum qui in illa verba includi posset, nempe quod non sit mortuus ad ullam reprobis gratiam conferendam, expresse removet Iansenius. Testatur enim mortuum esse Christum pro universa *Ecclesia toto orbe dispersa, pro omnibus fidelibus.* Dicit, *fideles omnes sanctificatos in sanguine Christi, redemptionem assequi; sive in accepta redemptione perseverent, sive ab ea excidentes, sanguinem Testamenti pollutum duxerint, in quo sanctificati sunt: Dicit omnes temporales quibus exornantur reprobi gratiæ effectus morte Christi promeritos.* Igitur ex (b) quarto principio eus verba malo illo & perverso sensu explicari nefas est. Quod erat demonstrandum.

ARTICULUS. VIII.

Notæ ad majorem intelligentiam Jansenianæ doctrinæ circa mortem Christi.

Diximus summam doctrinæ Ianseniane circa mortem Christi, hanc esse, pro redemptione totius Ecclesiæ Christum semet obtulisse, & pro gratiis temporalibus multis etiam exreproborum numero promerendis, solis tamen prædestinatis æternam salutem, & quæ cum salute necessario connexa sunt, nempe efficacem perseverantiam absoluta voluntate promereri voluisse.

Hæc sententia ex iis quæ vulgo in Scholis venditantur opinionibus aliam rejicit, alterius partem præcipuam amplectitur, minus præcipuam omittit intactam.

Rejicit Molinianam quæ Christum statuit sic omnibus reprobis gratias sufficientes promeruisse, ut quod eas alii respuant, alii accipiant, non discernenti gratiæ efficaci, sed libero tantum arbitrio attribui debeat. Hæc illa sententia est, quam ut Semipelagianam exagitat. Ad hanc stabiliendam dicit afferri solitum, a Semipelagianis argumentum a generali redemptione petitum, quod quidem erroris accusat in sensu Semipelagianorum; quatenus videlicet volebant ex morte Christi ita generalem in bonos & malos gratiæ abundantiam defluere, ut reproborum electorumque discrimen ex liberi arbitrii nutu, non ex divina prædestinatione penderet.

Amplectitur recentiorum Thomistarum sententiæ partem longe præcipuam, nempe Christum absoluta voluntate solis electis salutem voluisse, meruisse, petiisse, quatenus item fidelibus justis sufficientem suo sensu, sed indigam efficacis auxilii po-

(b) IV. PRINC. *Scriptoris Catholici ambiguam locutionem, orthodoxi sensus & erroni capacem, erronea interpretari nefas est, si erroneus ille sensus expresse fit damnatus.*

potentiam, gratia interiori instructam conferri sentiunt: sed quatenus ex iis nonnulli gratias sufficientes efficacis egenas in omnes homines spargunt, nec probat nec improbat.

Rursus quod iidem in Deo antecedentem quandam voluntatem salutis omnium admittunt, agnoscit & ipse. Ex quo consequitur longe potiori jure admissam in Christo.

Porro ista antecedens voluntas non eo solum pertinet, ut Deus abstrahendo ab hominis lapsu, salutem omnium, quatenus homines sunt, optare dicitur; sed generatim antecedens Dei voluntas fertur in id quod rectum, quod justum, quod bonum secundum se est; ita quia rectum est hominem converti, pœnitentiam agere, bonitatem Dei non contemnere, gratias ejus non respuere, ad Sacramenta accedere; hæc omnia antecedenti voluntate censetur Deus velle, licet spectatis singulis circumstantiis, non decreverit singulis efficaces gratias conferre, quibus ad salutem certo perveniunt, sine quibus certo ab salute excidunt. Ergo non eo solum nomine antecedenti voluntate Deus omnium hominum salutem optat, quia omnes creaturas rationales ad beatitudinem fecit; sed etiam quia cum permultas gratias vel externas vel internas in reprobos diffundat, quibus injustum est ipsos abuti, iisdemque aditum ad Ecclesiam suam patere velit, antecedenti voluntate velle censetur omnes ad salutem pervenire, quia vellet ipsos obstinatos in malitia non manere, & oblatis sibi præsidiis bene uti; licet aliunde justitiæ voluntate, spectatis omnibus circumstantiis, melius esse judicavit illos malitiæ suæ relinquere, nec efficacia adjutoria concedere, quibus solis humani cordis pravitas superatur. Hinc patet Deum antecedenti voluntate & dæmonum & hominum reproborum salutem velle; longe tamen aliter hominum quam dæmonum. Cum enim nulla jam gratiæ præsidia dæmonibus offerat, nec Ecclesiæ aditum illis patere velit, aut sacramentorum opem; consequenter nec illos gratia sua bene uti vult, quam nullam ipsis hoc tempore largitur. Contra vero, cum homines adhuc in via sint, conversionem illis & sincerum ad se reditum bonumque gratiarum suarum usum, a quibus illos minime arcet, optare voluntate antecedente putandus est, quorum nihil erga dæmones præstat.

Illa vero antecedens voluntas sæpe in Christo fuisse videtur, ut cum super Jerusalem fleret, & his verbis venturas ipsi clades deploraret: *Flevit*, inquit Lucas, *super illam dicens, Si cognovisses & tu, & quidem in hac die quæ ad pacem sunt tibi! nunc autem abscondita sunt ab oculis tuis, quia venient dies in te, & circumdabunt te inimici tui vallo*, &c. Ita gentis suæ, & in illa gente omnium quorum gerebat imaginem, reproborum ruinam lamentatur Christus, & tamen absoluta voluntate divinæ prædestinationis decreto, quo ab illa sorte Sanctorum separati erant, plane consentiebat. Nec incommode quidam hæc verba Christi in horto, *Pater, si possibile est, transeat a me calix iste*, de humana illa velleitate intelligunt, qua objectam menti suæ reproborum damnationem deprecabatur.

3. Ex his patet quo sensu removeri debeat, & quo admitti possit in Deo & Christo conditionata voluntas salutis reproborum.

Nam conditio illa a Molinistis afferri solita, qua dicitur Deus omnium salutem optare si & ipsi velint, subministrata ipsis gratia quadam sufficiente, quæ nihil requirat ad agendum, funditus ejicienda, utpote efficacia divini auxilii prorsus indigna; & ab hoc statu penitus aliena, in quo, ut ait Augustininus, *si homini relinqueretur voluntas sua, ita ut ipsum velle gratia non operetur, inter tantus infirmitates vitæ hujus voluntas ipsa succumberet.*

At aliusmodi conditionata voluntas, qua diceretur Deus omnes homines salvos fieri velle, si & ipsi velint, non subministrata quadam ipsis versatili gratia, sed quia vellet ipsos a pravitate & duritia sua resipiscere, & ad pœnitentiam reverti, a quo impediuntur, non extrinseca aliqua impotentia, sed propria & culpabili perversitate: hæc, inquam, ratio conditionatæ voluntatis, cum nihil aliud sit quam antecedens voluntas, &, ut arbitror, quam lex æterna omnia justa præcipiens, omnia injusta vetans, divinæ prædestinationi nihil officit, nec Jansenio negata dici potest.

Patet etiam ex supradictis multis modis Christum dici posse mortuum pro salute reproborum, etiam ex Jansenio. Notandum enim, mori pro aliquo dupliciter accipi. Vel enim significat velle salutem alicujus, vel significat velle media conferre adipiscendæ salutis.

Rursus velle salutem alicujus dicitur Deus, vel antecedenti voluntate, vel consequenti, sive absoluta.

Antecedens voluntas rursus vel Molinistice intelligitur, ut sit idem quod conditionata illa quam rejicimus; vel Thomistice, ut nihil sit aliud quam ea Dei voluntas qua Deus vult quidquid fieri justum & æquum est, quicquid per se & absolute bonum est. Hanc convenire diximus cum aliusmodi conditionata voluntate.

His positis, claret Christum multis modis dici posse mortuum pro salute omnium omnino hominum, & maxime fidelium reproborum. Primum enim sufficiens pretium pro omnibus obtulit. Deinde in nova lege sacramenta divinæ gratiæ fontes, & quasi poculum quoddam, ut ait Prosper, immortalitatis Deus omnibus proponit: & in veteri nusquam opem suam ex futuris Christi meritis defluentem implorantibus subtraxit. 3. Antecedenti illa voluntate vellet omnes ad Ecclesiam suam aspirare, a peccatis recedere, ad misericordiam suam confugere. 4. Nusquam non hominibus quædam adminicula salutis, nunc externa, nunc interna concessit, quibus si male utuntur homines, propria pravitate male utuntur, & contra antecedentem illam Dei voluntatem. Nam quia iniquum est homines sic Dei beneficiis abuti, ideo hoc dicitur Deus nolle, quia non vult malum. Contra autem, quia æquum est homines bene illis uti, ideo dicitur hoc Deus velle. 5. Magis adhuc proprie pro fidelibus reprobis, quia jus eis ad salutem æternam per baptismum dedit, a quo nonnisi vitio suo & culpa excidunt.

Hoc unum igitur reprobotum in infidelitate morientium nemini concessit, ut voluntates ipsorum ad se converteret efficaci illa gratia, sine qua propter obstinatam in malo hominum voluntatem, nihil unquam ab ipsis bene fit.

Hoc unum item nulli fidelium reproborum concedit, ut efficax ipsis perseverantiæ donum largiatur. Et tamen hoc ipsum petentibus non negaret; sed ut petant & ita petant ut tes tanta petenda est, occulto quodam judicio non in omnibus operari voluit, quamvis quod non petant, non ex defectu gratiæ, sed ex eorum depravatione nascatur.

Constat igitur solis electis æternam salutem, & gratias illas efficaces cum æterna salute nexas Deum destinasse, &Christum absolute & efficaciter promereri voluisse. Et quia hic voluntatis modus maxime proprius; alius vero non ita proprius, nec omnino reprobis utilis, hinc luculenter Petavius lib. 9. c. 7. n. 9. *Pluribus in locis*, inquit, *Augustinus negat Deum velle omnes salvos fieri, sed eos tantummodo qui prædestinati sunt ad viam.* Et paulo post; *Quapropter utcunque de illa communi voluntate Dei statuatur, ac sive Augustinum ex stimes quandam in Deo voluntatem agnovisse, qui a universam hominum massam liberare & ad salutem provehere studuerit quantum erat in se; sive nullam erga reprobos talem habuisse concedas; nihilominus hoc de quo solo pugnamus ex illius mente constabit, longe diversam electis salvandis ac liberandis, quam de reprobis in illo voluntatem extitisse. At ex ipso manifestum est sequi non ex meritorum varietate disparem in utrosque salvandos voluntatem extitisse, sed circa electos absolutam & gratuitam: in reprobos vero nonnisi conditionatam, & quam velleitatem vocant, tanquam ita concipiatur: Vellem istos salvare, nisi eos primi parentis culpa odiosos & execrabiles fecisset. Absolutam vero de iisdem damnandis ob illud originale delictum, voluntatem & sententiam fuisse.* Et infra ex multis Augustini locis hanc consecutionem elicit: *Igitur Augustinus arbitratus est non omnes velle salvos esse Deum, sed quosdam nolle salvos esse, non quia ipsi nolunt, sed quia Deus non vult, ut ipse diserte ait, Epist. 107.*

Postremo idem Petavius de Valentini Concilii circa Christi mortem decreto ita loquitur: *Canone*, inquit, 4. *Valentini Patres reprehendunt eorum errorem qui dicunt Christum pro omnibus impiis quia mundi exordio usque ad Passionem Domini in sua impietate mortui æterna damnatione puniti sunt, & statuunt* PRO EIS TANTUM ID FECISSE QUI ÆTERNAM VITAM CONSEQUUNTUR.

Habent Jesuitæ propositionem damnatæ quintæ propositioni plane æquivalentem abuno ex suis prolatam; *Christus pro iis solum sanguinem fudit, qui æternam vitam consequuntur.* Nullam ejusmodi in toto Jansenii libro invenire ita crudam possunt, ut fortasse quisquam suspicari possit librum Petavii pro Jansenii libro Innocentio X. obtrusum fuisse. Nec tamen ita sum inquus, ut Petavium propterea censeam errorem qui in illis verbis includi posset, etiam tradidisse. Hoc solum Jesuitas monitos volo; si iniquum sit quintam propositionem in Petavium conferri, apud quem salutem extant illius verba, quanto iniquius in Jansenium, ubi nec ipsa ejus verba comparent!

ARTICULUS. IX.

Conclusio.

HÆC sunt quæ de methodo istius quæstionis expediendæ in utramque partem disputando censuimus. Quod si in Molinistarum rationibus referendis breviores fuimus, credant hoc mihi velim, non ideo a me factum, quod eas consulto dissimularim, sed quia non alias inveni quas asserem: in quo ipsorum est aliqua culpa, qui cum tantum e re Ecclesiæ judicent esse, omnibus persuadere quinque propositiones e Jansenio decerptas esse, tantumque in auferendis ea de re decretis diligentiæ ponant, contra in astruenda illorum decretorum fide, in erudiendis hominibus indiligentissime se gerant. Hæccine provincia tot minutis scriptoribus relinquenda erat, præsertimque Morellio uni omnium ad hanc causam pro dignitate tractandam, ne quid gravius dicam, minime apto! Quamobrem etsi parum honesta, providentior tamen Corneti ratio videtur, qui suo suorumque ingenio, & fortasse causæ diffisus, quantum potuit semper sequaces suos ab his scripti tandi consiliis dehortatus est. Scilicet sagaciter intellexit ille Molinianus Achitophel quam jejunum esset quidquid de hac controversia a suis in lucem promeretur, quamque vix publici juris factum publico omnium contemptu priusquam adversariorum scriptis explodereturEr go ut eos qua valeret aggrederetur, ad clandestinas se molitiones totum contulit; & nobile illud quinque propositionum opus, cujus in Bibliotheca Anti-Jansseniana auctor perhibetur, idem primum & postremum esse voluit, lætus ac triumphans quod una pagella plus negotii adversariis suis exhibuit quam omnes Jesuitæ & tota Molinianorum Scriptorum natio. Ergo hic unus vere sapit Molinisticas utilitates, cæteri illi scripturientes mera somnia.

Ab his tamen, si tanta ipsos scribendo libido teneat, puto hac sexta Disquisitione non mediocrem me gratiam iniisse. Certam enim ipsis & unicam ostendi viam, qua expetitas illas propositiones in Jansenio possint invenire, si quidem ibi sint; erraticos excursus in quibus sine fructu expatiantur præcidi, nec ipsos de via errare passus sum. Alacres igitur eam ineant, si quid suæ causæ confidant, & mihi gratulentur tam certæ methodi demonstratori. Nam quod Jansenii defensorum firmamenta latius paulo exposui, ad ipsorum quoque rationem promovendam pertinebit; scilicet hæc, quæ quoquo modo dissolvenda sunt, si ab ipsis ignorentur, nunquam ad exitum perduci quæstio posset. Nunc autem nudum quasi Jansenistarum latus ostendi, quod ipsi feriant & confodiant, si quid robore, si quid animo valent. Quod si non præstant, jam sibi non aliis imputent, quod utrum in Jansenio sint illæ propositiones nec ne, tam multi dubitant. Fidenter hoc assero, quia vere; quamlibet

libet multis Epiſcoporum ſummique Pontificis decretis definiri curent propoſitiones eſſe in Janſenio, nunquam ullam ab eruditis hoc pacto fidem impetrabunt, multorumque potius diffidentiam augebunt. Non enim ad has perſuadendi vias quiſquam confugit, niſi quem rationes deficiunt. Alia prorſus facti quæſtionum, alia fidei ratio; in his auctoritas Eccleſiæ valet plurimum, in illis autem ne auctoritatem quidem ſuam interponere debet, ſed illas ad præſtitutos ipſis a Deo & natura judices, ſenſus nempe rationemque remittere. Vere enim & prudenter Habertus illuſtriſſimus Vabrenſis Epiſcopus in facti quæſtione ab Innocentio III. diſſentiens, *In hujuſmodi*, inquit, *rebus ad verum ſemper redeundum eſt.* Ergo quantumcunque nunc Theologi novi ſervitii jugo premantur, quantumcunque omnium ora intentatis terroribus obſtruantur, erumpet tamen aliquando oppreſſa libertas, intelligentque tandem reipſa horum conſiliorum auctores, vim, terrores, minas, parum idoneas ad perſuadendas facti queſtiones eſſe methodos, nec minus rationem cogi non poſſe, quam voluntatem.

VI. *Kal. Decembris.*

Ann. MDCLVII.

FINIS.

THE

DECLARATION

OF

Monſieur *SINNIGH* Doctor of *LOUAIN*, (mention'd *Part* 6. *Chap.* 1.) concerning ſome audiences which he had whil'ſt he was at Rome, of the Popes *URBAN VIII.* and *INNOCENT X.* and of ſome Cardinals, touching the book of my L. the Bp. of *IPRE.*

An Advertiſement touching this Piece.

TWAS not my deſign but chance and neceſſity that I was oblig'd to retrench this piece of the Collection from thoſe which I had promiſed in my Iournal, and to inſert it in this place. I had not diſpos'd of it in this manner, but becauſe not finding it among the reſt whilſt they were at the preſſe, nor knowing how to procure it timely enough to have it printed in its right order, it was neceſſary to ſeek a place for it elſewhere. Yet it ſeemes to have ſo great affinity with what is treated of in this ſixt Diſquiſition, as if it could not have any more natural then this; and that chance has in this caſe done what ought to have been done by choice and diſcretion.

IN nomine Domini, Amen. Anno Incarnationis Dominicæ milleſimo ſexcenteſimo quadrageſimo ſeptimo, indictione decima quinta, Pontificatus ſanctiſſimi in Chriſto Patris ac Domini noſtri D. Innocentii divina providentia Papæ decimi anno tertio, menſis Frebruarii die vigeſima ſecunda, coram me Notario publico, & teſtibus infra nominandis conſtitutus ac perſonaliter comparens eximius Dominus Iohannes Sinnigh, ſacræ Theologiæ in Academia Lovanienſi Doctor & Profeſſor ordinarius, Collegii majoris Theologici Præſes, nuper pro parte ejuſdem Academiæ, & Illuſtriſſimorum Ordinum Brabantiæ ad Sedem Apoſtolicam deputatus, affirmavit, & interpoſito juramento aſſeveravit, quod in audientia quam a felicis recordationis Urbano octavo ſummo Pontifice obtinuit die vigeſima ſexta Novembris milleſimi ſexcenteſimi quadrageſimi tertii ſub horam nonam antemeridianam, idem ſanctiſſimus Dominus Urbanus Pontifex vivæ vocis oraculo dixerit ipſi Domino Comparenti, præſentibus clariſſimo D. Cornelio Papio, & venerabili D. Petro Vercantereu, tria ſequentia: primo ſe per Bullam ſeu Conſtitutionem ſuam occaſione libri. D. Janſenii Epiſcopi Iprenſis, & aliorum opuſculorum ſuper eadem materia utrinque editorum evulgatam, non aliud intendiſſe quam confirmare Bullam Pii V. a Gregorio XIII. pridem confirmatam: ſecundo, ſe caviſſe ne iſta ſua Bulla ſeu Conſtitutione, ullus in particulari ſugillaretur cum expreſſione nominis: tertio, non fuiſſe intentionis ſuæ per iſtam Bullam ſeu Conſtitutionem procreare ullum præjudicium doctrinæ B. Auguſtini, & eos qui contrarium aſſerere præſumerent compeſcendos eſſe. Cumque D. Comparens ad ſecundum replicaſſet mirum eſſe quomodo nomen Janſenii irrepſerit in Bullam contra prædictam cautelam a ſua Sanctitate adhibitam, ſanctiſſimus D. reſpondit agendum eſſe de ea re cum D. Prælato Albiſio compilatore Bullæ. Inſuper idem D. Comparens ſimiliter affirmavit, & mediante juramento aſſeveravit, ſe die vigeſima octava Aprilis milleſimi ſexcenteſimi quadrageſimi quarti, auditum fuiſſe perſonaliter & verbaliter cum prænominato clariſſimo D. Papio a tribus Eminentiſſimis S. R. E. Cardinalibus, Spada, Pamphilio, & Falconerio, aſſiſtentibus præfato Prælato Albiſio & Abbate S. Crucis in Hieruſalem, nomine Hilarione, ibique inter alia multa dixiſſe, ſe paratum eſſe ſub beneplacito ſanctiſſimi D. Papæ, & Eminentiarum ſuarum, oſtendere imprimis omnia puncta doctrinæ de gratia & libero arbitrio inter Janſenium & ipſius æmulos modo controverſa, coincidere cum punctis olim inter Auguſtinum ejuſque æmulos controverſis: ſecundo, argumenta quibus Janſenii doctrina modo ab æmulis impetitur, coincidere argumentis quibus Pelagiani & eorum aſſeclæ olim in

in Auguſtini doctrinam arietarunt: tertio, calumnias quas modo ab æmulis Janſenius patitur, coincidere cum iis quas olim in vita & poſt obitum paſſus fuerat Auguſtinus; Paratum præterea ſe eſſe ad comburendum publice in campo Floræ librum Ianſenii in eventum quo in prædictorum probatione defecerit. Addidit poſtremo idem D. Comparens, & ſub juramento ſimiliter aſſeveravit, ſe hæc eadem in ſubſtantia repetiiſſe coram ſanctiſſimo D. noſtro Innocentio X. ad Pontificatum jam evecto, idque die quinta Novembris ejuſdem anni milleſimi ſexcenteſimi quadrageſimi quarti in prima audientia ab eodem obtenta in porticu palatii Vaticani, ubi cum ipſo ultra mediam horam deambulans circa horam tertiam pomeridianam, prolixe ſuper præmiſſis diſſeruit. Acta ſunt hæc anno, indictione, Pontificatu, menſe, die quibus ſupra, præſentibus in majori Collegio Theologorum Lovanii Dominis & Magiſtris Ioanne Cuvelier, & Iacobo Bodart Presbyteris & Sacræ Theologiæ Baccalaureis formatis, teſtibus ad præmiſſa vocatis atque rogatis. Minutæ hujus ſubſcripſit idem eximius D. Comparens juxta ſignaturam mei Notarii. *And below was written*: Quod atteſtor ad præmiſſa Notarius. *Signed thus*: VValt. Vander VVaterfort Notarius publicus. *with a Knot.*

The *MANUSCRIPT* concerning the affair of Monſi'r *GRIMANI* Patriarch of *Aquileia.*

The more I have read this Manuſcript, the more conſiderable I have found it for the clearing of the matters at this day controverted in the Church. VVherefore not doubting but they who ſhall read what I ſay of it in Chap. 9. Part 4. of the Iournal, will be contented to read it at length, I have thought fit to place it at the end of this Collection.

The affair of the moſt illuſtrious and Reverend Grimani *Patriarch of* Aquileia, *judg'd in his favour in the Sacred Council of* Trent, *under the Pontificate of our H. F. Pope* Pius 4. Septemb. 18. 1653. *touching a letter written by the ſaid Patriarch to the Vicar of* Oudene.

The *Patriarch's* Letter.

REVEREND VICAR, You write me word that the Preacher of the Collegiate Church of *Oudene* hath preach'd as a conſtant maxime, that He whom God hath predeſtinated cannot in any manner be damned, though it come to paſſe that he falls into ſin; becauſe how great ſoever his fall be, God reſcues him from his ſin in ſuch ſort that he muſt needs be ſaved; and in like manner, he whom God hath reprobated, muſt needs be damned. VVhereunto you adde theſe former words, That upon this there aroſe a great ſcandal and diſturbance among the people, and in your ſelf, as if he had altogether deny'd our Free-will, whilſt he eſtabliſht Gods Election and Predeſtination. And being you tell me that you were unwilling to do any thing for redreſſing this ſcandal, without firſt knowing what I judg'd of it; therefore to ſatisfie what my place requires of me, I find my ſelf now oblig'd to acquaint you withall that God hath given me to know touching this ſubject by Reading the Holy Scriptures; that ſo I may ſupply you with what contentment and conſolation I can in this caſe. To bear teſtimony therefore to truth, I am oblig'd to acknowledge that the Propoſition advanced by the Preacher and wherewith the people is ſcandalized, is true & Catholick; namely, that the *Predeſtinated* cannot be damn'd, nor the Reprobate ſav'd. Of which Propoſition that I may the more commodiouſly bring you the proofes; my purpoſe is to demonſtrate to you in the firſt place by authority of the Scripture, that Predeſtination and Reprobation depend upon God alone: Next I ſhall ſhew you that it cannot be hindered neither by God's will, nor by the Devil, nor by our ſelves, nor conſequently by any whomſoever; & this I ſhall evince to you, as well by the authority of the Scriptures, as by evident reaſons and the Doctrine of S. *Auguſtin*; proteſting to you that through want of time and memory I cannot ſet down the thouſand part of the truths whereby this Catholick truth may be eſtabliſht.

But before all things it muſt be confeſſed, that if S *Paul*, that veſſel full of the Holy Ghoſt, writing to the *Romans* concerning Election and Reprobation, after recitall of ſundry teſtimonies touching that matter, cryes out at length, *O the depth of the riches of the wiſdome and knowledge of God*! 'tis very juſt and neceſſary that we all make the ſame exclamation with him, and give glory to God: which we are the more oblig'd to do, inaſmuch as we are farre from having ſuch light as that great Apoſtle: But becauſe our Lord Jeſus Chriſt, according to truth of his unchangeable promiſes, hath never left his Church deprived of the illumination of the Holy Spirit, to the end this ſame Spirit might guide us into the knowledge of all truth, and accordingly we having left to us who are his members the ſeed of his Grace, leſt without it we ſhould remain barren and worſe then the Children of *Sodom*, he hath preſerved the Holy Ghoſt for our conſolation againſt errors and the enemies of Grace. 'Tis a firme truth which I now confeſſe, namely, that the predeſtinated whom God hath choſen according to the good pleaſure of his will cannot be damned; and in like manner, that the Reprobated and Rejected cannot be ſav'd. And to make you ſee that this is true, S. *Paul* inſpir'd by God, teaches the Church of the Romans and all the world beſides the deep ſecret of Predeſtination and Reprobation; in theſe words which he delivers in the ninth Chapter, *For all that are of Iſrael are not Iſraelites*: by which he ſhewes us that the Predeſtination of the Children was typifi'd in the perſon of *Iſaac* who was the ſon of the Promiſe, to diſtinguiſh them from the Reprobates prefigur'd in the perſon of *Iſhmael* the ſon of the fleſh. And 'tis upon this account that he ſaith to Galatians, ſpeaking of thoſe two children, Caſt out the bondwoman and her child, for the Son of the bondwoman ſhall not be heir with the Son of the Free-woman. And to make the Argument ſtronger, the Apoſtle proves the Doctrin of Election and Reprobation in the perſons

ſons of two Twins, of whom he ſaith, *that before they were born, and had done either good or evill, that the decree of God might ſtand faſt according to his election, it was ſaid of the one, not according to the merit of his works, but according to the calling of God, that the Elder ſhall ſerve the Younger, as it is written,* Jacob *have I loved, and* Eſau *have I hated.* You ſee now clearly S. *Paul* ſhowes that he not onely acknowledges Predeſtination and Reprobation, but acknowledges the ſame in ſuch ſort, that as he ſaith himſelf, God endures ſome with great patience, who are veſſels of wrath, reſerv'd for deſtruction, to the end he may ſhow his wrath and make his power known, as alſo make known the Riches of his glory on the veſſels of mercy who are fitted for glory. VVhence it is clear that S. *Paul* applyes Predeſtination and Reprobation particular and determinate to perſons, as S. *Auguſtin* hath acknowledg'd in inumerable places of his works. Nevertheleſſe we muſt not perſwade our ſelves that God may be accuſed of any kind of Injuſtice, being the univerſal Potter, who of the ſame lump of clay is able to make one veſſel for honourable and another for contemptible uſes. VVherefore it muſt be concluded that Predeſtination and Reprobation come from God alone, as well becauſe the Scripture affirmes it, S. *Paul* confeſſes it plainly in this and many other places, as becauſe it cannot draw its original from any natural principles, being, as it is, wholy Divine and ſpiritual, and depending onely on the free promiſes which God hath made to us. It is eaſie now to perceive that this Predeſtinaton being an order eſtabliſht upon God himſelf, and not upon a created thing, it cannot be in any ſort hindred by himſelf, ſince he ſaith by the Prophet, *I am God and change not*: much leſſe can he contradict himſelf; which cauſed S. *Paul* to ſay, The gifts and callings of God are not ſubject to repentance. And if the calling (I mean the internal) which the Apoſtle writing to *Timothy*, termes *holy*, and ſaith was made not in regard of our works, but according to the decree of his will, be a thing of which God never repents, then *a fortiori* muſt he never repent of the Election which he makes of us, it preceding this calling. This cauſed the Lord Jeſus Chriſt to ſay to his Apoſtles, *Rejoyce not in that you do miracles, but rejoyce that your names are written in heaven.* As if he ſhould ſay, If you have a mind to rejoyce, rejoyce not for things which you muſt ſhortly part with, how high and glorious ſoever they be; but I ſhew you a ground of joy which you ſhall never loſe, becauſe your names are written in heaven; that is, one me reſts & depends your felicity, which can never faile you. S. *John* confirms the ſame thing in his Revelation when he diſcribes the elected by the number of twelve thouſand of every Tribe, who were enter'd in the book of life, and he ſaith they were marked, not with any other mark then that of the blood of Jeſus Chriſt; which ſhowes that they were no more to paſſe through Death, becauſe otherwiſe his revelation would rather fill our hearts with confuſion & trouble then with peace & conſolation; and the fruit of the Redeemer's blood would not be an aſſured and ſtable thing. Beſides this, the Prophet ſaith in *Pſalm* 64. Bleſſed is the man whom thou choſeſt and cauſeſt to approach unto thee, he ſhall abide in thy houſe. And in ſundry places of the Goſpel, it is ſaid; All theſe things were done that the Scripture might be fulfilled. And this Scripture is no other thing but the words of the Prophets illuminated by God. VVhy ſhould we give leſſe to God then a Prophet who is one of his ſervants? God's Predeſtination is nothing elſe but his Prophecy; that is to ſay, 'tis impoſſible things ſhould come to paſſe otherwiſe then he hath foreſeen them from all eternity. Beſides that by his foreſeeing things (I ſpeak now of ſuch as are holy and good) he cauſes that they exiſt, through his mercy, goodneſs and ſupreame Juſtice. VVe muſt not therefore wonder, that, as the *Pſalme*, ſaith the choſen and Predeſtinated cannot but be happy, becauſe, it ſaith, he ſhall dwell in God's houſe; and this, as well becauſe God hath foretold it as for that he will alſo cauſe it to be ſo.

As for *Satan*, certainely he cannot hinder this Predeſtination, becauſe the determinate number of the Elect, who could not be damn'd, was typifi'd by the people of Iſrael, when God commanded the deſtroying Angel to ſlay all thoſe whoſe doores he found not markt with the blood of the Lamb. If then the dead blood of animals had the vertue to preſerve the people from bodily death in the day of God's anger, why ſhall we not confeſſe that the living blood of Jeſus Chriſt wherewith he hath markt his children from all eternity hath a much greater & effectual power to deliver from the Eternal death of the ſoul all thoſe whom God hath already appointed to be of the number of his children? This is prov'd by the teſtimony of Jeſus Chriſt, in S. *John chap* 10. where he ſpeaks of the ſheep that are of his flock, and of thoſe which are not of it. Our Saviour in that place ſaith of thoſe who are not of it. *Ye belive not, becauſe ye are not of my ſheep.* But of thoſe that belonged unto himſelf, he ſaith, *My ſheep hear my voice, and I know them and they follow me. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand. My Father which gave them me, is greater then all; and no man is able to pluck them out of my Fathers hand.* If you conſider and weigh all theſe words, you will be conſtrained to confeſſe that God's elect cannot be damned, as in like manner the reprobate cannot be ſaved.

But becauſe I have, as far as the time permits, ſufficiently prov'd by theſe few authorityes and reaſons, which yet are of great moment to ſuch as will conſider them ſincerely, that Election can neither be fruſtrated by God nor the Devil; not by God, becauſe he is not contrary to himſelf, nor by the Devil, becauſe our Lord Jeſus Chriſt defends and maintaines it with his blood; beſides that himſelf ſaith in the 17. *chapter* of S. *John*, ſpeaking of all his Diſciples, I *pray not for the world, but for them whom thou haſt given me.* If then the power of the Son be equal to that of the Father, and if the Father never deny'd him any thing, becauſe he alwayes found in him the object of his aquieſcence or complacencies, who can ſay that there is any who can condemn the Children of God? The Devil indeed may torment them, perſecute them, and ſometimes too reduce them almoſt to Death; but they periſh not, becauſe God put his hand under them, and raiſes them up. But our Lord

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ſpeaking of Judas who was a reprobate, ſaith in the ſame place, *None of them is left, but the Son of Perdition, that the Scripture* (to wit the prophecy in the 109th. *Pſalm*) *might be fulfilled.* Certainly if the Scripture muſt be fulfilled, then 'tis neceſſary that the Reprobate cannot be ſav'd, becauſe he is the Son of perdition; and the Son can never vary from the nature he receiv'd from his Father. To which purpoſe our Saviour ſaith, *Ye are of your father the Devil, becauſe ye do his works.* Theſe are properly they whom God never looks upon in Jeſus Chriſt with an eye of divine mercy; ſuch was *Judas* but no S. *Peter*; for our Saviour lookt upon him, to the end he might not diſpair after he had ſo lamentably renounc'd his Matter.

It remaines now that I ſhow, that Predeſtination cannot be hinder'd or fruſtrated on our part; of which this is the reaſon: Becauſe when God elects and predeſtinates us in Jeſus Chriſt, he doth it without being neceſſitated thereunto; but by his own and free pleaſure, to which none makes reſiſtance; as 'tis ſaid by the Prophet, Lord who ſhall reſiſt the heat of thy countenance? Moreover he elects us miſerable men and not happy, poor and not rich, ſinners and not righteous, naked and not cloathed. And becauſe all this is done by Divine goodneſſe with a great and infinite love, he doth not elect us barely to abandon us afterwards, and leave us free in the hands of our own counſels, becauſe he well knows that if he ſhould leave us we ſhould preſently return to our firſt ſtate; but in conſequence of his Divine election he gives us in time all the graces which were included in that election. Firſt, he prepares our wills that they may be fit to recieve divine inſpirations; he comforts and ſtrengthens us in temptations, that we fall not into perdition; he give us faith, hope, and charity, to the end that with theſe weapons we may encounter & overcome our enemies; and in a word he furniſhes us with all his benefits. Towards thoſe whom Gods receives for his children, he deporteth himſelf as a Maſter would do, who ſeeing a poor miſerable man deſtitute of all relief, knockt down in the high way, wounded and diſſerted by all the world, would be ſtirr'd by natural compaſſion to take him up and make him his beloved and faithful ſervant. It cannot be ſaid that it is enough for this miſerable perſon that man has done him the favour to chooſe him for his ſervant, becauſe for all this, he might remain in the high-way as much as ever expoſed to his former miſeries. Certainly if he meanes to give him any true teſtimony of his affection, he muſt not think it enough that he has choſen him for his ſervant, but he muſt carry him into his houſe, cauſe his wounds to be dreſſed, give him clothes, and do him new favours. But God's love is much more powerful then man's natural affection; for this can expreſſe it ſelf onely in outward benefits, but God not onely gives us corporal goods moſt plentifully, but alſo lifts us up even above heaven with the ſpiritual gifts which he is able to beſtow upon us, to the end that being cloathed with a new ſpirit we may appear in Gods eyes honorable ſervants; not ungrateful for the numerous benefits which we receive. And this is the cauſe that theſe ſervants, who acknowledge themſelves to be of the number of his children, work alwayes with love and not with fear.

By theſe Reaſons it is evinc'd that we cannot withſtand God's Election. Heare the authorityes of Scripture which confirm the ſame thing S. *Paul* in the firſt *chapter* of his Epiſtle to the *Epheſians* ſpeaks in this manner; *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt; According as he hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love: Having predeſtinated us into the adoption of Children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved: In whom we have redemption through his blood, the forgiveneſſe of ſins, according to the riches of his grace; Wherein he hath abounded toward us in all wiſdome and prudence: Having made known unto us the myſtery of his will, according to his good pleaſure, which he purpoſed in himſelf, &c.* This authority alone heard with the ear of the mind and not with that of the fleſh, is ſufficient to reſolve and clear all the doubt which can ariſe from the Propoſition advanc'd by their Preacher: & in truth, every one of theſe words (ſince they are ſo many words of the H. Ghoſt) ought to be more valuable to us then a thouſand worlds, becauſe we ſee appear in them ſo illuſtriouſly the greatneſſe, goodneſſe, compaſſion and mercy of God towards us, and particularly becauſe they give us to know, to our great comfort, that thoſe who are predeſtinated and the children of God, can never periſh, in regard they are elected in Jeſus Chriſt before the foundation of the world. Therefore he that is Elected, is founded upon Jeſus Chriſt; and who is founded upon Jeſus Chriſt can never fall, becauſe Jeſus Chriſt is the rock and unmoveable foundation againſt which the power of the Devil cannot prevaile, as neither can it prevaile againſt the ſtructure built up of living ſtones which is the Holy Church and the determinate number of the Elect. This is further manifeſted by the Parable of the Houſe built upon the ſand, which falls at the leaſt blaſt of wind, and that which is built upon a rock which cannot in any manner be ſhaken by the moſt impetuous ſtorms. Moreover S. *Paul* addeth and ſaith that God hath choſen us in Jeſus Chriſt before the foundation of the world, that we ſhould be holy and without blame before him in love. You ſee that Predeſtination regards as its proportionate object the good and holy works which God prepares for us that we may walk therein; to enable us whereunto, he hath left in the Church his Holy Spirit, which as a hidden but ſtrong fire burnes up all that it findes impure and ſuperfluous, and more and more enflames the hearts of his elect with holy and chaſt deſires, ſo that they remain wholy cleanſed when they are waſht from the pollutions of this world. There is none but may and ought to acknowledge this Predeſtination of the Saints, whereof no other reaſon can be given but the good pleaſure of God's will, which S. *Paul* expreſſes in the abovecited place, and S. *Peter* in the firſt chapter of the firſt of his Epiſtles; and all the Prophets both of the old and new Teſtament have likewiſe acknowledged this gift in the Elect, inſomach that the light

of

of the Sun is not more bright then that of theſe divine teſtimonies.

Let there be no mention therefore of thoſe falſe, pitiful and forc't conſequences by which ſome pretend, as is above obſerv'd, that Free-will is deſtroyed by God's gratuitions election, and that man remaines like a ſtock or a ſtone; as S. *Paul* witneſſes it fell out in his time, that what he preached for the advantage of Grace, was conſtrued to eſtabliſh the liberty of the fleſh; as if it had been lawfull for every one to do evil, that Grace might become more abundant; which is a damnable inference: Theſe are the conſequences drawn by thoſe who are unwilling to give God all the honour which is due to him, or would ſhare halfe of what belongs to Chriſt alone, and who know not the exceeding mercy which hath been ſhewn to us by the death of the Son of God, who willing to manifeſt to us the deep miſery of our bondage, exemplifyed in himſelf what is the true liberty of his Children, and afterwards taught the ſame with his own mouth, when he ſaith, *If the Son make you free, you ſhall be free indeed.* Wherefore we ought to know that Predeſtination does not deprive the Elect of their Free-will, but gives, procures and preſerves the ſame to them; it does not force or uſe violence to any man, but he cauſes the VVill to incline it ſelf to good, and voluntarily and ſweetly. VVhence we ſee by experience, that there is nothing in the world more free, or whoſe power is greater than that of a good Chriſtian, ſince his liberty extends over all things, even to the death of ſin and his own, and that nothing can do any prejudice to him, provided, as S. *Paul* ſpeaks, Chriſtian liberty be not turn'd into a Carnal liberty; and if it happen ſometimes that he falls into ſin, he finds that ſaying of the Scripture verifyed in himſelf, that all things, even ſins too, turn to the advantage of thoſe that love God. Now this I ſpeak after S. *Auguſtin*, and it muſt be taken in this ſenſe, that the ſins whereinto a Predeſtinated man hath ſuffered himſelf to fall, ſerve him for an occaſion to recurre unto God whom he hath deſerted, to deplore and repent of his ſin, and to become better by it continually, alwayes knowing more and more the death which ariſes from ſin, and the life which Jeſus Chriſt gives. 'Tis true indeed, in the Reprobate, Free-will is not at all ſerviceable towards the attaining of eternal life, as S. *Auguſtin* writing to *Simplician* ſaith, *liberum arbitrium plurimum valet, imo vere quidem: ſed in venundatis ſub peccato quid valet?*

And in a few lines after, the ſame Father ſaith, *Præcipitur ut recte vivamus; ſed quis poteſt recte vivere niſi juſtificatus ex fide?* You ſee, this holy man did not conceive as ſome doe at this day, that 'tis a horrible thing to affirme that Freewill is not ſufficient to bring us to ſalvation; he is ſo far from it, that he wholly condemnes Free-will without Grace in reference to merit and juſtification, as plainly appears throughout all his works. Let us likewiſe forſake that fleſhly Preſumption, which makes it ſtrange that our Salvation is not in the power of our own Free-will; becauſe thoſe are happy whoſe ſalvation is in the Hands of God, and they moſt unhappy who depend upon themſelves: This is what S. *Paul* teaches us from that paſſage in the 33d. chapter of *Exodus*, *I will be gratious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.* Wherefore *'tis not of him that willeth or of him that runneth, but of God that ſheweth mercy.* Yet muſt it not be ſaid that the Apoſtle in this place denyes and impugnes the cooperation of our Will; but he referrs all the glory to God who powerfully ſollicites and invites the wills of thoſe that believe. Whence it is that he complaines by the Prophet of that hardned people which would not obey the voice of God who called them and deſired to draw them to himſelf *and gather them under his wings, as a Hen gathereth her Chickens.* Tis true, that as no other cauſe can be given of Predeſtination and Reprobation but God's will guided by his ineffable juſtice, as S. *Auguſtin* ſpeaks; ſo 'tis our faults and iniquities which are the cauſe of our damnation; and this is what the Scripture ſaith in thoſe words, *Thy deſtruction is from thy ſelf, O Iſrael, but thy ſalvation is of me.*

You underſtand all that I have written to confirme the firſt Propoſition whereat you took ſcandal, *That the Predeſtinated cannot be damn'd, nor the Reprobate ſav'd*: and I could not doe it better then by the word of God which divides the ſpirit from the ſoul. But to the end that you and every one elſe may be aſſured that I have cited the Holy Scriptures faithfully, I ſhall hereunto add the ſentiment of S. *Auguſtin* that pillar of the Church, taken out of Sundry places of his works concerning this matter. And in the firſt place to let you ſee that 'tis his opinion that the Predeſtinated cannot be damn'd, nor the Reprobate ſav'd, ſee what he ſaith in the Third Tome, in his book *De fide ad Petrum*, cap. 25. *Firmiſſime tene & nullatenus dubites omnes quos vaſa miſericordiæ gratuita benitate Deus fecit, ante mundi conſtitutionem in adoptionem filiorum Dei prædeſtinatos a Deo; neque perire poſſe aliquem eorum quos Deus prædeſtinavit ad regnum cælorum, nec quemquam eorum quos non prædeſtinavit ad vitam, nulla poſſe ratione ſalvari: Prædeſtinatio illa gratuita donationis eſt præparatio qua nos Apoſtolus ait prædeſtinatos in adoptionem filiorum Dei per Jeſum Chriſtum in ipſum.* See now whether this H. Doctor did not underſtand the above cited paſſage of the Epiſt. to the *Epheſians* as I do, & confeſſe that what is contain'd therein is not the imagination of any man, but a truth dictated by the H. *Ghoſt*. Therefore the H. *Doctor* doth not heſitate in the matter, but ſaith, *Firmiſſime tene*. He confirmes the ſame thing in his commentary upon the 69. *Pſalme*, at the 28. verſe where it ſaid, *Let them be blotted out of the book of the living.* And in another place, writting againſt *Julian*, he hath theſe expreſs words *Abſit enim ut prædeſtinatus ad vitam ſine ſacramento Mediatoris finire permittatur hanc vitam.* And to conclude, let the 106. Epiſtle *ad Paulinum Epiſcopum* be read, and according to the Maximes contain'd in thoſe writings, it will appear what is to be believ'd concerning thoſe who belong to eternal life, and thoſe who do not: becauſe by the authority of this great Saint, to whom the Church is infinitely oblig'd, every one will bring the moſt attentive ears and eyes to read and contemplate the verityes of the Holy Scriptures, by humbling himſelf & praying God to diſcover to him the ſenſe of the Scriptures. VVherefore ſince the goodneſſe of God hath

hath manifested to us in the Church so many wayes the predestination of the Elect, and the Holy Doctors and Preachers, amongst the rest S. *Augustin* that great light and powerfull mawl of hereticks, having alwayes acknowledged it, I cannot but affirme with them that it ought to be taught and preacht in the Church: yet it must be spoken of with wisdom, to the end it may be understood without Scandal and embraced; because we may contemplate therein as in a living mirror, and understand and penetrate by faith the high counsells of God, and what he resolv'd from all eternity concerning his Son and his Members, both as to remission of sins and preparation of glory for his Elect. By this meanes the spirit of Satan can never draw a consequence as impious as false, which was heretofore broacht in the Church by some corrupt members who separated from it, and is again reviv'd at this time: If God, say they, hath Predestinated some & Reprobated others, it will undoubtedly come to passe that the former shall be sav'd and the others damn'd. VVhence they conclude, that whether they do good or evil, their salvation & damnation will come to passe by necessity: and they make use of these arguments for a liberty of continual sinning, since God, say they, hath already determin'd either to save or to damn them; and so they voluntarily give themselves up to be abused by the Devil who transformes himself into an Angel of light, that they may extinguish that word and seed by which he must be at length overcome and wholly destroy'd. Yet these wretches perceive not that if God hath manifested for his Church the great mystery of Predestination which was hidden from ages passed, they ought rather to strive to make the holy calling of God sure by his mercy and the meanes of good works, then to shew by their bad, that they are sons of the Devil; since if natural light teach us that we never ought to offend such a friend as out of charity would, to recover our earthly liberty, readily put himselfe into our place, and bestow his money to repair our misfortunes; how can the uncreated light of the Holy Spirit but teach us that being the Son of God dy'd for the Elect, and saith they cannot perish, it is not lawfull to commit evil wilfully by offending a friend so full of goodnes, and a brother so affectionate, upon an impious opinion concerning Predestination; and like the perfidious Jews to crucifie the Blessed Jesus for our damnation instead of being crucifyed with him for our salvation! The faithfull Christian must never make profession of being a sinner, but he ought to acknowledge before God and men that he is a miserable sinner, and with continual repentance amend his bad life and reform his sins, because being become a child of God by regeneration, he must never enter into the works of the servants of sin; for he that commits sin is the servant thereof; and if it happen that he fall sometimes, he must rise againe with more vigor, and thus every moment become a greater and more irreconcilable enemy to sinne. As we see in the world, a Child of great quality never betakes himself to the servile offices in his Fathers house which belong onely to the lowest vassals, and if it sometimes happens that he put his hand thereunto, he presently drawes it away again because he understands what ignominy and damage would ensue to him in case he should consume his life therein.

I am come to the conclusion of what I had to say to you concerning these things, of which should I go about to speak as much as their dignity requires, great labour and study would not be sufficient: I mean, to exercise one's self, and not to manifest the truth, which is compriz'd in few words, because *the Lord hath made a short work upon the earth.* 'Tis sufficient to children that the eternal Father discover his will to them by the least sign, because they embrace it presently without many proofes; and to the end it may be preserv'd in them, he hath not left a more effectual pledge then that of his H. *Spirit*, whom I most humbly beseech to dispel the darkenesse of our ignorance, and fill the Elect with divine light, for which we are bound alwayes to render infinite thanks. This is all I have to say to you. The Lord God comfort you.

From *Venice* the 17th. of *April.* 1549.

John Patriarch of *Aquileia.*

The Apologie of the most Illustrious Patriach of AQILEIA for the Letter Preceding.

I. PROPOSITION.

He hath preserved the seed of his Grace, to the end we should not remain unfruitful, he hath preserved the H. Spirit *for our consolation against errors and the enemies of grace.*

ANSWER.

The name of the H. Spirit sent by the Father and the Son (who is the fountain of truth, and in whom I have written those things which are written in my little Tract of predestination) being first called upon, I explain the first Proposition extracted out of the said Tract, and terme these enemies of Grace, who of what quality and condition soever they be, disparage and despise that free gift of God, perverting the holy things of God to the desires of the flesh; whom S. *Augustine* frequently impugnes, and whom I thought fit to encounter in that Discourse. Moreover I call such the enemies of Grace, who I hear write and teach that salvation can accrue to those whom God hath not predestinated. And lastly, I terme enemies of Grace not onely the *Pelagians* who live amongst us at this day, but also those who are gone, and whom S. *Cyprian*, according to S. *Augustin's* testimony, overcame and routed long before they sprung up.

II. PROPOSITION.

Predestination is of God only, both because the Scripture affirmes the same, and S. Paul *teaches as much manifestly in this and divers other places, as because it depends not upon natural principles, being wholly divine and spiritual, and depending onely upon the free promise which God hath made to us.*

ANSWER.

Predestination is from God alone, because nothing hath preceded in Eternity God's will predestinating and reprobating. Therefore no efficient cause of it can be assign'd besides the divine VVill. It is written in the 9 h. chapter to the *Romans*, Jacob *have I loved, and* Esau *have I hated.* Which place I understand in the same sense as S. *Augustin*, S. *Thomas* and the Master of the sentences understood it. And predestination is here taken absolutely, not for it effects; neither is Free-will therefore destroy'd but operates in its time and place freely, meritoriously and without coaction, as I speak clearly concerning the same in my said VVriting, so farre as the scantnesse of the time permitted. Nor do I deny that the goodnesse of God, who hath purposed to shew mercy or not to shew mercy, as I have noted in my Tract, is the cause why God predestinates or reprobates. And lastly I do not reject the use of Free-will which serves to the obtaining of sanctifying grace, when God gives the same to the predestinate, to the end that using it well he may merit glory.

VVhich being so, it may be truely said that predestination depends onely upon the promises which God hath made to us. Nor will there be any contradiction in this, although predestination should be taken here for its effects which draw their original and their force from the merits of Jesus Christ, which grace conferres upon us in consequence of the Promises made to those that believe in him. What I say concerning the promises, we learn out of the 11th. and 36th. chapter of *Ezekiel*, the 32d. of *Jeremiah* and many places of S. *Paul's Epistles*: and S. *Peter* teaches us that all things which appertain to life and godlines are promised and given us by the almighty power of God; so that good works themselves are part of the promises which God hath made to us. *I will give you an heart of flesh* (saith the Prophet) *and will take away the heart of stone, and will cause you to do*, &c.

He hath given us a strong assurance of his promises. God is become our debtor because he hath pleased to make his promise to us. VVe have therefore in the H. Scripture a most ample witnesse of the Divine promises. Yet do not these promises destroy Free-will or hinder from concurring meritoriously to good works. S. *Augustin* in the third Treatise upon S. *John* is of this opinion; That life Eternal is given us onely by grace: which would be false, if S. *Augustine's* words were not consider'd with reference to the original of this life, because they would take away meritorious works. And S. *Paul, Life Eternal is a grace of God, and grace for grace.* VVhich place he understands and expounds, as the grace which God hath done us in Electing us to eternal life, being the cause of the grace which he doth us in giving us good works which may merit the same. This opinion therefore doth not exclude Free-will, which, as I said before, is establish'd in my Treatise, much lesse good works, but rather includes and requires above all things both Free-will and good VVorks.

III. PROPOSITION.

Speaking of the Reprobate, that he cannot be saved because he is the Son of perdition, as our Saviour saith. The Son cannot disclaime the nature which he hath receiv'd from his Father; and therefore Jesus Christ saith, Ye are of your father the Devil, because ye do his works; *and these are properly they whom God never beholds in Jesus Christ with an eye of mercy.*

ANSWER.

Our Saviour call's the perfidious and obstinate, sons of perdition, all that time the *Jews* were murderers and persecutors of the truth. VVhich place I alluded to, and called them sons of perdition because our Saviour so term'd them; *Ye are of your father the Devil, because ye do his works.* I say the same, and no more. But they who are not destinated simply and properly to eternal life, nor written in the book of life, although they may appear to be the Children of God, nevertheless they are the Children of the Devil, by *imitation* and not by *substance*, as S. *Augustin* speaks. This I said in reference to their last end of damnation and final impenitence which God foreknows, and alwayes foreknew most certainely. I said that God never looks upon them with the eye of his mercy though a most just and incomprehensible judgement; as I said it was in *Judas*, whom Pope S. *Leo* in his Sermon of the Lords passion calls an inconvertible man, (that is, one who could not be converted.) This is the scope at which my words referre, & not to certain intermediate things, nor to the justification of the present life in which they may be for some time, and during which God sundry times beholds *Judas* and other reprobates with his eye of mercy, namely when they do well and are upright.

IV. PROPOSITION.

God doth not elect us, onely to relinquish and leave us in the hand of our own Counsels, because he well knows into what condition we would soon bring our selves; but in consequence of his election he makes appear in due time all the gifts which were comprehended in his Election.

ANSWER.

If I knew sufficiently where the doubt concerning this fourth Proposition lyes, perhaps I should better explain my mind. My intention was to say, that God bestows many gifts upon the Elect who by peculiar love are under the divine care, as is seen by the

the following words where I say that God prepares a right or good will for us according to the testimony of the Apostle, *'Tis God that works in us to will and to do*; and the rest which followes, to which I referre. Therefore God doth not leave his Elect destitute without Grace, nor in the hand of their own counsels. Nor do I design hereby to contradict the saying of the VVise-man in any wise, (for it would be ridiculous so to do) *Deum reliquisse hominem in manu consiliorum suorum.* But all that I intended to signifie by it, is, that God leaves not Free-will in his Elect without assisting it by his Grace, and that it being assisted thereby, happily performes all the things which are enumerated in my Treatise. S. *Augustin* patronizes this opinion in abundance of places. And I desire the Reader not to believe that I here make Free-will to be necessitated or compelled; for this would be an injury to truth. In the same Treatise I dispute against such as follow the false lights of a perverse spirit and reason in the model which they forme to themselves of the holy gift of predestination; whilst through negligence and malice they referre the greatest liberty of Free-will assisted by God to a shameful and damnable necessity contrary to the expresse doctrin of all the Doctors, and principally of S. *Augustin*, which Father is the most terrible to those kind of people. VVherefore I conclude with the truth received in the Church and with the authority of the same S. *Augustin*, That predestination doth not take away Free-will but rather establish it; as I have said expressely in my Treatise, to which I referre the Reader.

V. PROPOSITION.

And in like manner cannot prevaile against the structure built with living stones which is the H. Church and the determinate number of the Elect.

ANSWER.

In this Proposition those things which precede and follow in my Treatise, must be considered, because otherwise naked and mutilated clauses beget obscurity. In confirmation of Predestination and its strength, I cited the divine authority of S. *Paul* to the *Ephesians*, where that instrument of the H. Ghost layes open all the benefits which God hath prepared for the Predestinate. His words are clear, and gave me occasion to say (as I did) that *Satan* cannot prevaile against the structure built with living stones, which Edifice is the H. Church and the determinate number of the Elect. And what I said herein is grounded upon the Parable taken out of the mouth of Truth it self. Who knows not (as S. *Paul* saith) that the Devil hath no power against God's Elect? Nevertheless 'tis not to be deny'd that the Devil sometimes prevails against the Elect; for indeed he often prevails through their negligence and corruption. But what is this to my expression which hath reference to that oracle of S. *John*, chapter 10. *My sheep shall never perish*; *My Father which gave them me is greater then all*: *and no man is able to pluck them out of my hand*: Therefore, against these Predestinate, who are the Subject of my Treatise, I said *Satan* cannot prevail in that manner which our Saviour and other holy and Catholick Authors understand; yet do I not therefore inferre any necessity or compulsion upon the Free-will, as if it acted no more then a piece of wood or a stone. I onely toucht this matter by the way, and could not speak more largely off it in so little time; which was the cause that speaking of this Edifice built with living stones; I called it the Church and the determinate number of the Elect, yet not excluding the Universal Church, (which would have been the discourse of an extravagant and senseless person denying the clearnesse of divine light) since we are oblig'd to acknowledge and believe firmely the H. Catholick Church diffused throughout the whole world under one Head in Heaven, Jesus Christ (as S. *Paul* saith) and under his lawfull Vicar, who is another Head on the Earth of the same Universal Church. But I thus term'd the H. Church, the structure built with living stones, because it may be so call'd, although this Church be invisible; since S. *Augustin* calls it so in the fifth book against the *Donatists*, and S. *Bernard* upon the *Canticles*, chap. 23. and 68. The Elect are gather'd into this Church by faith, charity, and the Sacraments; as in the visible and militant Church the Elect and the other Faithfull are united by the same bonds; and although some of them depart from charity, yet if they fall not from the Catholick faith, they cease not to be and to remain in the same Church.

VI. PROPOSITION.

And to enable us to do it, he hath left his H. Spirit in the Church, which with a secreet but powerfull fire burnes up what ever it findes impure and superfluous, and more and more enflames the hearts of his Elect with holy and chast desires, so that they become most purified when they are cleansed from the pollutions of this world.

ANSWER.

I proceeded in declaring the blessings and favours of God upon the Elect, since the H. Spirit is given to them for the purging away of their sins, and inflaming their minds with pure thoughts, which are the source of the good works which flow forth to the sanctifying of God, so that they become most purified. Which truth is not to be understood of all the Predestinate: but we must believe that this is effected in some who may become most pure according to the state of the present life, & may advance happily from vertue to vertue, as S. *Paul* notes in his Epistles. S. *Augustin* useth the same word in his first book *de Trinitate* when he saith that the most purifi'd minds [*purgatissimæ mentes*] are able to behold the Supreame Good. I say most purifi'd as to the affections of the will, and not onely as to the thoughts of the mind [*quantum ad affectum, non solum ad intellectum*] as S. *Bonaventure* expounds it. But to conclude how I might say this, S. *Thomas* must be consulted *in scripto quarto super quartum sententiarum*, where he speaks of Purgatory, and explaines what it is to build upon the foundation wood and stubble; he that compares the works of the perfect with those of the imperfect, and saith

that venial sins are burned by the favour of charity, and that we must not say that these sins are the wood and stubble built upon the foundation, because they remain not habitually in them; adding that they are secure, and their remaines nothing to be purged in them. Now this my opinion does injury to no body, because 'tis delivered with a condition, and comprehends not all the Elect, as appears manifestly by the sequel and explication of the word; and should it comprehend them all (though I have not affirm'd so) what hinders but that I may say that the Elect may become most purified, in the same sense that S. *Paul* saith there remaines no condemnation to them which are in Christ Jesus, and when he requires of a man who would be a perfect Christian to put off the old man with all its lusts?

VII. PROPOSITION.

These are Consequences drawn by those who will not give God the honour which is due to him, or those who would divide what belongs to Christ alone, and know not the abundance of his mercy which hath been exhibited to us in the death of Jesus Christ, who willing to shew us the misery of our desperate bondage, hath shew'd in himself what is the true liberty of his Children, and taught it with his own mouth when he saith, If the Son make you free, you shall be free indeed.

ANSWER.

I had before rejected the false Consequences which they attribute to Divine Predestination; because things of the greatest truth may be perverted by such Consequences. But now to detest the pride of men who extolling the strength of nature more then they ought, pretend to do good works without the assistance of grace; I speak against those who knowing not what they are without grace, render not to God all the thanks which they ought. Now 'tis to God alone that glory is to be ascribed, because the universal Church sings thus after S. *Paul*, *To God alone the immortal and invisible King be honour and glory.* But to understand how I spoke this, there is no more necessary, but to consider the following words in my treatise, where I cite the H. Gospel, *If the Son make you free, you shall be free indeed.* I say once again that 'tis to God alone that glory ought to be given, nor can any place of Scripture be found wherein this wholesome confession doth not shine. The books of the Prophets are full of it, and the whole Scripture teaches us nothing else. Moreover from this holy and true acknowledgement all blessings arrive to us: the soul falls to reform it self when it humbly considers and sincerely acknowledges before God it own poverty and nakedness without his divine assistance. Nor is any thing derogated from men if they make use of Gods grace to act well and to merit, as S. *Austin* witnesseth, who saith that to believe and to work are both our act and God's, ours in regard of the liberty of Free-will, and Gods by reason of the spirit of Grace. The time would fail me, if I should speak all that might be spoken in this matter. Wherefore I shall be contented with those few things which I have said, and referre my self for the rest tow hat is to be found in the H. Scripture & Catholick Authors for confirmation of this my opinion, which is more then I am able to transcribe.

VIII. PROPOSITION.

'Tis true that in the Reprobate Free-will is not available to the obtaining of salvation, as S. *Augustin confesses, writing to* Simplician *in this manner,* Liberum arbitrium plurimum valet; imo vere equidem; sed in venundatis sub peccato quid valet? *And a little after,* Præcipitur ut recte vivamus, sed quis potest recte vivere nisi justificatus ex fide? *Consider here that this H. Man did not think it so horrible a thing as 'tis thought it this day, to say that Free-will is not sufficient to effect our salvation.*

ANSWER.

Having spoken most advantageously of Free-will assisted by Grace, as may be seen a little before, I added (according to S. *Austin's* Doctrine after subjoyn'd) that it is not availeable in such as are sold under sin. This Maxime and the like are found dispersed everywhere in S. *Augustin's* works; and I understand the same Catholickly, as he did, because Free-will without Grace is absolutely unable to do any good or meritorious action. *Without me ye can do nothing*, saith the Truth; *'Tis God which works in you both to will and to do*, as was above cited. Without preventing Grace we act no good, and without justifying Grace we are not sav'd.

But to conclude, I affirm that in this Article I hold the same sense which the H. Church my mother doth, whose sentiment may be seen expressed in most manifest words, in which she saith and decreeth in the second Council of *Orange* chap. 6. 7. 13. and 14. And as in this Article, so in all I have and alwayes had the same judgement with the H. Church, (out of which I professe most constantly there is no salvation to be hop'd) to the praise of Almighty God the Father, Son, and Holy Ghost, to whom as to the benefactor of all, and particularly toward me, I most humbly submit my self. Likwise I submit humbly and sincerely to our H. F. the Pope, and to the judgement of the Catholick Church all that I have said in this short space of time, and in the vehemence of my sorrow, having never had the least thought to recede from the sentiments of the Church, which every one of her Children ought to hold in singular respect and veneration. Blessed be God for ever and ever. *Amen.*

Ego Joannes Grimanus *Patriarcha* Aquilienſis *superiorem propositionem ita declaravi in nomine sanctissimæ Trinitatis.*

THE

The Supplicate of the Ambassador of FRIULI *sent to the most Serene Republick of Venice, about the affair of the most Reverend Patriarch* GRIMANI.

Most serene Prince, and most Illustrious Seigneurie,

WE, the most faithfull subjects and servants of your Serenitie, sent to you by the Reverend Chapters of *Aquileia* and *Odenay*, by the magnifick City of *Odenay*, and by the magnifick Deputies of you Country of *Friuli*, do with truth assure you that for divers years our Country, our Clergy and our City have not sent their Agents to the feet of your Serenity about a more urgent, necessary and laudable affair then the present, in which the honour of God, and the peace and tranquillity of their consciences being concern'd, we have judg'd the present conjuncture of affairs most favourable for communicating their grievances and needs to your Serenity, to this most Christian Republick, to our most gracious Prince. 'Tis a most advantageous meanes, most Serene Prince, to shew with how great ardour and concord we all desire to testify a perfect and filial obedience and affection not only to your Serenity, but also to the spirituall Heads and Pastors whom God hath given us; as we now desire to testifie the same towards the person of the most Reverend Patriarch *John Grimani* our most dear and beloved Father, which we shall do with piety and justice, well understanding that 'tis the will of God not onely that we pray to his divine Majesty for the health and prosperity of our Pastors, that we hear them and that we obey them, but also that we have such care of them as good children ought to have of their Father, and perform this duty with so much the more zeal as our spiritual parents ought to be dearer and more venerable to us then our corporal. VVherefore 'tis reason that when our head languisheth, we suffer together therewith, according to the Apostle's doctrin, who to confirm unity in the Church of God, and to take away Schismes and Divisions, enjoynes and commands all Churches to have this care and solicitude which we who are members of it ought to have one for another, and particularly for our Head. Wherefore confirming to the will of God in the needs which presse us, and in so important an affair, we confidently addres to the feet of your Serenity, and hope to receive such comfort from you as is agreeable to your goodnesse, our devotion and the necessity of our Country. VVe represent therefore most humbly to your Serenity, that thirteen years agoe M. *Leonard* of *Ondenay* our Compatriote, of the Order of S. *Dominick*, (a man of great note and esteem, and lookt upon as a most learned and Catholick Preacher, and who had passed through all the honours and offices in his Order) preaching in the Church of *Ondenay* spoke something, out of good intent concerning divine Prescience and Predestination; and that the grand Vicar of that time acquainted the most reverend Patriarch therewith, who according to the customs of the ancient Fathers & Pastors sent for answer to the Vicar and the Church, a Homily concerning that Subject; conceiving that he should thereby better satisfy and confirme the mind of his Vicar and of all those who had heard the said Preachers expressions about this matter. This Homily was published and registred in the Chancery of your Serenity at the City of *Ondenay*, and soon spread abroad every where: since that time till the present we perceiv'd not that this act of the most Reverend Patriarch caused the least alteration amongst us, other then what we have lately understood and find to be very considerable and of very great consequence. For the report which your Serenity knows to be spread lately concerning this Homily, being apt to cast infamy upon the most R. Patriarch, diminish or quite ruin his authority, overwhelme him with affliction and sorrow, and also being capable to give scandal and confusion to our consciences (which would be a deplorable mischief, and therefore requires to be prevented;) this whole Province would have accounted themselves worthy to be accused of disobedience and ingratitude, if in so long oppression of the innocence of a Pastor and a Prelate so dear to them, we should not give your Serenity and all the world certain proofs of our good will and obligations, both in reference to the affliction which we resent for that of my L. the Patriarch, and to a thing more important, to wit, the inevitable desolation which would befall us, if we should suffer this scandal to continue longer in so miserable a time when all things are full of tumult and confusion. This hath indu'd us to make this Remonstrance to you with the more earnestnes, for that we know that faithful people are oblig'd to love and procure tranquillity and peace, especially at this time when bad examples instigate us to do otherwise. But setting aside the affection which we bear to the most R. Patriarch for his merits & vertues sufficiently known to you, which certainly is very great, and for which we would do all things possible to be done by the good children, we have resolv'd not to be deficient in what our Lord commands us with his own mouth; *The Scribes and Pharisees sit in Moses Chair, do what they say.* Truth it self, most Serene Prince, tells us that we ought to hear our Pastors because they are the Fathers and Masters of the people. And 'tis for this reason that S. Paul saith, *Remember those that are over you, who declare the word of God to you; obey your superiours and be subject to them: for they watch as they who must give account of your souls, that they may do it with joy & not with sorrow; for this is profitable for you.* These are the authorities of God, to which it is necessary that we obey: & to the end we may do it with more succesſe, it is necessary that your Serenity, who are guardians of the Holy Laws, favour and assist us. May it therefore please your Serenity, to interpose as you shall think fit, that we may be given to understand with assurance and by Soveraign authority, what is the doctrin of our Patriarch and Pastor in that Homily; because so long as this is undecided, we remain in sadnesse and in a scandal of very great consequence, being surrounded on every side with Provinces and Nations who suffer themselves to be led into other sentiments then those prescrib'd by our Mother the H. Catholick and Roman Church, from whom we shall never depart, acknowledging it a particular benefit of God's goodnes that the Provinces & places subject to the Patri-

triarchal Superintendecy, and the moſt happy government of your Serenity, are hitherto free from all the troubles which diſturb the Church at this day. If therefore the doctrine of the moſt Reverend Patriarch in this Homily be good, let your Serenity conſider how much we are oblig'd, and how greatly charity ought to enflame our hearts, to procure (for the love we bear him) his peace and tranquillity, and preſervation of his honour and reputation, (all which are things from which we may hope all ſort of advantage, as without which we muſt expect to be deprived of all ſpiritual conſolation.) Your Serenity ſees that all theſe honeſt and equitable conſiderations have cauſed the Clergy, City & all our happy Country account themſelves oblig'd to do the ſame office towards our Paſtor, which we read to have been heretofore done by moſt devout nations towards theirs in the perſecutions of *Liberius* Biſhop of *Rome*, S. *Athanaſius* Biſhop of *Alexandria* S. *Chriſoſtome* Biſhop of *Conſtantinople*, and many others, when the devotion of the people excited by the Holy Ghoſt manifeſted their piety and affection towards their Paſtors. VVe deſire to imitate them in their good actions, ſo much the more now the time preſſes us, and we can no longer deſſemble: becauſe, moſt Serene Prince, if the Patriarch be found innocent as he is eſteem'd by general conſent, we diſcharge our duty in the reſentment which we teſtifie of his affliction, ſo tis requiſite we do juſtice to our ſelves, in caſe his doctrine in the ſayd Homily be worthy of reprehenſion and condemnation: for ſo long as we remain in ſuſpence concerning the ſame, and the diſcuſſion of ſo important an affair is deferr'd, we cannot but be alwayes in danger of being deceiv'd. VVherefore to prevent ſo great miſchiefs, and to procure perfect ſatisfaction to our minds, all the aboveſayd perſons of your moſt faithfull Province have with common conſent ſent us to your Serenity, to the end that by the bleſſing of God and the intervention of your authority, we may obtain the effect of our juſt demands and ſuffer no evil, having committed no fault. VVherefore we moſt humbly beſeech your Serenity and this moſt happy and moſt Chriſtian Republick, that ſeeing the affair, time, occaſion and all things permit, you will vouchſafe to write to your moſt excellent Ambaſſadors reſſiding at the Council of *Trent* aſſembled by authority of the Soveraine Pontif, and the Holy Ghoſt, that they with diligence and Chriſtian benevolence make inſtance to thoſe H. Fathers choſen out of the moſt faithfull and learned of all Chriſtendome, to obtain of them, that after they ſhall have conſidered with the eyes of Juſtice the words of my L. the moſt R. Patriarch in the ſaid Homily, they declare whether the ſame be conformable to the ſound doctrine of the H. Fathers of the Catholick Church; to the end that by an aſſured and ſolid declaration of the H. Council we may quiet our conſciences, which cannot but be in agitation and trouble ſo long as our irreſolution therein ſhall continue. We hope this Remonſtrance by which we are ſo much oblig'd to you, will be very well pleaſing to our H. F. Pope *Pius* 4 as a Father full of prudence and goodneſſe, who will be moſt joyful to ſee ſo holy a conſpiration in a whole Province affectionate to its Paſtor; that he will acknowledge that this affection as well as this demand being a pure inſtinct of the H. Spirit (whoſe firſt Miniſter his Holineſſe is) will be worthy of his approbation and good will; and laſtly he will find conſolation in underſtanding the firm reſolution which we have to live under the protection and true diſcipline of the H. Romane Church our mother: VVhich thing we plainly and faithfully manifeſt by our Zeal to render to our Paſtor the honour and reſpect which we owe to him. By this meanes we keep farre from that Peſt which uſes to give the ſad beginning to unhappy hereſies, when inferiors (as the B. Martyr S. *Cyprian* teſtifies) obſtinately and contemptuouſly withdraw themſelves from the Charity and obedience which they owe to their Superiors. And being thus ſtirr'd up with paſtoral care, he will be alſo glad to inſtruct us by his Authority and that of the H. Council, in what manner we are to demeane our ſelves in theſe miſerable times towards the moſt R. Patriarch. VVe have the more hope that he will do this, becauſe we ſpeak of the Patriarchal See of *Aquileia* which the Soveraine Pontifs his H. Predeceſſors ſtile *the firſt after the See of Rome*. He will not therefore ſuffer a member ſo important, ſo conſiderable and ſo neer himſelf to remaine injured by the malignity of the times, if this member be found alive and innocent; ſince were it languid or infirme, he would not faile to comfort, heal and recover it, as God commands him by his Prophet. To conclude moſt Serene Prince, we have judg'd this way the moſt eaſie and ordinary, and that which may put an happy end to our diſtreſſes and the many miſchiefs wherewith we are threatned. Becauſe the Soveraine Pontifs, (as S. *Gregory* that great Pope oftentimes did) whoſe judgements are inviolable Laws in the Church to defend the innocence and eſtimation of good Prelates, or elſe to condemn the ſcandalous who would live contrary to the H. rules, have from time to time convok'd Councils by authority whereof they have maintain'd their innocence and reputation of good Prelates and chaſtiſed the temerity of bad, ſtopping the mouths of all the world. And if our H. Fathers have aſſembled Councils to this end, the ſame thing will be done more eaſily without any inconvenience to the Church, now the moſt general and perfect Council is aſſembled that ever was ſince that of *Nice*. It being equitable both in regard to the nature of the affair (which was not brought upon the ſtage at this time without ſome myſterie) and in conſideration of the intereſts of your Serenity, and laſtly in reſpect of the particular qualities of the moſt R. Patriarch and his family, that his cauſe be examin'd and terminated by the judgement and authority of our H. Father and the H. Council. VVhich if it be not done in this favourable occaſion, former examples tell us that we muſt look to remaine (to our damage) in a perpetual & pernicious irreſolution worthy of compaſſion in it ſelf, and of the H. Council's favour, to which in Caſe of need we are willing to repair in order to manifeſt our faith, our charity and our neceſſity, and that of our whole Province; and we hope to find there, by the help of your Sublimity, all the favour and aſſiſtane which ſhall be needfull to ſo juſt and honeſt a cauſe as ours. As for our ſelves, moſt Serene Prince, being we have perform'd this duty with the utmoſt integrity, and with ſingular belief and firme hope that God will from above bleſſe our endeavours,

We

we beſeech you to accept of our Zeal and humility, and to favour our humble requeſts (which imply nothing but affection and reſpect to the moſt R. Patriarch our Paſtor and well beloved Father) with the ſame judgement and Charity wherewith your Serenety hath continually and unanimouſly cheriſhed him and declared him worthy of all favour and of the greateſt dignities: which you will the rather do becauſe we imitate our Prince in our good deſires and laudable intentions whilſt we embrace what you have firſt ſolemnly approv'd by your moſt grave and wiſe judgement. We have no intent in all this to defend the cauſe of our Patriarch, which is known to you and all the world, as if it needed our defence. We agree with what S. *Auguſtin* ſaith, that the beſt cauſe is that which is approv'd without needing to be defended; & that the beſt eſtabliſht juſtice is that which is not ſupported by words but by the ſtrength of Truth. Nor do we aime to deliver him from oppreſſion; this belongs to God, and to Princes, whom he hath particularly commanded to deliver the oppreſſed. But the onely ſcope of all this diſcourſe and writing is to render an eternal teſtimony of our reſpect to your Serenity, beſides all that hath been ſpoken more amply and prudently by our Collegue. After which we have no more to do but to recommend our Paſtor, our Country, the ſafety of it people and our ſelves to the Clemency of your Serenity, whom we pray God to preſerve in perpetual felicity.

The laſt day of *July* MDLXIII.

Themoſt Illuſtrious and Reverend Legats and Preſidents of the Sacred Council of *Trent* have by Apoſtolical authority choſen the Fathers under written to deliberate with them concerning the aboveſaid Letters and Apologie, namely whether the ſame be heretical or ſupected of hereſie, or ſo explicated ſcandalous; to the end they may give their judgements thereof.

The moſt illuſtrious Cardinal the Cardinal of *Loraine* and Cardinal *Madrutio*.

The moſt illuſtrious Ambaſſadors, the Arch-Biſhop of *Prague*, The Biſhop of *Five-Kirke*, the Biſhop of *Primiſtelot*, and the Biſhop of *Auxbourg*.

The Arch-Biſhops of *Granada*, *Brague* and *Rege*.

The Biſhops of *Eureux*, *Seez*, *Conimbra*, *Segovia*, *Modena*, *Livia*, *Arras*, *Campagna*, *Theano*, *Ipre*, *Namur*, *Leon*, *Tortoſa*.

The Abots of *Clacivaux*, *Auxbourg*.

The General of the *Auguſtines*.

All which Fathers diligently examin'd the ſaid Letters and Apologie, and gave their opinions thereof.

The Sentence of the moſt Illuſtrious Cardinal of Lorraine, *touching the aboveſaid Letter, given to the moſt illuſtrious and Reverend Legats of the Council.*

I Have read the Letter of M. *John Grimani* Patriarch of *Aquileia* dated the 17th. of *April* 1549. to his Vicar of *Oudenay* in the Church of *Oudenay*, and his Anſwers touching certain Propoſitions extracted out of the ſame Leter, which your moſt illuſtrious and Reverend Lordſhips cauſed to be deliver'd to me in your own preſence by the Notary of the Council. And having firſt invok'd the name of Jeſus Chriſt, and taken the Counſel of ſome very learned perſons, *French Divines*, and particularly of thoſe whom the moſt Chriſtian King ſent to this H. Council, to the end that might be aſſiſted and helpt by their learning in ſo weigh y a cauſe; And having after hearing them diligently examin'd the Writtings of the ſaid Patriarch, I declare that I have found nothing in the above mention'd Letter which is heretical, erroneous, or ſcandalous, or ſuſpected of hereſie or error: That if ſome thing of obſcurity be found therein which may give ſuſpition to ſuch as are not ſufficiently skill'd in theſe matters; the ſame may be all clear'd and reſolv'd by reading the anſwer of the ſaid Patriarch, as accordingly I conceive it clear'd and reſolv'd. Wherefore I judge the ſaid Patriarch free from all ſuſpition of hereſie, error, or ſcandal.

The ſame Cardinals Letter to the Pope.

Moſt H. Father.

I VVas lately call'd by M. M. the Prelates with twenty five moſt learned and grave Fathers choſen out of all Nations to be preſent at the judgment of the Patriarch of *Aquileia* concerning the accuſation charg'd upon him touching matter of faith, upon occaſion of a certain letter which he writ to his Vicar *of Oudenay*. Although the Queſtion were very difficult, yet after a diligent examination made thereof, it was found to be clear not onely of hereſie, error, or ſcandal, but alſo of ſuſpition; and conſequently the moſt R. *Grimani* was adjudg'd innocent by general conſent and without the contrary ſentence of any perſon. I have thought fit to write to Y. H. and give you an account of this affair, according as I am oblig'd, to the end you may aquieſce in the ſentiments of theſe moſt learned and holy Fathers. Wherefore, I beſeech Y. H. to receive this Prelate, who hath been found innocent, into your good grace, and to give this ſatisfaction to the moſt Serene Republick of *Venice*, which hath been alwaies ſo devoted to the ſervice of Y. H. and the H. See, that ſince it ſees him abſolv'd, it may alſo ſee him promoted to the Cardinalſhip by the juſtice, liberality and favour of Y. H. Aſſuredly Y. H. will herein do a thing worthy of eternal eſteem, and highly oblige *the Venetians*, to whom being, as I am, beholding in many reſpects, I ſhall account my ſelf to have a particular ſhare in this benefit, if Y. H. pleaſes to adde it to the many others which I have receiv'd from you. I beſeech Y. H. if I continue to be troubleſome to you by the length of this letter, The goodneſſe of Y. H. towards all the world, and your ſingular good-will towards my ſelf, and your laſt letters of the 7th of *Auguſt* ſo full of paternal kindneſs to me, are the cauſe of it. In fine, I conceiv'd my ſelf oblig'd thereunto by my great reſpect to Y. H. my affection to your ſervice, and in the inviolable fidelity which I have vow'd and ſhall ever keep to you.

Given at Trent. The

The Letter of the moſt illuſtrius Legats to Card. BONOMEO.

Moſt illuſtrious and Reverend Lord,

THE Biſhop of *Terroſa* (who is one of the Commiſſioners for the affair of the Patriarch) being to go to *Milan*, to ſee the Duke of *Seſſe* his Nephew, the Ambaſſadors of *Venice* made their ſolicitations that the aboveſaid Commiſſioners might give their report and declare their judgement thereof before his departure. Wherefore to ſatisfy theſe Ambaſſadors we were oblig'd to put off the general Congregation yeſterday in the afternoon, to diſpatch this particular one which laſted from one a clock till night. The Commiſſioners whoſe names we ſend your moſt Illuſtrious and reverend Lordſhips were all there, except the Ambaſſador of *Poland*, who was indiſpoſed in the Country, and they all gave their ſuffrages one after another according to their precedence. All the ſentences were uniforme, that in the Patriarch's letter there was not one heretical word, nor any which might not be found in S. *Auguſtin*, S. *Proſper*, S. *Bernard*, S *Thomas*, & other H. D. Whereupon they all concluded that he ought to be acquitted of the calumnie raiſed againſt him; adding further, that it was not onely their own judgment but alſo that of all the Divines of their nations with whom they ſaid they had diligently conſulted upon the whole matter. Nevertheleſs the Archbiſhop of *Granada* & the Biſhop of *Segovia* appear'd a little reſerv'd, ſaying they had not conſider'd the cauſe according to thir deſire; but ſo far as they had conſider'd it then, they judg'd that the Patriarch was to be abſolved, with reſervation to give a more manifeſt declaration another time of what they thought of it, & deſiring firſt to ſee the ſentences which were ſent to *Rome*, which were accordingly given them. Some alſo ſaid that the author of the letter ſeem'd little vers'd in the Scholaſtick way, but that nevertheleſs he ſo fully clear'd things in the Apologie, that there remain'd no ſcruple; when they had all ended giving their ſentences, we deſir'd them to give us the ſubſtance of the ſame compendiouſly in writing to the end we might conſider them & frame our judgment to which they all agreed. Your moſt illuſtrious Lordſhip ſees now in what poſture the Patriarch's affaire ſtands, and may give notice thereof to our H. Father. The preſent being to no other end, we kiſſe your hands and humbly recommend our ſelves to your Lordſhip. From *Trent* the 14. of *Auguſt*. MDLXIII.

Your moſt illuſtrious and moſt Reverend Lordſhips moſt humble ſervants,

Cardinal *Morosius*.
Staniſlaus Card. of *Wormes*.
Cardinal *Simonetta*.
Cardinal *Navagero*.

The ſentence paſſed upon the above mentioned Letter by the moſt Illuſtrious Legats of the Council of TRENT, under Pope PIUS 4. the 18th. of September MDLXIII.

HAving invok'd the name of our Lord Jeſus Chriſt, and having onely God before our eyes, with the advice and conſent of other perſons learned in Divinity, we judge, atteſt and pronounce that the aboveſaid Letter of the aboveſaid moſt Reverend M. *John Grimani* Patriarch of *Aquileia* joyned with his Apoſogie, is neither heretical nor ſuſpected of hereſie, nor ſcandalouſly expreſſed. And nevertheleſſe that it is not fit to divulge the ſame, by reaſon of certain difficult things which are handled and explicated exactly enough therein. VVe affirm, declare, pronounce and ſentence thus in the beſt forme, &c.

The Letter of the moſt Illuſtrious Seigneurie of Venice *to the moſt Reverend Patriarch of* Aquileia.

Moſt Reverend Father in Jeſus Chriſt,

IT would be hard for us to expreſs with what comfort & contentment we have underſtood the juſt & honorable concluſion of which the affair of your moſt R. L. hath had in the Sacred General Council with the univerſal conſent of all thoſe holy and learned Fathers, and in preſence of all the Ambaſſadors of the Princes of Chriſtendome. Bnt you may well conceive the ſame by the Singular affection which we have alwayes born to you, and by the deſire as well as the firme and juſt hope which we have had that your innocence would be thus acknowledg'd & manifeſt to all the world. VVherefore we extreamly rejoyce with you both for your particular intereſt, and chiefly for our own, Your moſt Reverend Lordſhip being not onely born a Gentleman of our Republick, but of a family ſo honourable and to which we have ſo many obligations. And being this ſo high and ſo honourable and ſo ſoveraign Aſſembly hath favour'd with its praiſes not onely the judgement but alſo the teſtimony which we gave to the Pope, and where elſe it was needful, of your moſt Reverend Lordſhip, as knowing very well the vertuous, religious and Catholick life which you have alwayes led, we have all grounds to deſire and hope (as we ſhall do with all ſort of affection and reaſon) that God who is the fountain of juſtice and of all good, having been pleaſed that the calumnies unjuſtly made againſt you, are ſurmounted by the truth, you will alſo ſurmount the Obſtacle which had been layd againſt your moſt Reverend Lordſhip to the publication of that dignity which the honourable qualityes of your perſon, vertue, piety and integrity have cauſed you to merit and obtain. Given in our Ducal Palace the 29th. of *September*, MDLXIII.

GRIOLAMO PRIULI by the grace of God Duke of *VENICE*.

And on the backſide it was inſcrib'd, To the moſt Reverend Father in God, M. *John Grimani* by the grace of God moſt worthy Patriarch of *Aquileia*.

FINIS.

E. 8. 15

THE

JOURNAL

OF ~~E. 8. 15. 16~~

Monſr. de Saint Amour

Doctor of *SORBONNE*,

CONTAINING

A full Account of all the Tranſactions both in *France* and at *Rome*, concerning the Five Famous

PROPOSITIONS

Controverted between the

JANSENISTS and the *MOLINISTS*,

From the beginning of that Affair till the POPES Deciſion.

Faithfully Rendred out of French.

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ACT. IV. Verſe. XX.

Non enim poſſumus quæ vidimus & audivimus non loqui.

BIBL. CANT. ACAD.

LONDON

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Calvini errorem possit amoliri, nimirum eo simpliciter, aperte, & sincere damnando. Bene habet. Igitur jam te judice, Calviniano errore liberati sumus: hunc enim simpliciter, ingenue, & aperte damnamus, rejicimus, execramur. Quid ultra postulas? Ut non modo de gratia efficaci non Calviniane sentiamus, sed etiam ut Catholice? Præscribe ergo quid sit Catholice gratiam efficacem defendere.

VII.

Secundum judicium Annatinum.

CAtholici Doctores inter se consentiunt, gratiam per se efficacem ita regere voluntatem, 'ut vim & potestatem resistendi ei non adimat, ita 'ut hæc duo inter se componantur, gratia in vo'luntate, & in eadem voluntate sub gratia constitu'ta sufficiens non consentiendi potestas: nec du'bitant quin hic verus sit Concilii Tridentini sensus 'in istis verbis, potest dissentire si velit.

VIII.

Subscriptio.

ITerum quærimus quo pacto quis fidem facere possit, hanc sibi doctrinam probari? An aliter quam ingenua & simplici subscriptione? Tollantur ergo vanæ concertationes; subscribimus enim & sincere profitemur, remanere cum ipsa gratia efficaci dissentiendi potestatem. Verum ex omnium Thomistarum doctrina adjungimus, seu potius explicamus quæ tu involvis, eam vim esse gratiæ prædeterminantis ut physice semper & infallibiliter efficiat, non ut voluntas dissentire non possit, sed ut nolit. Relinquit ergo dissentiendi potestatem, aufert dissentiendi voluntatem: hoc est, cum ipsa gratia pacifice consistit dissentiendi potestas, consistere non potest dissentiendi voluntas. Nam, ut ait Alvares disp. 72. num. 4. 'Quando motio Dei est 'efficax, liberum arbitrium infallibiliter consentiet. 'Etenim hoc operatur gratia in libero arbitrio, quod 'cum possit dissentire, non dissentiat; cujus ratio 'est quam assignat S. Thomas 1. 2. qu. 112. art. 3. 'Nam intentio Dei deficere non potest. Unde si ex 'intentione Dei moventis est, quod homo, cujus 'cor movet, consentiat & consequatur gratiam, in'fallibiliter eam consequetur, & necessario, necessi'tate infallibilitatis, non autem ex necessitate abso'luta. En doctrinæ nostræ circa gratiam efficacem sinceram expositionem!

Jam si quæras quo pacto Concilii Tridentini locum accipiamus, non alium interpretem adhibebimus, quam illum Societatis vestræ coryphæum, Dionysium Petavium. Audi, si placet, illum loquentem tom. 1. l. 9. p. 602. & nos Sodali tuo succinentes amplectere. 'Illud quod per Christi merita 'tribuitur donum, non solum dat posse si velint, 'sed etiam velle quod possunt; & est tale, ut eo da'to non nisi perseverantes sint, id est, ut certo, & 'quod in scholis dicitur, infallibiliter perseverent, 'tametsi libere gratiæ illi donoque consentiant, non 'necessario; sed ita ut dissentire possint si velint, 'quod Tridentina scivit Synodus, quamvis ut non 'dissentire velint, eodem illo perseverantiæ dono 'perficitur. Ergo etiam hic tibi plane satisfaciamus necesse est. Tuæ enim doctrinæ sine exceptione subscribimus. Superest 3. caput, quod sic expressisti.

IX.

Tertium judicium Annatinum.

IN hoc quoque capite Catholici Doctores consentiunt, gratiam sub efficacis formalitate non 'esse ita ad bona opera necessariam, ut non possit 'sine hac esse sufficiens, omnemque largiri potesta'tem, quæ necessaria est ad hoc ut quod jubet Deus, 'nobis possibile sit, quamvis illud reipsa non præste'mus. Ex quo fit ut vitio nostro hæc gratia effectu 'careat.

X.

Explicatio & subscriptio.

ETsi, mi Annate, hic doctrinam tuam consulto obscurasse videri possis, ut nos ab ea amplectenda deterreres; quia tamen verba tua significas eo sensu accipienda qui Thomistarum doctrinam nihil lædat, nec me utique lædere possunt, nec ullum Augustini discipulum. Nam illi circa quinque propositiones cum vulgaribus Thomistis plane consentiunt. Nihil est ergo quominus eodem sensu quo illi tuum illud tertium caput approbem: imo nihil necesse est id a me jam fieri, cum in prima Disquisitione jam fecerim, duplex esse gratiæ genus, aliud efficax, aliud inefficax: hoc idem prorsus esse atque illud quod Thomistæ auxilium sufficiens vocant, eoque mandata fieri vere possibilia, etiam cum illa reipsa non præstamus, adeoque hanc gratiam suo nonnunquam effectu carere. Hæc omnia omnes Augustini discipuli toties iterarunt, ut mirum sit vos adhuc adversus eorum voces obsurdescere.

XI.

Thomistarum, quos orthodoxos agnoscit Annatus, de gratia efficaci pronunciata.

CÆterum, mi Annate, quemadmodum in verbis tuis involutam Thomistarum sententiam probavi, sic eam paulo enucleatius hic a me proferri, ne fraudi detur locus, quæso boni consulas. Hæc vero ad ista dogmata, quæ cum illis adversus Sodalitium tuum tuemur, fere redigitur. 1. Gratiam efficacem ad omnia pietatis opera, & ad ipsam orationem necessariam esse. Nam, ut rectissime Alvares disp. 55. num. 13. 'Præter vocationem suffici'entem, quæ tribuit voluntati posse consentire, re'quiritur etiam ut actualiter consentiat, vocatio ef'ficax qua fiat consentiens. *Et adhuc clarius paulo 'supra, num* 6. Nulla dispositio remota ad gratiam 'haberi potest ex sola facultate naturæ, sive sit pete're, sive desiderare ipsam gratiam, sive quodlibet a'liud: sed ad illam necessario requiritur SPECIA'LE AUXILIUM PRÆMOVENTIS GRA'TIÆ.

Secundo, hujus tam necessariæ gratiæ ea vis & efficacia est, ut ait Alvares disp. 23. 'Ut hæc duo 'sint incompossibilia: quod Deus auxilio efficaci 'moveat liberum arbitrium ad consensum; & ni'hilominus liberum arbitrium dissentiat. Alias e'nim non ageretur a gratia efficaci indeclinabiliter '& insuperabiliter.

Ac de efficaci quidem gratia ita sentimus. De inefficaci vero nostram sententiam habes *Disq.* 1. *art.* 5. Tantum hic duo nominatim annotabo.

1. Etsi hæc potestatem afferat observandi mandata, tamen istam potestatem talem non esse, ut complectatur omnia ad agendum necessaria. Nam illud, mi Annate, devores oportet ex Navarretta tom. 2. contr. 19. 'Quod Suares dicit, auxilium 'sufficiens includere in se omnia quæ sunt necessaria 'ad operationem, falsum est, & contra D. Augu- 'stinum. *Et ibidem*: Non continet auxilium suffi- 'ciens quicquid per modum principii est necessari- 'um ad illam operationem.

II. Etiam gratiam sufficientem semper illum operari effectum, ad quem absoluta Dei voluntate ordinatur. Recte enim idem Alvarez disp. 80. 'Om- 'ne auxilium sufficiens comparatione unius actus 'semper est efficax respectu alterius, ad quem effi- 'ciendum decreto absoluto divinæ voluntatis desti- 'narur. Unde generatim omnis gratia dici efficax 'potest, & rursus dividi in efficacem secundum quid, quæ eadem sufficiens vel excitans dicitur; & efficacem simpliciter & proprie. Eia, mi Annate, quid jam habes quod succenseas? An hoc forte nobis succenses, quod succensendi causas præcidimus? Nec modo levem controversiam super quinque propositionibus reliquam esse docemus: sed plane nullam. Nullam, nullam, inquam, invenies, Pater Annate, quantumvis omnes ingenii tui nervos intendas, dum Thomistarum sententiam, ut facis, orthodoxam fateberis. Atque adeo experire: enitere ut verbis ab omni ambiguitate remotis quæstionis caput assignes. Si feceris, mi Annate, viceris. Quæ conditio æquior cuiquam offerri potest, quam ut clare aperteque enunciet quod obtinere nititur? Et nobis pervicaciam objectas, qui tibi morigeri sumus plus fortasse quam velles. Et hæresim in Ecclesia esse dictitas, cum nullam de certo dogmate disceptationem possis ostendere. Prius ergo responde huic argumento: Nulla certa hæresis sine certa controversia. At nulla in Ecclesia certa controversia. Ergo nulla hæresis.

XII.

Annati sententia vitus Annatus.

NOn vereor igitur, mi Pater, quam de nobis jam sententiam pronunciaturus sis. Jam tu illam pronunciasti, cum tam accurato discrimine Calvinianum errorem a Catholica fide distinxisti. *Quisquis* enim Calvinum, ut a te explicatur, rejicit, te judice, Calvinianus non est. *Quisquis* Catholicam fidem ex ore tuo amplectitur, te judice, Catholicus est. Ita si nos ut hæreticos pergas incessere, non tam nobis turpissimi criminis notam inures, quam tibi injuriæ, inconstantiæ famam apud homines, culpam apud Deum accersis. Hujus judicium, mi Annate, nimis abest ab oculis tuis. Aliter ageres, si de illo serio cogitares. *Quam* enim tandem Deo rationem redditurus es, cum exprobrabit tibi tot servorum suorum famam inanissimo hæreseos crimine consciscam: projectam in periculum schismatis Ecclesiam: vilissimis, imo nullis quæstiunculis turbatam fidelium pacem: delusam artibus tuis summi Pontificis æquitatem, cujus aures, heu! vobis nimium credulas, innumeris quotidie mendaciis oneratis? Non agitur de Jansenio. Ille in tuto locatus non jam veretur humanum diem. De nobis agitur, quibus orbe Christiano inspectante Calvinianum sensum objicere non dubitas. Etiamne id nobis imperabis, ut reclamante conscientia hunc errorem a nobis defensum agnoscamus, quem tota mente semper repudiavimus? Nimis, nimis hoc durum est, Pater Annate, ut falsum crimen agnoscendum sit, ne falso accusasse videaris.

XIII.

Iterata responsione eliditur Annatinus de sensu Jansenii Cavillus.

QUid afferes igitur quominus illa hæresis, quam nobis objectas, plane evanuerit? Iterumne ad Jansenii sensus cavilla ionem recurres, & ad tuum illud sophisma: Jansenianus sensus est Calvinianus: at Jansenianum sensum defenditis: ergo Calvinianum? Deus immortalis! Adeone homines exodio & cupiditate immutari, ut nullum in iis non dicam humanitatis, sed rationis vestigium agnoscas? Nam tu, si homo esses, mi Annate, illo potius modo argumentum tuum contexeres: Jansenianus sensus est Calvinianus: at damnatis sensum Calvini: ergo damnatis sensum Jansenii. Debueras ergo nobis non Calvinum objicere probatum, sed Jannium desertum. Certe enim Jansenianus ille sensus aliquo dogmate continetur, non nudis illis vocibus quæ nihil ex se significant. Hoc dogma tu ipse definis, circumscribis, explicas, & in Calviniano errore situm doces. Nos illud dogma rejicimus. Ergo rejicimus sententiam illam, quam tu Jansenianam appellas. At quidam eam negant esse Jansenianam. O miram hæresim, & ante inauditam! Duo homines eandem omnino sententiam tuentur, nempe Thomisticam; eandem sententiam damnant, nempe Calvinianam: eo solum discrepant, quod alter Calvinianum sensum appellat Jansenianum, & ideo damnat: alter sententiam Thomisticam, utrique probatam, appellat Jansenianam, & ideo verbulum illud non damnat; ob hoc unum discrimen hic hæreticus, ille Catholicus.

Cur ergo non intelligis, Dialectice senex, puerile argumentationis tuæ vitium, duplicemque sub his verbis Jansenii sensus notionem supponi, aliam a me, aliam a te; Thomisticam a me, a te Calvinianam? An tantum illius nominis virus est, ut quodcunque demum Jansenii sensus voce afficiarut, etsi cæteroquin orthodoxum, statim evadat hæreticum? *Quid* si mihi persuadeam eundem esse Molinæ & Jansenii sensum? Iamne tuus Molina hæreticus fieret? Injurius in te mihi viderer, mi *Annate*, si te fingerem tam absurdum. Ecce quidam sibi persuaserunt Iansenium nihil omnino a vulgari Thomistarum doctrina circa quinque propositiones dissidere. *Quis* non videat nihil fieri posse dementius, quam si quis ea re ipsos hæreseos insimulet? At stulte sibi persuaserunt. Stultos igitur voca, Catholicos fatere: quanquam jam ostendam tibi unde stultitiam istam hauserint. Hauserunt enim non modo ex multis Jansenii locis, quorum nonnulla 2. Disquisitione protulimus; sed etiam ex Patre Palavicino, Romano Iesuita, viro in istis rebus & intelligente & moderato. Audi ergo quomodo ille Iansenium cum Thomistis conjungat, de gratia sufficiente loquens: 'Primum, inquit Tr. de Grat. ann. 1645. in Col. Rom. Disp. 4. art. 4.

‘ aſſerunt communiter Patres Dominicani, & idem ‘ reipſa docet Janſen. lib. 3. de Gr. cap. 1. cum in- ‘ ficiaretur dari gratiam aliquam ſufficientem, ſub- ‘ dit eam concedi poſſe, ſi admittatur in eo ſenſu ‘ in quo eam admittit Alvares, cæterique nobis ad- ‘ verſarii in quæſtione de Auxiliis; ut nimirum det ‘ quidem poſſe, non tamen ſit ſufficiens ad agen- ‘ dum, niſi aliquid aliud addatur ex parte Dei; ad- ‘ huc tamen non eſſe veram Chriſti gratiam. Con- ‘ traria eſt doctrina Societatis, pro qua ſit conclu- ‘ ſio.

Hinc ille in votis ſuis eadem cenſura Ianſenium perſtrinxit, qua idem Alvarem perſtrinxiſſet. Erroneum dixit illius ſenſum, quia Thomiſticum: hæreticum nunquam dixit, quia Thomiſtas hæreticos dicere nondum audetis. Quid quod ille ſuper quarta propoſitione ſenſum Ianſenii diſertis verbis abſolvit, & immunem judicat a cenſura? Hic, quæſo, reſponde, Pater Annate. Cum Palavicinus ſenſum Ianſenii immunem judicabat a cenſura, an ille Calvinianus erat, an blaſphemus, an hæreticus? Non opinor. Quare ergo ut Catholicum defendebat, quod tu Calviniani erroris accuſas, niſi quia aliter quam tu Ianſenium interpretabatur? Sentiſne igitur non propterea quemquam Calvino adhæreſcere, quia Ianſenium defendat, alioquin Romanum illud judicium dimidio fere Calviniſtarum numero conflatum fuiſſet.

XIV.

Solam Molinæ & Suareſii ſufficientem gratiam a Janſenio explosam.

CÆterum hoc Palavicini tui loco admoneor, ut obiter hic aperiam quantopere credulis lectoribus hoc ſufficientis gratiæ nomine ſciens vel imprudens imponas. Scilicet nihil crebrius in ore habes, ut tibi Dominicanos adjungas, quam gratiam ſufficientem Thomiſtarum a Ianſenio quaſi monſtrum eſſe exagitatam. At in hoc, mi Annate, longiſſime erras. Illa enim gratia ſufficiens, quam ut monſtrum inſectatur Ianſenius, *t. 3. l. 3. c. 3.* non eſt illa Thomiſtica, quam ab Auguſtino libenter admiſſum iri docuerat cap. 1. ſed Sodalium veſtrorum, Suariſque præcipue *incongrua gratia*, quæ lato limite a Thomiſtica dividitur. Hoc vero tam manifeſte non innuit ſolum, ſed expreſſe teſtificatur, ut mirum ſit vos tam putidam criminationem toties iteraſſe. Quamobrem, mi Pater, ne velte, vel alios fallas, ſic habeto: Quoties Ianſenius gratiam ſufficientem explodit, non aliam intelligi, niſi Molinianam aut incongruam Suareſianam. Idem de cæteris Auguſtini diſcipulis affirmo, quibus in iſta gratia ſufficiente Thomiſtica nihil diſplicet præter nomen, quo vos ad Molinam fovendum abutimini. At, ſi ſatis innotuerit, non eam hoc verbo ſignificari gratiam quæ complectatur omnia ad agendum neceſſaria, nihil jam erit cur non id nominis facile admittatur, & hoc ſenſu *gratia ſufficiens* omnibus juſtis volentibus & conantibus concedatur. Quamobrem, ut dixi, res iſto nomine a Thomiſtis ſignificata probatur ab omnibus: ac verbum ipſum ante Moliniano veneno perpurgandum, quam in Eccleſiam invehatur; aut certe cum ea cautione uſurpandum, ut Moliniſticus ſenſus expreſſe rejiciatur.

XV.

Refellitur alia fallacia Annatina de ſenſu legitimo.

EX his ſimiliter corruit aliud tuum, in quo non mediocriter tibi places, argumentum, ſeu verius ſophiſma. ‘ Quinque propoſitiones, *inquis*, in ‘ ſenſu legitimo a quibuſdam doctoribus defenſæ ‘ ſunt: at damnatæ ſunt in ſenſu legitimo: ergo ‘ damnatæ ſunt eo ſenſu, quo defenſæ ab illis ſunt. Hic etiam *legitimi ſenſus* æquivocatione nos illudis; nec aliter argumentaris, quam ſi quis ita concluderet: Legitimum Honorii ſenſum damnavit ſexta Synodus: at legitimum Honorii ſenſum tuetur Bellarminus: ergo ſexta Synodus damnavit ſenſum quem tuetur Bellarminus: ergo Bellarminus hæreticus eſt. Siccine, mi Pater, in Dialecticis operam tuam diutinam conſumpſiſti, ut adhuc iſtius argumenti vitium non percipias, nec intelligas in *ſenſus legitimi* voce latere fallaciam? Alius enim prorſus legitimus ſenſus, quem Pontifex damnavit; alius legitimus ſenſus, quem illi defenderunt. Quis enim ille ſenſus ab illis Doctoribus propugnatus? Audiamus te ipſum eorum verba referentem: ‘ Auctor, *inquis*, libri de gratia victrice ait, propo- ‘ ſitiones eſſe veras, & maxime Catholicas in ſenſu ‘ gratiæ efficacis, atque hoc ſolum ſenſu a Ianſenio ‘ defendi. Ecce quid ſit ille *ſenſus legitimus*, doctrina nempe de gratia efficaci, quam tu veram & orthodoxam fateris. Hanc illi in quinque propoſitiones includi poſſe exiſtimarunt. Nec ſoli, mi Annate, ita ſenſerunt. Præcipui e Conſultoribus idem quod illi cenſuerant; nec tamen Calviniani erant, aut ulla ſiniſtra unquam opinione aſperſi ſunt. Contra Conſultores alii numero plures ſenſum legitimum propoſitionum a gratia efficaci plane ſegregatum eſſe contenderunt. His aſſenſus eſt ſummus Pontifex, ipſi orbis Chriſtianus. Quid ſequitur? Nempe hoc unum; gratiæ efficacis doctrinam in ſenſu propoſitionum includi non debere, omninoque ſentiendum, hunc gratiæ efficacis ſenſum non eſſe legitimum quinque propoſitionum ſenſum. Quod illo argumento tuo bene convincitur: Summus Pontifex non damnavit gratiæ efficacis doctrinam. At damnavit ſenſum legitimum quinque propoſitionum. Ergo doctrina gratiæ efficacis non eſt ſenſus legitimus quinque propoſitionum. At ſenſus ille quem Doctores tuebantur, nihil aliud erat quam doctrina efficacis gratiæ. Igitur ſenſus illorum a ſummo Pontifice damnatus non eſt. Hoc ſolum ergo ipſis exprobrare potes, ſenſum illum, quem legitimum dixere, ſententia ſummi Pontificis illegitimum & alienum a propoſitionibus eſſe judicatum. Quod honori & reverentiæ ſummi Pontificis facile dabunt.

XVI.

Ridicule implicitam Auguſtinianorum ſententiam inſectantur Jeſuitæ, cujus explicite & non ambiguis verbis expreſſæ damnationem extorquere non poſſunt.

CErniſne, Pater Annate, rationes tuas ſponte diſſilire? Sed pauliſper ſubit hoc loco mirari fraudulentum Societatis inſtitutum. Quorſum enim

nos

nos aſſidue *legitimi ſenſus*, *Janſeniani ſenſus* vocibus pulſat & obtundit? Non obtegimus, non reticemus ſenſus noſtros, imo eos planiſſimis verbis enunciamus. Non deeſt vobis gratia apud Reges, apud multos Epiſcopos, apud ſummum denique Pontificem. Quin jam igitur omiſſa illa futili de *Janſeniani ſenſus* vocibus concertatione, ſententiam noſtram noſtris verbis expreſſam apud ſummum Pontificem vel apud Epiſcopos Galliæ accuſatis? Si jam illam implicitam damnaverunt, ut contenditis, libentiſſime utique explicatam damnabunt.

Agite ergo & enitimini, Jeſuitæ, ut in aliqua Bulla hæc verba orbis Chriſtianus legat: *Hæc propoſitio; Quibuſdam juſtis gratiæ excitanti & Thomiſtico ſenſu ſufficienti renitentibus non adeſt gratia efficax, neceſſaria ad bene agendum, ſive ſine qua non adſunt omnia ad agendum neceſſaria; eſt hæretica, blaſphema & impia.*

Facite ut legamus: *Hæc propoſitio; Duplex eſt gratiæ genus: alia efficax, alia inefficax. Huic ſemper, cum ſola eſt, reſiſtitur; illi nunquam. Utraque vero in eo convenit, quod ſemper efficax ſit reſpectu illius effectus ad quem abſoluta Dei voluntate ordinatur; eſt hæretica.*

Facite ut legamus; *Hæc propoſitio; Ad merendum & demerendum in ſtatu naturæ lapſæ non requiritur indifferentia Moliniana, qua voluntas ita poteſt velle & nolle, ut non modo cum gratia efficaci poteſtas diſſentiendi cohæreat, ſed etiam actus contrarius; eſt hæretica.*

Facite ut legamus: *Hæc propoſitio; Semipelagiani in eo errabant, quod negarent fidem ita eſſe donum Dei, ut nemo credat ut oportet niſi cui per gratiam efficacem fides ipſa donetur; eſt hæretica.*

Facite demum ut legamus: *Hæc propoſitio; Chriſtus non eſt mortuus ut omnibus reprobis gratias Moliniano ſenſu ſufficientes impetraret, quæ ſine efficacis auxilio in actum prorumpant; hæretica eſt & blaſphema.*

XVII.

Apoſtolica & Auguſtiniana gratiæ efficacis doctrina, Jeſuitarum in eam machinationibus confirmatur & illuſtratur.

EJuſmodi Bullam, Pater Annate, non timemus ne unquam à ſummo Pontifice Jeſuiticæ artes eliciant, & propterea triumphos tuos, vanaſque victorias irridemus, ſeu potius miſeramur. Nunquam enim forte illuſtriori exemplo comprobavit Deus quanta ſit firmitas veritatis, & quam inanes ſint hominum in illam inſurgentium conatus. Ecce per duodecim annos conjurata in gratiam efficacem Moliniſtarum natio nullas artes, nullas machinationes ad eam evertendam omittit; Regibus, Epiſcopis, ſummis Pontificibus obrepit; & tamen eadem doctrina validius indies confirmatur; ab Epiſcopis, quotidie probatur; Romæ ut cum maxime floret; nec quiſquam eſt qui Moliniſta libenter audiat. Hoc tanto nobis ſolatio eſt, ut illos fluctus in nos concitatos ſecuri lætique proſpectemus. Non enim jam fides, non veritas periclitatur, quæ adverſariorum etiam ore & teſtimonio ſancitur: non conſcientia noſtra, quæ nobis coram Deo hoc ſincerum teſtimonium reddit, nihil aliud nos in hac materia ſentire, niſi quæ ſupra expoſuimus, quæque omnium Theologorum calculo tanquam orthodoxa comprobari certo ſcimus. Ergo famæ duntaxat noſtræ, aut temporalium commodorum diſcrimen agitur, de quibus ſiquis vehementius ſolicitus ſit, & Chriſtiani & Theologi nomine ſit indignus. In hæc ſæviant Jeſuitæ quantum volent. Nobis illorum fortunam optare nunquam ſubibit. Interim dum noſtra illorum calumniis obſcuratur fama, veritatis, quam adverſus illos tuemur, ſplendor clarius eniteſcit. Ecquis enim non hanc certam, Catholicam, ac divinam doctrinam putet, quæ defenſoribus ſuis in ſummam invidiam per falſas criminationes adductis, Jeſuitarum tamen in petum in excidium ſuum, & Principum, & ſummi Pontificis gratia abutentium, ſuo robore ſuſtentat? aut quomodo unquam huic argumento reſpondebunt Jeſuitæ? Si quid eſſet in doctrina ſuperius expoſita, quod vel leviſſimam notam mereretur, non ei parceret ſummus Pontifex, Jeſuitarum operatione adverſus illorum dogmatum defenſores exaſperatus. Sed nullum unquam ex ſupra poſitis capitibus expreſſe damnabit. Ergo nullum eſt damnatione dignum; nullum quod orthodoxum & ſanctum non ſit.

XVIII.

Cur Janſenium multi Thomiſtæ damnare detrectent.

NImirum igitur accuſatione hæreſeos excidiſti, Pater Annate. Reſtat ut alio impetum convertas, ac nos dicas vere quidem Janſenii ſenſum damnare, quippe qui Calvinianum damnemus, quem eundem atque Janſenianum putas; ſed ſive pudore, ſive ſtupore aut pertinacia hunc quem rejiciamus errorem, noluiſſe hactenus appellare Janſenianum. Hoc tantum, mi Annate, potes dicere, ſi te ipſe audire volueris, nec a ratione deſciſcere. At hoc tamen cave ne dicas: nam eo ſi deſcenderis, hoc ipſo pax erit conſtituta quam odiſti. Parum enim admodum hac accuſatione movebuntur adverſarii tui, facilemque de ſe palmam hac in parte tibi præbebunt, ac te in hac victoriæ ſpecie quam voles exultare impune permittent. Itaque per eos licet ut debellati Janſenii ſibi trophæum erigat Societas: licet ut eos bardos, ſtupidos, pertinaces appellet. Deſinat modo commentitiæ hæreſeos formidine Eccleſiam ſolicitare. Quin etiam, niſi plane ſis intractabilis, facile erit de reliquis tranſigere. Quid enim reſtat cum tuum illum ſenſum Janſenianum omnes damnent? Hoc unum ſcilicet, ut eum Janſenianum omnes appellent. Leviculum negotium! jam enim de ſyllabis agitur, non de ſenſu. Sed vin tibi expeditam oſtendi viam, mi Pater, qua non ægre omnes adduxeris; ut te de Janſenii ſenſu recte ſenſiſſe non inviti, ſed ultro fateantur. Dignere, mi Pater, dubitationibus illorum occurrere, & quoſdam ab ipſis evellere ſcrupulos quibus ab hac opinione retardantur: hos ne ignores, ſincere & ſimpliciter hic expromam.

XIX.

Calvini doctrinam videtur damnare Janſenius.

MAgnum poſtulas ut Janſenium Calvino ſuccinere fateamur. Ego contra, levem hanc operam a te exigo, ut patienter auſcultes, cur hoc creditu valde ſit arduum. Difficile eſt enim, mi Pater, Catholico Antiſtiti eam ſententiam tribuere quam expreſſe damnat & rejicit. Ubinam, inquis, id facit Janſenius? Tom. 3. mi Annate, lib. 8. cap. 21. *Hæc ſunt*, inquit, *quæ Eccleſia in Calvino, quantum ad hanc materiam gratiæ & liberi arbitrii, improbavit. Primum eſt, quod Calvinus negat eſſe in homine bonæ & malæ electionem, &c. Secundum eſt, quod Calvinus doceat gratiam ita movere hominem ut non ſit ei liberum reſiſtere. Sic enim loquitur: Voluntatem* Deus *movet, non qualiter multis ſeculis traditum eſt & creditum, ut noſtræ poſtea ſit electionis motioni aut obtemperare aut refragari. Auguſtino vero Dominus ita movet voluntatem, ut quamvis infallibiliter convertatur & operetur, poſſit tamen motioni Dei refragari aut obtemperare, ſeu, ut Concilium Tridentinum loquitur, illi diſſentire ſi velit. Potentia quippe diſſentiendi non repugnat actuali gratiæ motioni & conſenſui, quamvis fieri nequeat ut actualis diſſenſus cum actuali Dei motione jungatur.* Ecce Calvini dogma expreſſe damnatum, ut Eccleſiæ & Auguſtino contrarium. Ecce ſub actuali gratia permanentem diſſentiendi poteſtatem.

XX.

Thomiſtarum doctrina a Janſenio explanata & comprobata.

NEc vero hoc uno loco, ſed integris capitibus ex profeſſo docet & inculcat, & in primis capite ſuperiori, ubi ſic Thomiſtarum doctrinam explanat, ut vix ulli Thomiſtæ eam luculentius expoſuerint. *Dicimus igitur*, inquit, *liberum arbitrium quantumcunque vehementi atque efficaci gratiæ delectationi præventum atque determinatum ad faciendum bonum, adhuc tamen poſſe bonum tantum non facere, ſed etiam malum. Verum eſt enim iſtud, non quidem in ſenſu compoſito, ut vulgo dici ſolet, ſed in ſenſu diviſo; nimirum, quia eodem tempore, quo voluntatis arbitrium ſub gratiæ delectatione efficaciter eam movente poſitum eſt, imo quo etiam actum voluntatis bonum facit, eſt in eadem voluntate poteſtas illud non faciendi, imo peccandi; non quod ceſſatio ab actu quem tunc elicit, aut actuale peccatum cum gratiæ delectantis influxu conſiſtere poſſit, quod ſenſus compoſitus poſtularet; ſed quia ceſſandi & peccandi poteſtas cum eadem gratia ſimul in eodem voluntatis arbitrio conjungi poteſt. Nam quamvis duo actus contrarii ſint oppoſiti, & in eadem voluntate ſimul eſſe non poſſint, poteſtates tamen ad oppoſita non ſunt oppoſitæ, nec ſibi invicem, nec actibus oppoſitis, & in eodem ſimul ſubjecto ſive agente, ſive quieſcente commorantur. Sic ergo voluntas quantumcunque gratiæ ſuavitate capiatur, poteſt non agere id quo rapitur: quia veram non agendi potentiam etiam ſub gratia rapiente retinet, quamvis fieri nequeat, ut ipſa non actio cum gratiæ operatione in eadem ſimul voluntate copuletur.* Quin etiam Janſenius diſerte aſſerit hanc eſſe mentem Trid. Concilii. Attende enim quid adjungat: *Sic etiam juxta Tridentinum homo recipiens inſpirationem, illam abjicere poteſt: & liberum arbitrium a Deo motum poteſt diſſentire ſi velit.*

XXI.

Alvaris doctrina Janſenio conſona.

QUæſo igitur, Pater Annate, hunc laborem ſuſcipe, ut aliquo diſcrimine hanc Janſenii doctrinam a vulgari Thomiſtarum mente ſecernas. Id enim perdifficile videtur. Quid enim aliud Janſenius, quam quod Alvarez his verbis diſp. 115. n. 3. & 4. Potentia ad unum actum non repugnat potentiæ ad actum contrarium, nec etiam repugnat actui contrario? Actus autem contrarii repugnant inter ſe in eodem ſubjecto. *Et infra:* Notandum ſecundo, quod cum dicitur potentiam liberam eſſe, quæ, poſitis omnibus requiſitis ad operandum poteſt operari & non operari, etiam in ſenſu compoſito, hoc dupliciter intelligi poteſt: primo, ut compoſitio fiat inter prærequiſita ad operandum, & potentiam operandi & non operandi; & tunc ſenſus eſt, quod potentia ad operandum & non operandum ſtat ſimul in eodem ſubjecto cum antecedenter prærequiſitis ad talem operationem; & hic ſenſus veriſſimus eſt. Secundo modo poteſt intelligi, ita ut compoſitio fiat inter antecedenter prærequiſita ad operandum talem actum, & carentiam talis actus, & tunc ſenſus eſt, quod omnia prærequiſita, etiam ex parte Dei, ad operandum talem actum particularem, & carentia ejusdem actus, ſeu actus contrarius, poſſint eſſe aut aliquando ſint ſimul in eodem ſubjecto. In hoc ſenſu intendimus prædictam definitionem impugnare. *Et diſp. 92. cum Moliniſtarum ſententiam ſic expreſſiſſet*, Quidam dixerunt, quod ſtante in homine quocunque auxilio prævenientis gratiæ ſecundum omnem realem virtutem & perfectionem quam habet ut venit a Deo, poſſit etiam in ſenſu compoſito diſſentire & non converti. *Mox num. 4. ſubjicit*: Contraria ſententia vera eſt, & de mente Sancti Thomæ, omniumque Doctorum quos ſupra adduximus. *Idemque diſp. 74. num. 6.* Liberum arbitrium motum a Deo auxilio efficaci, non poteſt illi diſſentire in ſenſu compoſito, ſed in ſenſu diviſo, ut inferius patebit. Sequeretur enim quod voluntas Dei eſſet inefficax, & impedibilis per hominis voluntatem: quod, ut Auguſtinus dicit, & nos ſupra oſtendimus, eſt impoſſibile. Videt, mi Pater, non levibus cauſis adductos fuiſſe, qui cum Patre Palavicino ſenſerunt, nihil ab Alvare circa quinque propoſitiones diſcrepare Janſenium. Tu tamen, ut ingenioſus es, quædam certe diſcrimina deteges, ut nullus jam ſcrupulus a damnando Janſenio quemquam retrahat.

XXII.

Occurritur argutiis Annatinis.

NEc vero me ad eam quæſtionem pertraxeris, mi Pater, utrum poteſtas diſſentiendi, quæ cum gratia efficaci cohæret, ſit *ſufficiens, completa, proxima.* Hanc enim uno verbo ſic incido: Voces illæ, ut notat Alvares diſp. 117. n. 11. ambiguæ ſunt, & alium apud Thomiſtas, alium apud Moliniſtas ſignificatum habent. Apud hos ea demum dicitur *poteſtas ſufficiens*, quæ nihil præterequirit ut in actum prodeat. Apud illos autem, etiam ea quæ nunquam cum actu conjungitur. Itaque ſi illis verbis exprimas eam poteſtatem quæ cum effectu aliquando conjungatur, quo ſenſu hæc verba ſolet uſurpare Janſenius, certum eſt eam diſſentiendi poteſtatem, quæ cum gratia efficaci remanet, *nec proximam, nec ſufficientem* eſſe; nunquam enim cum actuali diſſenſu conjungitur, quamdiu gratia perſeverat. At ſi quamvis aliam poteſtatem in actu primo cogites, per me licet ut eam *ſufficientem, ſufficientiſſimam, completam, completiſſimam, plenam, pleniſſimam, expeditam, expeditiſſimam* dicas, &, ſi velis, trecenta alia nomina excogites, dummodo gratiæ efficaci nunquam actu & effective diſſentiatur. Omnino ad iſtas cavillationes ſemel reſecandas in ſecunda Diſquiſitione jam dixi, potentias illas nunquam cum actu conjunctas in ſummo gradu me ſemper conſtituere. Itaque, mi Pater, juſtis gratia efficaci inſtructis potentiam non agendi quibuſlibet nominibus ornatam tribue quantum voles: & iiſdem gratia efficaci diſtituris quamlibet bene agendi potentiam largire. Dummodo enim efficaci per ſe, & non ex ſcientia media, gratiæ neminem actu diſſentire, & ſine illa neminem bene agere fatearis, nihil omnino ſententiæ noſtræ adverſaberis.

XXIII.

Cuivis Theologo non licet quemlibet Janſenii locum pro arbitrio damnatarum propoſitionum loco ſupponere, idque temerarie ab Annato tentatum.

NIl neceſſe arbitror, mi Annate, invidioſa, &, niſi fallor, infrugifera facti quæſtione operoſe verſari, ac tuum illum indiculum diligentius excutere, in quo tu præpoſtere quædam Janſenii loca cum 5. propoſitionibus quaſi ſenſu congruentia componis, quamquam hoc recte & ſalva ſummi Pontificis Epiſcoporumque reverentia poteram. Licet enim illi proprium & rigoroſum 5. propoſitionum ſenſum in Janſenio extare ſignificent; non tamen cuivis privato Theologo eam licentiam dederunt, ut quemlibet Janſenii locum pro damnatis propoſitionibus ſubſtitueret. Imo potius hoc omnino fieri non licere innuunt Galliæ Epiſcopi, qui in ſua Narratione propoſitionum ſenſum non aliquo peculiari loco contineri, ſed ex totius doctrinæ compage reſilere aſſerunt.

Multo minus licet, mi Annate, quod tu feciſti, Auguſtini loca pro damnatis propoſitionibus ſupponere, ipſa fœde mutilare & corrumpere. Multo minus licet Leſſianas ſententias diſtinctis apud Janſenium characteribus expreſſas, & ab omnibus Thomiſtis in Leſſii ſenſu rejectas, a ſummo Pontifice conſecratas contendere. Verum minutiorem illam Diſquiſitionem nunc omittemus. Interim quædam generaliora hic annotabo, quibus ſi reſponderis, tum ad preſſiorem diſputationem fortaſſe deſcendemus.

XXIV.

Propoſitiones in Janſenio totidem verbis extare aſſeruit Annatus, nec promiſſo ſatisfacit.

IN primis, P. Annate, illud me male habet, quod non ſatis hic tuam ipſe liberas fidem. Ecquid enim excidit tibi quam magnifice olim palam prædicaveris in Cavillis quinque illa damnata capita eſſe *propoſitiones individuas & ſingulares totidem verbis in Janſenio contentas*? Aut nobis igitur totidem illa verba redde, vel inconſultum te promiſſorem fatere. At iniqui ſumus qui a te *totidem illa verba* exigamus. Quaſi vero iniquum ſit, id a te exigere, quod tu promiſiſti, quodque omnibus ſemper ſeculis uſurpatum eſt. Ecquod enim exemplum afferes, aſſignatas nominatim alicui ſcriptori nonnullas propoſitiones tanquam ex ejus libris *excerptas*, niſi *totidem verbis* ab illo ſcriptæ eſſent?

XXV.

Annati in aſſignandis æquivalentibus propoſitionibus inconſtantia.

FRuſtra igitur, mi Pater, ad æquivalentes propoſitiones confugis, omiſſis illis *totidem verbis*, quæ nobis repreſentare debebas. Verum in his quoque, ne quid gravius dicam, parum felix es. Primum enim illud explicare decuerat, quod multos diu torſit, & etiamnum torquet. Si revera in Janſenio erant propoſitiones damnatis æquivalentes, cur non illæ potius Janſenii verbis expreſſæ ſummo Pontifici oblatæ ſunt? Expediendum tibi ante omnia fuerat, mi Annate, intricatum iſtius conſilii myſterium.

Sed quæ tandem ſunt illæ tuæ propoſitiones æquivalentes? Vagæ, incertæ, volaticæ, ſine certa ſede ac domicilio: novæ ſingulis annis priſcis excluſis ſeſe oſtentant, mox, quaſi partibus ſuis peractis, e proſcenio ſe ſubtrahunt, & aliis locum dant. Itaque, mi Annate, anno 1654. alias plane propoſitiones æquivalentes attuliſti, his depulſus ad alias nunc confugis. Verum, ut tunc tibi me non debuiſſe credere res ipſa docuit, ſic nihil ſatis firmum video, cur tibi nunc credam. Quid ſi enim ad duos annos alia loca Janſenii proferas, an tunc quoque tecum ſententia mutanda erit? Non omnibus, mi Annate, tam mobile ac deſultorium judicium contigit. Propria hæc virtus tua, quam tibi non invidemus. Præſtat ergo diutius expectare dum in certis Janſenii locis conſiteris: nec tu nobis hanc dilationem denegare potes.

XXVI.

Vitioſæ Annati argumentationes.

ESt aliud, mi Pater, quod valde in illo tuo indice eruditi homines reprehendunt; infirma ſcilicet & imbellis argumentandi ratio: nam ſi quis illud omne quod poſtulas tibi concedat, nihil tamen omnino promoveris. *Accommodari*, inquis, *poteſt damnatarum propoſitionum ſignificatus certis, illis Janſenii locis.* Multi negant. Sed quid tum, mi Pater? Accommodari poteſt Arianorum hæreſis his Scriptura verbis: *Pater major me eſt.* Ergo revera illa Scripturæ verba continent Arianam hæreſim. Accommodari poteſt ſenſus ſecunda propoſitionis damnatæ, *Gratiæ interiori nunquam reſiſtitur*, his verbis S. Auguſtini, *Gratia Chriſti a nullo duro corde reſpuitur, quia ideo tribuitur, ut cordis duritia primitus auferatur.* Ergo accomodandus. Sentisne quam ita male colligantur? Nihil igitur haberes, etiamſi illud impetraſſes, iſtis Janſenii verbis damnatarum propoſitionum ſenſum accommodari poſſe. Illud, illud, mi Annate, probandum eſt, hunc damnatum ſenſum verbis illis ſuis a Janſenio accommodatum eſſe. Quis enim ſcripto Catholicus tam accurate locutus eſt, ut nonnunquam ipſius verbis non perverſus aliquis ſenſus affingi poſſit?

Exemplo erit ille locus Janſenii, quem ut quartæ propoſitioni conſentaneum affers, ex tom. 1. l. 8. c. 6. *In hoc ergo*, inquit, *propriè Maſſilienſium error ſitus eſt, quod aliquid primævæ libertatis reliquum putarent, qua ſicut Adam, ſi voluiſſet, poterat perſeveranter operari bonum ita la ſua homo ſaltem credere poſſet ſi vellet; neuter tamen abſque interioris gratiæ adjutorio, cujus uſus vel abuſus relictus eſſet in unuſcujuſque arbitrio & poteſtate.* Huic tu loco ſenſum quartæ propoſitionis aptas, nempe Calvinianum, quaſi Janſenius hic dicere voluerit, *Semipelagianos ideo fuiſſe hæreticos, quod gratiam talem eſſe vellent, cui poſſit humana voluntas reſiſtere vel obtemperare*: Fatentur, mi Annate, adverſarii tui, omni gratiæ reſiſti & obtemperari poſſe, ſive illa ſit efficax, ſive inefficax. Efficaci enim ſemper obtemperatur, & nihilominus ſemper reſiſti poteſt: ineſficaci contra, cum ſola eſt, ſemper reſiſtitur, ſemper obtemperari poteſt. Hoc ſi neget Janſenius, errat. Sed unde concludis hoc ab ipſo Janſenio negatum? Poteſt, inquis, illius verbis accommodari ſenſus Calvinianus. At poteſt etiam accommodari ſenſus Catholicus, nempe gratiæ uſum vel abuſum non eſſe voluntati Moliniano modo ſubjectum: ita ut eadem gratia pro ſolo nutu voluntatis modo inefficax ſit, modo efficax ſine ulla alia Dei ope. Hic ſenſus, mi Annate, ita Catholicus eſt, ut contrarium Semipelagiani erroris damnaverit tota Congregatio de Auxiliis in tuo Molina.

Hæc propoſitio, inquit, *& doctrina Patris Molinæ, quatenus docet efficaciam auxilii divini pendere ab effectu & libertate arbitrii humani, non autem ab ipſo auxilio prout a Deo venit, & ex modo motionis divinæ, videtur tradita a Semipelagianis, ut licet videre in Epiſtola S. Hilarii ad S. Auguſtinum: aſſeritur autem a Molina contra expreſſam ſententiam. S. Auguſtini lib. de corr. & grat.*

Demus, mi Pater, utrumque ſenſum admittere verba Janſenii. Sint ergo hæretica ſi cum Calvino potentiam diſſentiendi negent: ſed Catholica erunt ſi cum Congregatione de Auxiliis Moliniſticam gratiam Semipelagiani erroris accuſent. At tu cur tuo jure in pejorem partem accipis? Curad Calvini ſenſum detorques? Debueras ergo aliqua loca proferre, ex quibus conſtaret Janſenium hæc verba Calviniano ſenſu uſurpaſſe. Nihil enim certius hoc principio: *Ex ſolis verbis quæ duplicem ſenſum habere poſſunt, quorum alter verus ſit, alter falſus, conſtare non poteſt, malo illa ſenſu accipienda.*

Diſce igitur, mi Pater, accuratioris dialecticæ leges. Si velis hunc locum quem profers, hæreticum probare, alia conquire, quibus doceas non ſolum hic Molinam rejectum eſſe a Janſenio, ſed Calvini errorem comprobatum, quod ex ſolis illis locis, ut multum, ambiguis nunquam elicies. Omnino enim in Semipelagianis ſolum videtur culpare Moliniſmum, ut cum tom. 3. lib. 3. c. 1. conſtituta Molinianæ gratiæ notione, in eo præciſe quod nullum aliud Dei auxilium requirat, ſic deinceps Semipelagianorum exprimit errorem: *Proſcripti ſunt Maſſilienſes non aliam ob cauſam niſi quia tale auxilium homini ſufficere putarent, adeoque* Nullum aliud *adjutorium ad credendum actu ex parte Dei eſſe neceſſarium.*

XXVII.

Damnati quinque propoſitionum ſenſus genuinæ notæ.

FRuſtra ſenſum illum damnatarum propoſitionum in Janſenio quæris, mi Annate, niſi prius damnatum illarum ſenſum qualis ſit, noveris. Hunc vero, ne erremus, quibuſdam notis indicarunt tum ſummus Pontifex, tum Epiſcopi Galliæ; quas notas ubi non repereris, ibi ſcito ſenſum illum damnatum minime reperiri. Has etſi jam delibavi prima Diſquiſitione, tamen iterum hic clarius indicabo, ut ex his eruditi lectores de tuo indiculo poſſint ſtatuere.

PRIMA NOTA.

In primis teſtantur Epiſcopi variis narrationis ſuæ locis præſertimque p. 15. *hunc ſenſum damnatum, eſſe proprium & germanum iſtarum Propoſitionum ſenſum.* Idem loquuntur Romani Conſultores qui ſemper *proprium & rigoroſum ſenſum* damnant. Hinc ſtatuitur illud axioma:

Quæcunque propoſitio non continet rigoroſum & proprium ſenſum alicujus ex propoſitionibus, hæc non continet ſenſum damnatum illius propoſitionis.

TERTIA NOTA.

Declarant Epiſcopi Galliæ ſenſum illum damnatum eſſe Auguſtino contrarium. Hinc elice aliud axioma:

Nulla propoſitio Auguſtino & Janſenio communis continet damnatum propoſitionum ſenſum.

TERTIA NOTA.

Declaret Romana Inquiſitio: aſſentiuntur Epiſcopi: omnes Univerſitates conſentiunt, Thomiſtarum doctrinam Innocentii Conſtitutione nulla in re violatam. Inde collige tertium axioma:

Nulla

Nulla propoſitio Thomiſtis & Janſenio communis continet proprium & damnatum ſenſum propoſitionum

QUARTA NOTA.

Speciatim declaravit ſummus Pontifex Innocentius gratiæ efficacis doctrinam, prout a Thomiſtis defenditur, minime decreto ſuo ulla auctoritate ſpoliatam, ac de hoc capite tota Eccleſia conſentit. Hinc naſcitur quartum axioma:

Quæcunque propoſitio continet ſolam gratiæ efficacis, prout a Thomiſtis defenditur, aſſertionem, damnatum illum ſenſum non continet.

QUINTA NOTA

Teſtantur Epiſcopi in narratione ſua, hunc ſenſum damnatum a nullo ante Baium & Janſenium eſſe traditum, adeoque illum omnibus Scholaſticis adverſari. Inde colligo quintum axioma:

Nulla propoſitio Scholaſticis uſitata, trita, & probata continet damnatum illum ſenſum propoſitionum.

SEXTA NOTA.

Damnatus ille ſenſus a ſummo Pontifice reprobatur, ab Epiſcopis proſcribitur, tota Eccleſia hereticus judicatur. Sequitur inde ſextum axioma:

Nulla propoſitio quam vulgo Theologi nemine improbante defendunt, continet damnatum illum ſenſum.

His notis, mi Annate, probe perſpectis, certius in explorando ſenſu Janſenii verſabere: non perſpectis, ſemper errabis.

XXVIII.

CONCLUSIO.

MActe igitur animo, mi Pater, & curſum patrum feliciter inſtitutum felicius perſequere. Non ingratam nobis, nec Societati tuæ inutilem operam navaveris ſi fugitivas illas propoſitiones tandem elatibulis ſuis extraxeris. Nam quod ſimpliciter & libere decendum ſit, tu quoque, mi Annate, jejunius adhuc in hoc argumento verſatus es, magiſque ad rudem imperitorum levitatem, quam ad eruditorum certum limatumque judicium elaboraſſe videris. Sed tu, credo, quæ per incuriam exciderunt, monitus emendabis, & inſtructior redibis in prælium. Quin ne tibi auſicis occupationibus vale diſtricto, nimis oneris videar imponere, unum hoc a te contendo, ut quæ de prima propoſitione in altera Diſquiſitione diſputavi, refellenda ſuſcipias: hanc enim ideo, cæteris omiſſis, accuratius pertractavimus, quod ex ipſa reliquæ necterentur. Ubi huic reſponderis, tum tibi de quatuor aliis reſponſio non deerit.

Verum, ſi quid, ut vehementer aveo, reſcribere digneris, facito, quæſo, ut meos ſenſus impetas, non alienos affingas. Quæſtionem illam generalem, an propoſitiones ſint in Janſenio, necne, prorſus omitto. Sed loca illa quæ profers, damnatis propoſitionibus eſſe æquivalentiæ nego. Hinc ſequitur, te propoſitiones in Janſenio non reperiſſe: non ſequitur, neminem alium poſſe reperiere. Fortaſſe id præſtabunt alii acutiores & diligentiores: non enim ſolus homo es, ſed unus e multis. Non continebis te tamen, ſat ſcio, quin me, ſi non hæreticum, certe hæreſeos fautorem appelles. Aſt ego hoc tibi in anteceſſum repono: Nemo hæreſi favere poteſt quæ nulla eſt: at nulla in Eccleſia nova hæreſis: nulli ergo novæ hæreſeos fautores. Quorſum igitur tot decreta, tot Epiſtolæ, tot conciones, tot libelli? Neſcio, mi Pater. Unum hoc ſcio, quænam iſta eſſet hæreſis, quam vos *ſenſui Janſeniani* hæreſim dicitis, neminem adhuc me reperiſſe qui noſſet. Incredibile, inquis, fictitiæ hæreſeos larva Eccleſiam jactari. Incredibilius, mi Pater, eſſe quandam hæreſim, quam nemo verbis perſpicuis nec ambiguis poſſit exprimere, quam ignorent & qui accuſant & qui accuſantur; cujuſque tota vis ſex ſyllabis, *ſenſus Janſenii*, ſine ulla certa notione & ſenſu contineatur. At in hac opinione vehementer erro. Omnino vehementer mi Pater, ſi erro. Adde etiam ex veſtris decretis, inculpate: invincibiliter enim erro, quippe qui omnem adhibuerim diligentiam ad novam illam hæreſim detegendam, nec tamen detegere potuerim. Ita me inclementius objurges, vel Eſcobario judice confutabitur reprehenſor Annatus.

FINIS,

PAULI IRENÆI
DISQVISITIO QVARTO.

Nullum fuisse inter Doctores ex utraque parte Romam missos, legitimum controversiæ caput.

PRÆFATIO
AD FRANCISCUM ANNATUM.

Perstingitur ejus taciturnitas, occasio scriptionis declaratur.

SIc est prorsus, mi Annate, insipienter speravimus fore ut Disquisitionum nostrarum aculeis aliquid a te responsi eliceremus. Sed insipienter quoque illi judicant, qui etiam silentio tuo causam prætendunt, quod indignum auctoritate tua sis arbitratus cum ignoto hoste confligere. Mihi vero & de te iniquius sentire videntur, qui tam insolens tibi fastidium tribuunt; & de ipsa re non recte, qui te parum decore in hoc certamen descensurum putant. Enimvero si honor spectatur tuus, lacessito tibi & vehementur tum Gallice tum Latine exigitato, longe fuit honestius respondere, quam tacere; præsertim cum tam facilem vincendi conditionem tulissem tibi, & id modo a te, quo me victum faceres, exegissem, ut controversiæ qua hodie conflictatur Ecclesia, certum aliquod caput assignares. Hoc, mi Annate, cur recusaris, non alia cuiquam causa occurit, nisi quod id te præstare posse diffitus es.

Prætereà non ignotas scriptiunculam nostram, ac multo magis celebrem illam decimam-octavam Provincialem epistolam, quæ te, mi Pater, in magnas conjecit angustias, multorum manibus teri, nec patieris illud persuasisse quod volebant, nullam-omnino de ullo fide dogmate contentionem in Ecclesia esse, totamque illam Jansenianæ sensus hæresim meram fabulam esse, a vobis inductam, ut adversariis vestris invidiam apud imperitos faceretis. Quam opinionem cur ex animis hominum nolles evellere, si hoc a te fieri posse confideres?

Ergo illud propensius vero, si minus honorificum tibi silentium erat, utile certe Societati tuæ fuisse, e cujus commodis & loqui tuum, & tacere metiris. Scilicet eam in non leve discrimen adduxerat incaute a te tradita Jansenianæ sensus explicatio, *de gratia necessitante, qua dissentiendi potestatem auferret.* Actum erat de causa tua, si tam perspicue loqui perstitisses. Nihil illa magis quam lucem timet: nihil illi insensius, quam si intelligatur. Unde te vehementius aiunt a Sociis tuis increpitum fuisse, quod præpostera & incalli-
da defensione omnes pene defensiones suas dis-
jecisses.

Igitur, mi Annate, non ita præ studio iniqui sumus, ut susceptum tibi prudentissimæ taciturnitatis consilium a te abjici contendamus. Novimus enim quam illud rationibus tuis opportunum, imo necessarium fuerit. Tu modo ne succenseas, si quando nobis non idem quod tibi conducit, non eandem quoque rationem ineamus. Tam nostra studet introspici causa, quam tua id causa reformidat. Ergo suæ saltem utilitati servire cuique sit liberum. Tibi silere sit jus: nobis saltem hactenus loqui, ut veritatis patefactione lucem ac pacem fraudatæ turbatæ Ecclesiæ concilemus: abacto scilicet fictitiæ hæreseos terriculo, quo illam jamdiu sine causa tu cæterique Sodales tui commoveris.

Adeo autem turbas hac scriptione contentionesque non molimur, ut nihil aliud contendamus, quam nullam omnino de fide in Ecclesia turbam, nullam inter nos & adversarios nostros contentionem vel esse, vel fuisse. Quod argumentum cum jam in prima Disquisitione pertractarim, cur hic uberius pertractandum censeam, paucis aperio.

Dilucidis, ni fallor, & necessariis rationibus evici, nullum de quinque propositionibus dissidium in Ecclesia versari, nec causam esse cur ulli in suspicionem hæ eseos vocentur, cum de ipsis dogmatis omnes consentiant, omnes illum sensum qui dicitur Jansenianus, peræque respuant. Illud tamen, fateor, vehementius, mi Annate, mirabar, cur ergo Romam disceptaturi Doctores iviſſent. Nimis enim mihi ridiculum videbatur, ut vel Doctores inter se de nihilo animose pugnaverint, vel judices de nihilo pugnari non intellexerint.

Quamobrem hoc totum quale esset inquirendi consilium cepi; opportuneque nactus varia scripta quæ utraque ex parte Consultoribus aut summo Pontifici oblata sunt, & præterea multas eorum, qui tum Romæ præsentes aderant, literas, nondum peracto negotio scriptas, in quibus quæcunque illic facta, dicta, agitata sunt, sigillatim recensentur; cuncta diligenter perlustravi. Hic quæ mihi ante obscura & implicata videbantur, explicata & aperta visa sunt. Intellexi solidam initio & Theologicam fuisse contentionem de gratia efficaci & sufficiente Molinista. Intellexi gravi & legitima a ratione Romam perfectos Augustinianos Doctores, ut eas calamitates averterent, quas ex confusa propositionum censura videmus accidisse. Reperi causæ hæ dimissos Molinistas, clam Romæ totam controversiæ faciem immutasse: efficacis gratiæ oppugnatione deserta, objectoque Molinistæ patrocinio, veram disceptationis causam penitus fuisse, illamque commentitiam calumniis superextructam contentionem Consultoribus Romanis & summo Pontifici obtrusisse, nec in veros Augustini discipulos, sed in quasdam Jansenistarum larvas ab ipsis effictas impetum feciſſe. Reperi postremo: tantum artibus & gratia valuisse Jesuitas, ut nec illæ calumniæ dilui, nec novæ illius & fictitiæ controversiæ inanitas retegi & redargui posset.

Enimvero, mi Annate, non mediocriter indolui, tamdiu accurata istarum rerum cognitione fraudatum esse orbem Christianum; nec leviter succensui eorum lentitudini, qui hæc cum optime noverint, tamen adhuc a conficienda illa narratione supersederunt. Sed quam recte ipsi in tanta veritatis caligine opportunum fugandis tenebris lumen fidelibus subtrahant, ipsi viderint. Mihi certe licere non sum arbitratus ea tacere, quæ abigendo fictitiæ hæreseos crimini, quo tot Catholici

lici immeritissimo asperguntur, prorsus necessaria sunt.

Quod nos eo minus invidiose facturi videmur, quod hic nulla de Jansenio quæstio est, sed tantum de Augustini discipulis, quos falso Jansenistarum nomine traducunt adversarii, a quibus quinque propositionum errores removeri adeo a summo Pontifici injurium non est, ut sit etiam honorificum & optabile. Quid enim ad probandum Pontifice Constitutionis æquitatem validius, quam ejusmodi esse illas propositiones, ut eas nemo in proprio sensu, & illo qui dicitur Jansenianus, unquam defenderit? Quid summo omnium Christianorum parenti optatius, quam filios omnes suos id ipsum de fide sentire & dicere; nec modo nunc, sed semper circa damnata hæc capita extitisse concordes?

ARTICULUS. I.

De primo statu controversiæ, dum Parisiis agitabatur ante quinque propositionum exortum.

Quo pacto Romæ inter se concordes reipsa Doctores extiterint, & falso discordes existimati sint qui Parisiis tam acriter inter se pugnaverant, hac quarta Disquisitione retegere, & in lucem promere consilium est; quia hujus ignoratio magnas huic toti negotio tenebras offundit.

Norunt omnes, quibus contentiones illæ, quæ quinque propositionum ortum antecesserunt, auditæ & perspecta sunt totam Augustinianos inter & Molinistas contentionum fuisse; Thomistasque in illa rixa nullatenus implicitos. Contendebant Augustiniani gratiam illam sufficientem Molinisticam, quæ nihil aliud requirit ex parte *Dei* ut in actam prodeat, merum Semipelagianismum esse. Contra Jesuitæ & eorum gregales, nisi ejusmodi gratia versatilis & libero arbitrio subjecta sive ad orandum, sive ad agendum admitteretur, fatum induci, necessitatem invehi, desperationem hominibus afferri, importunissime quiritabantur. Sæpe Moinius in Scholis Sorbonicis hoc uno discrimine Jansenium a Thomistis secrevit, quod Thomistæ duriores, horridiores, & adversus hostes suos minus tuti. Sæpe de Hallerio multi audierunt: Si contentio fiat Jansenianæ & Thomisticæ opinionis, istam longe crudeliorem esse, quippe quæ ad hominem innocentem acerba illa humanis sensibus gratuitæ prædestinationis dogmata extenderet, quæ tantum in hominibus lapsis Jansenius admittit.

Quid vos in scholis vestris Claromontanis? Nonne apperte prædeterminationem physicam Calvinismi insimulastis, ut propterea Sedis Apostolicæ Nuncius, ne Theses vestræ in quibus illud erat expressum, publice sustinerentur, inhibuerit?

Quid tu ipse, mi Annate? Nonne cum in quodam de scientia media libro Calvinistis Thomistas æquiparasses, ab Academia Tholozana censura inustus es?

Quid Moinius? Nonne aliquot ante annis hanc Jansenii propositionem Romam miserat, in ejus censuram impetraret: *Nullum jam dari hominibus lapsis adjutorium sufficiens juxta primum sensum, oc est, præter quod nullum aliud ex parte Dei per modum principii necessarium est, ut homo velit, aut operetur, quin simul efficax sit?* Qui tum agebant ut hæc propositio censura notaretur, quid aliud quam Molinianam gratiam Apostolicæ Sedis judicio sanciri contendebant.

Ergo, mi Pater, si verum dicere velis, ante quinque propositionum exortum, de sola efficaci gratia & sufficiente Molinianâ tota erat controversia. Augustiniani pro efficaci contra Molinianam gratiam depugnabant. Vos cum vestris assecliis pro sufficienti Moliniana contra efficacem.

Erat alia de Sancti Augustini auctoritate contentio. Hujus doctrinam sartam tectam volebant ipsius discipuli; vos eam non obscure vellicabatis.

Quid enim aliud tendebat vester Ex-Jesuita Cornetus cum anno 1649. quo Syndici officio fungebatur, hanc conclusionem e thesibus jam impressis eradi jussit: *Augustini doctrinam posse a quovis sine erroris periculo sustineri?*

Quid Adamus ille vester concionator & scriptor, qui tunc temporis innumeris concidit conviciis S. Augustinum, tanquam obscurum, intricatum, & qui nimio Pelagianorum odio in Calvinismum impegisset: a quo scilicet discedendum erat, ut veritas Catholica Pelagianos inter & Calvinistas interjecta retineretur.

Quid cæteri passim vestri Sodales, quibus id temporis hoc unum studio fuisse videtur, ut Augustinum arroderent, ejusque auctoritatem elevarent?

ARTICULUS. II.

Quid de propositionibus questi sunt Augustiniani, cum primum a Corneto editæ sunt.

Hic scilicet fuit rerum status, cum famosæ illæ propositiones in lucem prodierunt. Mitto referre quo pacto Nicolaus Cornetus primo invitus ad istud inceptum adductus sit: quemadmodum secreta illa coitio coaluerit: tum quæ Comitiis illis die 1. Julii anni 1649. habitis contingerint, ut totam fabulam prodiderit bonus senex, qui nomina Inquisitorum quos illi suggesseratis oblitus, schedulam e sinu protulit, Doctoris Moinii manu scriptam, in qua illa extabant. Quomodo Cornetus Doctori Jansenium subdole impeti conquerenti, ita responderit: *Non agitur de Jansenio, Domine mi.* Postremo quomodo tantus apparatus, intercessione septuaginta Doctorum, supremi Senatus auctoritate discussus sit. Conventio denique inter Doctores facta sit, ut de istis propositionibus tanquam a nullo prolatis auctore sileretur.

Unum dico, Doctores Augustinianos de istarum propositionem fabrica multa questos; atque illud inprimis, fictas ad arbitrium propositiones, obscuras, & ambiguas, in quibus veritas cum errore permixta esset. Hinc in scripto Facultati oblato 1. Decembris 1649. à M. Petro Coppin omnium Doctorum nomine qui huic apparatui interfuerant, propositiones vocantur *ambiguæ, æquivocæ, a nullo auctore, in sensu quem præ se ferre videntur, assertæ.*

2. Testati sunt veritatem illam, quam subdole involutam in quinque propositionibus querebantur,

tur, esse dogma gratiæ efficacis. Hinc liber de Gratia victrice anno 1650. de hoc uno argumento conscriptus.

3. In prædicto sensu gratiæ efficacis, propositiones istas verissimas & orthodoxas esse contenderunt: quod non est istas propositiones defendere, sed tantum dogma gratiæ efficacis.

4. In multis aliis sensibus falsas erroneas, & hæreticas esse confessi sunt, sed qui nemine sustinerentur.

5. Detexerunt artificium Molinistarum, ambiguam censuram obtinere molientium, quam deinde in Augustini doctrinam & efficacis gratiæ dogma torquerent.

Postremo multis scriptis id ostendere laborarunt, de æquivocis propositionibus sententiam ferri non oportere, priusquam evolutis illarum sensibus, in falsitatis damnatione veritas implicari non possit.

De Jansenio autem quid dixerint, constare potest tum ex variis scriptis tunc editis, tum ex subjuncto loco qui habetur in scripto cui titulus est:

Quinque propositionum de gratia; quas Facultati Theologicæ Parisiensi M. Nicolaus Cornet subdole exhibuit 1 Julii 1649. vera & Catholico expositio juxta mentem discipulorum S. Augustini.

Has propositiones, inquiunt, *esse ab libitum fictas tamdiu constabit, quamdiu ubi, & à quo ut jacent assertæ sint, demonstratum non fuerit; quod à nemine hactenus nisi mendaciter præstitum est, nec præstari potest. Quam periculosum autem, quam iniquum, quam inusitatum est, propositiones à nullo auctore assertas, à nullo auditas, ad libitum fictas, examini subjicere? Primam propositionem utcunque excipimus, quæ iisdem quibus verbis in Iprensis Episcopi opere expressa, attamen à præcedentibus & consequentibus verbis, quæ apud Jansenium planum & rectum illius sensum declarant, dolose avulsa, sic exhibita est ut obscura & ambigua penitus perversæque interpretationi obnoxia videatur: propterèaque non sine arte & consilio dissimulatus est locus Iprensis Episcopi, ne scilicet quo sensu ibi asseritur & exponitur, tota Augustiniana, hoc est, tota Catholica, tota non alio sensu, quam* qui Gratiæ per se efficacis ad singulos actus necessitatem exprimit defensa deprehenderetur. *Posterius est, quod spectat ad harum propositionum sensum, scilicet æquivocas esse penitus & ambiguas omnes; propterèaque hinc rectæ, inde perversæ; hinc Catholicæ, inde erroneæ & hæreticæ interpretationi obnoxias.* Possunt enim ad gratiæ victricis & per se efficacis, ad singulos piæ voluntatis motus necessariæ doctrinam singulæ revocari; *nec alio quam gratiæ istius per se efficacis sensu, aut ab Episcopo* prensi, quantum ex ejus operis lectione innotescit, *aut à quovis alio B. Augustini discipulo defensæ sunt unquam ab iis, ut jacent (id est in proprio significatu) assertæ, ut in libro de gratia Christi victrice satisfuse & perspicue demonstratur.*

Sic Augustiniani loquebantur anno 1651. quo is libellus editus est, hoc est, duobus ante Constitutionem annis. Unde patet quam audacter viris primariis imposuerint, qui hanc iis fabulam persuadere veriti non sunt: Ante Constitutionem editam, nec in Gallia, nec in Belgio dubitatum, quin quinque propositiones Jansenii essent. Dubitatum enim non est, quin quinque illæ propositiones ad efficacem gratiam revocari possint: quod verum esse omnes agnoscunt. Sed secluso illo sensu, qui a Pontifice utique damnatus non est, cum a tota Ecclesia & ab ipso summo Pontifice quotidie probetur in Thomistis; in quocunque alio sensu apud Jansenium extare nunquam agnoverunt illius defensores.

ARTICULUS III.

Censura quinque propositionum, ex Doctoris de Sainte-Beuve scriptis dictatis in Sorbona anno 1651. deprompta.

SEd ne generatim hæc tantum ad declinandam offensionem ab Augustini discipulis dicta causari possis, mi Annate, mecum, quæso, recognosce, censuram in illas propositiones latam longe ante Constitutionem a Doctore de Sainte-Beuve, notissimæ eruditionis, probitatis, sinceritatis viro. Hic vero, utpote scholastico more de his propositionibus in scholis agens, enucleatius sensum Augustianorum aperuit.

Censura primæ propositionis.
Disp. 1. sect. 3.

ALii ad excitandam invidiam in discipulos B. Augustini, alio modo contexuerunt propositionem suam, quam postea illis imposuerunt. Dixerunt scilicet, quod hanc propositionem Augustiniani tuentur: *Aliqua Dei præcepta hominibus justis volentibus & conantibus secundum præsentes quas habent vires, sunt impossibilia: deest quoque illis gratia qua possibilia fiant.* De qua propositione diximus: quod conflata per adversarios Augustinanæ doctrinæ, una cum aliis quatuor, ex terminis ambiguis, aliquo sensu falsa est, & aliquo sensu vera; [quem tamen non esse proprium & germanum satis ipse declarat.]

1. Falsa est & hæretica, si vox ista, *hominibus*, supponat universaliter pro singulis hominibus, & sensus sit, quod aliqua præcepta omnibus, & singulis hominibus, secundum præsentes quas habent vires, sunt impossibilia: nam certum est aliquos justos servare Dei mandata.

2. Falsa est & hæretica, si voces istæ, *secundum præsentes quas habent vires*, significent vires quas habent justi in hac vita: nam de fide est, justos in hac præsenti vita posse servare Dei mandata.

3. Falsa est & hæretica, si vox illa, *volentibus*, significet plenam & perfectam voluntatem. Nam plene & perfecte velle servare mandata non potest justus, nisi ea servet actu.

4. Prima ejusdem pars est etiam falsa & hæretica. Nam primo homines justi sunt liberi & viatores, adeoque capaces auxiliorum quibus mandata observent. Illud autem non est impossibile simpliciter, quod est possibile per gratia. Secundo, Gratia sanctificans, & actualia auxilia quæ habent, si parva sunt, sunt aliquod principium propinquius observationis illorum: si magna, sunt principium proximum.

Secunda

Secunda autem pars falſa eſt & hæretica, intellecta de ſingulis juſtis, & de gratia qua poſſibilia fiant proxima Dei mandata. Nam cum ſint aliqui juſti in hac vita, qui Dei mandata obſervant, falſum eſt neminem eſſe juſtorum in hac vita qui habeat proximam ad implenda præcepta poſſibilitatem. Falſa etiam eſt & erronea, intellecta de aliquibus juſtis & de poſſibilitate remota: [ſenſu ſcilicet Moliniano, quam eadem proximam dici ſenſu Thomiſtico nihil vetet] Nam gratia ſanctificans, & auxilia actualia quæ habent, ſunt quoddam principium mandatorum obſervationis.

Eſt autem vera eo ſenſu, quod aliqua Dei præcepta aliquibus hominibus juſtis, non plane ac perfecte volentibus & conantibus, ſecundum vires quas habent in via, cum non plene ac perfecte volunt atque conantur ſunt illis impoſſibilia poteſtate proxima, [id eſt, quæ complectitur omnia ad agendum neceſſaria, & excluſit neceſſitatem efficacis auxilii ad agendum,] deeſt quoque gratia [efficax ſcilicet, nam ſufficientem Thomiſticam in iſtis juſtis ſupra agnovit] qua poſſibilia proxime fiant.

Proximam enim potentiam quam negat, intellige ſemper Moliniano modo, præter quam nihil aliud requiritur; nam hoc ſenſu hanc vocem ſemper uſurpat. Aliam enim potentiam, quam Thomiſtæ etiam completam vocant, cur cum ipſis non admitteret, cum illa nihil obſit gratiæ efficacis neceſſitati, quam ſolam ille & cæteri Auguſtiniani tuenter? Præſertim cum idem Doctor infra nihil virtutis deeſſe gratiæ excitanti ad effectum producendum fateatur, & ob ſolam reſiſtentiam effectu carere: quod eſt illam aſſerere in actu primo completam.

Cenſura ſecundæ propoſitionis.
Ex eadem ſectione.

Quod ſpectat ad iſtam propoſitionem: *Interiori gratiæ nunquam reſiſtitur*, quæ ſecunda eſt ex quinque quas compoſuerunt adverſari doctrinæ S. Auguſtini, & diſcipulis ejus tanquam auctoribus objecerunt, idem dico quod de aliis, ſcilicet æquivocam eſſe; ſecundum aliquem ſenſum falſiſſimam, ſecundum alium veriſſimam.

Falſiſſima eſt ſub aliquo ſenſu; quia ſub aliquo ſenſu verum eſt, quod interiori gratiæ ſemper reſiſtitur. Prob. Omnis gratia interio eſt habitualis vel actualis; & omnis reſiſtentia eſt cum victoria vel ſine victoria. Reſiſtitur habituali gratia ab homine cum victoria ſupra gratiam, quando peccat mortaliter: nam qui peccat mortaliter, agit contra gratiam habitualem, adeoque illi reſiſtit. Reſiſtitur gratiæ habituali ſine victoria ſuper illam, quando concupiſcentia inſurgente & tentate, voluntas non conſentit.

Gratia actualis vel eſt intellectus, vel voluntatis. Gratiæ interiori intellectus reſiſtitur cum victoria quæ de illa reportatur, quando ſola eſt: quia ejuſdem eſt conditionis quoad hoc cum gratia exteriori legis, quæ ſi ſola eſt, obeſt occaſionaliter, &c. Gratia voluntatis vel eſt parva, vel magna: parva reſiſtitur, ſed ita ut aliqua ex parte, ſed majori ſuperetur, minori ſuperet. *Superatur, quia non ponit effectum, quem in ſubjecto minus reſiſtente ponerit*: ſuperat, quia ponit omnem effectum ad quem ordinatur a Deo: facit velle, licet non plene, ſed imperfecte. Veriſſima autem eſt hæc propoſitio, intellecta de gratia quantumlibet magna vel parva, ſi per hanc vocem, *reſiſtere*, intelligatur ea reſiſtentia qua conatus omnis gratia ita inanis & vacuus fiat, ut impediatur a ponendo effectu ad quem ordinatur a Deo, [per voluntatem nempe abſolutam, ut idem Doctor indicat alio loco. Nam gratiam fruſtrari eo effectu ad quem ordinetur per voluntatem antecedentem, libenter dabunt quicunque ſentiunt iſtam voluntatem in Deo eſſe formaliter.]

Cenſura tertiæ propoſitionis.
Eodem ſectione.

Ex dictis judicium pariter facile fiet de tertia propoſitione, ab iiſdem auctoribus eodem ſpiritu fabricata ex equivocis, & calumnioſe impoſita Auguſtinianis. Talis eſt: *Ad merendum & demerendum in ſtatu naturæ lapſæ non requiritur libertas a neceſſitate, ſed ſufficit libertas a coactione.*

Scilicet prima pars ejus, procedens de homine puro viatore, & non comprehenſore, falſus eſt, & hæretica. Nam libertas voluntatis in genere, eſt libertas a neceſſitate extrinſeca: quod autem convenit ſuperiori, convenit ejus inferioribus.

2. Intellecta de libertate electionis, quæ eſt libertas per quam meremur in via, & eadem intellecta de neceſſitate ab interiori inclinatione procedente, ſive intrinſeca, quæ ſit abſoluta, eſt falſa. Nam libertati electionis eſſentialis eſt indifferentia ex parte potentiæ: [activæ ſcilicet, non paſſivæ, ut late idem Doctor probat:] talis autem indifferentia opponitur neceſſitati interiori abſolutæ, qualis eſt ea neceſſitas qua Deus amatur a Beatis.

Veriſſima eſt autem de libertate electionis, & neceſſitate procedente ab interiori inclinatione, quæ ſit duntaxat hypothetica. Ratio eſt, quia poſita motione divinæ gratiæ, ſequitur neceſſario [hypothetice ſcilicet] agere voluntatem, ſed ſuo modo, & abſque eſſentialis libertatis ſuæ indifferentiæ nocumento; ſed tantum cum defectu indifferentiæ ex parte actionis, quæ eſt illi accidentalis duntaxat.

Poſterior vero pars propoſitionis iſtius falſiſſima eſt eo ſenſu, quod omnis actus voluntatis non coactus, ſed ſpontaneus, ſit ſufficiens ad meritum & demeritum: alias motus primo primi eſſent demeritorii. Secundo, Eo ſenſus quo coactum dicitur, quod fit a principio externo non concurrente, ſed renitente paſſo: alias eo ipſo quo vis iſta inferretur voluntati, ut tamen ageret in bono ſive in malo, poſſet demereri: quod abſurdam eſſe docet Auguſtinus, ubi de fato Mathematicorum, & vi illata bonæ naturæ per malam in hæreſi Manichæorum.

Veriſſima autem eſt, ſi liberum eſſe a coactione ſit aliud, non tantum quod vim non pure pariter, quæ prima ſpecies eſt coactionis, ut in lapide cum ſurſum projicitur: non tantum quod vim patiter & agit; ſed modo præternaturali, ut in lapide decidente ſponte cum propellitur, ut majori decidat impetu, que eſt ſecunda ſpecies coactionis: ſed etiam quod non eſt determinatum a natura, ſed ſe ſuo modo determinat, quæ eſt tertiæ ſpecies coactionis.

nis. Nam apud SS. Patres quod eſt determinatum a natura, aliquando coactum appellatur. [Vides quam in aliena tantum, & minime propria ſignificatione veram eſſe agnoſcat, in aliis falſam concedat.]

Cenſura quartæ propoſitionis.
Ex. 1. *diſp. ſect.* 1. *art.* 2.

EX dictis patet, quale judicium ferendum ſit de hac propoſitione : *Semipelagiani admittebant prævenientis gratiæ interioris neceſſitatem ad ſingulos actus, etiam ad initium fidei, & in hoc erant hæretici, quod vellent eam gratiam talem eſſe, cui poſſet humana voluntas reſiſtere, vel obtemperare.* Quam propoſitionem una cum aliis quatuor B. Auguſtini diſcipulis calumnioſe imputant aliqui Molinæ fautores.

Dicimus igitur, quod iſta propoſitio quibus libuit ab ipſis contexta terminis æquivoca eſt, ſub quibuſdam ſenſibus vera, & falſa ſub aliis. Prior ejus pars abſolute falſa eſt, intellecta de Semipelagianis omnibus : quia certum eſt ex S. Proſpero, Epiſtola ad Auguſtinum, quod aliqui ipſorum pelagianizabant, non agnoſcentes illam gratiam ad initium fidei a gratia exteriori legis atque doctrinæ. Eadem prior pars eſt vera de alio genere Semipelagianorum, intellecta de gratia interiori intellectus; hanc enim a Semipelagianis iſtis non negatam fuiſſe ſole clarius eſt.

Rurſum vera eſt, intellecta de gratia voluntatis, quæ commiſſa ſit, ſeu ſubdita libero arbitrio; ſeu de auxilio *ſine quo non*, quod dat homini poſſe ſi velit, ſed non velle quod poſſit, ut probationes noſtræ evincunt. Sed falſa eſt, intellecta de gratia voluntatis, cui ſit commiſſum ſeu ſubditum liberum arbitrium; ſeu de auxilio *quo*, eo ſcilicet quod dat homini velle quod poſſit, & non tantum poſſe ſi velit. Talis ſiquidem gratiæ neceſſitatem ad initium fidei non admittebant Semipelagiani.

Quod ad poſteriorem vero ejus partem, ſcilicet quod *in hoc erant hæretici, quod vellent eam gratiam talem eſſe, cui poſſet humana voluntas reſiſtere, vel obtemperare*; dicimus illam ſimpliciter loquendo falſum eſſe & hæreticam. Nam de fide eſt ex Conc. Trid. homines poſſe gratiæ interiori voluntatis reſiſtere, vel obtemperare. [Quid plenius quid, Pontificiæ Conſtitutioni congruentius.]

Cenſura quintæ propoſitionis.
Ex diſp. 5. *art.* 7.

REcenſet primo varios ſenſus iſtius propoſitionis, *Chriſtus pro omnibus mortuus eſt*; ſeptem videlicet Catholicos, & unum Semipelagianum.

Primus eſt, quod Chriſtus pro omnium hominum ſalute mori voluerit, voluntate quadam antecedente, ſeu velleitate, ut colligitur ex S. Thoma.

2. Quod mortuus ſit pro omnibus & ſingulis, quoad ſufficientiam pretii.

3. Quod mortuus ſit pro omnibus & ſingulis hominibus, ratione cauſæ & naturæ communis.

4. Quod mortuus ſit non pro ſingulis generum, ſed pro generibus ſingulorum.

6. Quod mortuus ſit pro omnibus fidelibus, eo ſenſu, quod nullus eſt fidelium qui non ſit particeps alicujus effectus mortis Chriſti, maximeque redemptionis a peccato originali.

7. Chriſtus mortuus eſt pro ſingulis hominibus, modo ipſi credant, & ſe diſponant ad gratiam adoptionis recipiendam.

Senſus Semipelagianus eſt, ita mortuum eſſe pro ſingulis hominibus, modo ipſi credant, ut fides in omnium nutu ſine efficaci gratia ſit poſita: quod refellit eruditus Profeſſor variis locis & præſertim articulo præcedente.

His poſitis, ſuam de quinta propoſitione cenſuram ſubjungit his verbis:

Ex his patet quale judicium ferendum ſit de hac propoſitione quam objiciunt Molinæ defenſores Auguſtini diſcipulis quaſi ſuam, cum tamen ipſi ad excitandum invidiam ad libitum eam compoſuerint: *Semipelagianum eſt Chriſtum pro omnibus omnino hominibus mortuum eſſe aut ſanguinem fudiſſe.* Scilicet Semipelagianum non eſt; imo maxime Catholicum id dicere in ſenſibus Catholicis a nobis propoſitis, licet id ſit Semipelagianum dicere in ſenſu Semipelagianorum.

En Profeſſoris eruditi ſincerum de quinque propoſitionibus judicium „ ante Conſtitutionem Innocentii decimi editum, cui congruunt omnia illa ſcripta tunc temporis ab Auguſtinianis evulgata & maxime iſtarum propoſitionum explicatio Catholica excuſa Pariſiis anno 1651. itemque ſenſum diſtinctio ſummo Pontifici exhibita.

ARTICULUS IV.

De gratia ſufficiente Thomiſtica quomodo locuti ſint Auguſtiniani Doctores.

SEcunda Diſquiſitione planum feci quo pacto nanc gratiam univerſim Janſenius e diſputatione removerit, & ſpeciatim in volentibus & conantibus admiſerit. Operæ pretium eſt hic oſtendere quomodo illi quos Janſeniſtas Moliniani dicunt, hanc quæſtionem ante Conſtitutionem omnino ſepoſuerint & attingere noluerint.

Inprimis Auctor Apologiæ Patrum diſerte teſtatur quam gratiam ſufficientem impugnat, eam Molinianam eſſe, non Thomiſticam, graviterque caſtigat Doctorem Morellium, quod Thomiſtas quaſi gratiæ ſufficientis patrones auxilio accerſiviſſet cum illi aliuſmodo gratiam ſufficientem admittant a Moliniana, quam Auguſtiniani averſabantur, longe diverſam.

Clarius adhuc Auctor libri de Initio piæ voluntatis cap. 1. pag. 2. *Non hic impugno*, inquit, *eam gratiam ſufficientem, præter quam alia ex ſe efficax neceſſaria dicitur ad ſingulos pietatis actus, ſed gratiam verſatilem, in manu liberi arbitrii poſitam, ut a S. Auguſtini & Eccleſiæ doctrina omnino alienam rejicio. Nullum eſſe talem ut a liberi arbitrii conſenſu effectum ſortiatur contendo. Aliquam autem neceſſariam ad ſingulos pietatis motus, conatus, & actus, quæ ex ſe ſit efficax, aſſevero. Intellige ergo me, cum gratiæ ſufficientis, flexibilis, vel æquilibris, verſatilis, anticipitis, in manu liberi arbitrii poſitæ, nuncupationem utor, gratiam eam Moliniſticam deſignare, quæ effectum ſuum a voluntatis conſenſu Deo efficaciter non præmovente, ſortiatur.* Ubinam

Ubinam igitur totam reponit controversiam? Audi, quæso, Lector, & intellige de quo tunc certaretur. 'Constat totam Molinistas inter & sancti 'Augustini discipulos controversiam in hoc sitam 'esse: An dentur aliquæ gratiæ actuales internæ, 'cor & voluntatem intus afficientes, quæ vi sua bo'nam voluntatem non efficiant: sed quas secundum 'se indifferentes & æquilibres, liberum lapsi homi'nis arbitrium ad effectum seu ad profectum operis 'perducat.

Vides, mi Annate, Augustinianos semper seposuisse illam de generali gratia sufficiente quæstionem, nec omnino prompsisse quid de ea sentirent, excepto quod Iansenius ab Augustino illam non difficile admissum iri profiteretur. Hujus autem cautionis ea causa fuit, quod semper eas quæstiones attingere veriti sint, ex quibus parum fructus posset in Ecclesiam redundare. Talis erat hæc de generali gratia sufficiente quæstio, qualem omnibus etiam infidelibus nonnulli Thomistæ concedunt. Nam quæcunque demum sit ea gratia, non ea certe est quam orant sibi fideles, & quam infidelibus petunt. Non enim petunt sterilem quandam bene agendi potestatem, sed petunt omnino ut bene agant, ut sæpe ait Augustinus.

Accedit quod talis gratiæ explicatio parum admodum prodest ad compescendas hominum voces, divinæ legis implendæ potestatem sibi defuisse querentium. Nihil enim querulos illos consolatur potestas alterius auxilii ad agendum indiga. Unde Sylvius insignis Theologus Academiæ Duacensis 1. 2. q. 109. a. 4. *Sive detur aliqua gratia, quæ tantum est sufficiens, non efficax, sive non detur; ea secundum rei veritatem est impertinens ad salvandum; quod homo possit divina mandata servare; partim quia ut ipse illa servet, ea gratia sola non sufficit; sed oportet quod etiam adsit gratia efficax quæ a solo Deo pendet, & gratis seu sine merito tribuitur: partim quia juxta communem sententiam gratia sufficiens non semper datur, & tamen homines viatores semper possunt divina mandata servare; ac per consequens etiam tunc quando non habent gratiam sufficientem. Ergo ut observatio præceptorum dicatur esse possibilis, non est necesse venire eo ut dicatur quod habeant gratiam sufficientem.* Hæc ille longe ante natas ex occasione libri Jansenii de gratia contentiones.

Erat aliud in istius gratiæ tractatione periculosum, ipsum scilicet vocabulum sufficientis gratiæ, quod facillime maximeque ab imperitis in perversum sensum detorquetur. Unde liquet apud Patres & S. Thomam nunquam illud illa notione usurpatum qua usurpatur a nonnullis Thomistis; nec sufficiens olim dictum, nisi quod ad agendum reipsa sufficeret. Quam ob causam Lovanienses Facultas hoc nomen soli demum efficaci gratiæ impertit. *Gratia*, inquiunt in Justificatione censuræ, *ad conversionem sufficiens, ipsa convertit; quæ vero non convertit, non sufficit.*

His de causis istam gratiam prorsus omittere satius plerique Augustiniani duxerunt; adeoque talis gratiæ defensio vel impugnatio nunquam capitalis Augustinianæ doctrinæ pars ab ipsis constituta. Adstrueres illam vel non adstrueres, nihil ad cardinem causæ, nec ad Augustinianæ doctrinæ summam.

Sed illud animadversione dignissimum, Jesuiticæ causæ defensores, Hallerium scilicet, & socios diserte in scriptis Romæ oblatis esse testatos, nolle se gratiam sufficientem generalem adstruere, sed prorsus intactas relinquere has quæstiones, utrum Christus morte sua gratiam sufficientem infantibus, obduratis, infidelibus, promeruerit. Sic enim loquuntur super quinta propositione in scripto Consultoribus oblato, quod tandem cum quibusdam aliis in Augustinianorum manus venit: *Hoc sensu examinata propositione, intacta relinquuntur difficultates quæ occurrunt circa infantes sine baptismo decedentes, aut infideles, aut obduratos. Nam qui dicit Christum non pro solis prædestinatis esse mortuum, non dicit consequenter pro quolibet reprobo in particulari mortuum esse: sed sufficit quod pro aliquibus saltem reprobis.*

Atque hæc de gratia generali, quatenus infidelibus, obduratis, generatim conceditur, Augustinianorum circumspectio fuit: sed aliter se gesserunt in asserenda eadem gratia respectu justorum. Multi enim gravissimique Doctores eam gratiam in infidelibus non admiserunt. At fidelibus eam prorsus negare, quod ad rem ipsam nemo potest, qui intelligat quid eo nomine Thomistæ significant. Intelligunt enim motionem Spiritus Sancti, cujus instinctu voluntas imperfectas quasdam voluntates seu velleitates eliciat, quibus ita ad perfectiores actus disponatur, ut nisi ipsa resisteret, plenum illæ gratiæ effectum obtinerent. Resistit autem semper, inquiunt Thomistæ, nisi voluntas ad perfecte consentiendum efficaciter applicetur. Talem gratiam qui prorsus respuat, omnino non dicam Catholicus, sed sanus non sit, cum eam experiri quisque sæpe potuerit.

Certum igitur talem gratiam admisisse Augustinianos, quam tamen libentius inefficacem appellabant quam sufficientem, ut videre est in secunda Apologia Iansenii lib. 2. cap. 22. pag. 273. Ideo autem non appellabant sufficientem; quia eo nomine vulgus intelligit eam gratiam præter quam nihil aliud prærequiritur ex parte Dei ad bene agendum & plene consentiendum: non quo negaverint unquam talem gratiam sensu Thomistico sufficientem dici posse. Quare Professor Sorbonicus D. de Sainte-Beuve, tametsi ut qui maxime Augustinianus, non dubitavit tamen hanc gratiam in justis, seclusa nominis ambiguitate, admittere. Ejus verba describam, ne tu, mi Annate, causari possis, post Constitutionem demum de hac gratia admittenda Augustinianos cogitasse. Sic ergo ille in scriptis dictatis anno 1651. disp. 5. a. 6.

Legitima est divisio gratiæ voluntatis propriæ status naturæ lapsæ per Christum Dominum reparatæ, in gratiam sufficientem & efficacem, si per gratiam sufficientem intelligatur gratia parva, ea scilicet quæ cum sit efficax ejus effectus ad quem proxime ordinatur, & quem Deus ABSOLUTA VOLUNTATE [audi absolutam voluntatem] intendit; non est tamen efficax ejus effectus quem Deus absoluta voluntate non intendit, & ad quem ordinatur, quantum est de se [& antecedente si velis voluntate] & si per gratiam efficacem intelligatur gratia magna, ea scilicet quæ est efficax ultimi effectus, quem Deus absoluta sua voluntate intendit. Sic gratia sufficiens ea est quæ verbi gratia parit desideria parva, & parvam voluntarem conversionis; efficax, quæ convertit perfecte.

Probatur, quia legitima est divisio gratiæ voluntatis status præsentis, in parvam & magnam. Augustinus illam agnovit l. de gr. & lib. arb. c. 17. sensit in sua conversione, expressit in confessionibus suis clarissime & eloquentissime. Hæc autem quæ

parit

parit desiderii parva, & imbecillem dat voluntatem, licet sit efficax ratione hujus effectus, est tamen SUFFICIENS RESPECTU ULTERIORIS EFFECTUS; quia quod eum non ponat, NON EST DEFECTU VIRTUTIS, [audi virtutem cui nihil deest, id est, completam in actu primo] quæ de se habet omnia quæ requiruntur ad effectum illum ponendum, sed ratione resistentiæ subjecti; quia scilicet gratia victrix est, non absolute, sed comparate duntaxat ad minorem concupiscentiam. Deus vero non intendit sua absoluta voluntate ultimum hunc effectum poni in subjecto sic resistente. Atque hæc acceptio gratiæ sufficientis pro gratia parva efficaci ejus effectus ad quem proxime ordinatur a Deo, & efficacis sumptæ pro gratia magna, est insignium e Schola S. Thomæ Doctorum, ut constat ex Sylvio 1. 2. q. 111. a. 3. scribente; *Revera omnis gratia est efficax alicujus effectus, ejus nimirum ad quem proxime ordinatur, & quem Deus absoluta voluntate intendit.* Laudat idem Doctor in eamdem sententiam Alvarem & Medinam, potuissetque omnes omnino Thomistas adjungere.

ARTICULUS V.

De potestate justorum ad observanda mandata, & de possibilitate proxima, quomodo ante Constitutionem Augustini discipuli locuti sint.

BReviter dicam, una possibilitate excepta, cæteras omnes concesserunt. 'Non aliam, inquiunt in expositione propositionum ann. 1651. superius citata, 'impotentiam aliquando inesse justo 'alicui dicit Jansenius, nisi eam quæ a gratiæ per se 'efficacis absentia oritur, quæ simul & posse proximum & velle donat. *Et paulo supra:* Atque ita 'aliquando justus aliquis non habet gratiam quæ 'proximam & completissimam præcepti ut oportet 'observandi potentiam donat.

Verum quia voces illæ, *potentiæ proximæ & completæ*, ambiguæ sunt, alioque a Thomistis, alio a Molinistis sensu accipiuntur, dispiciendum præterea quid illi nomine potentiæ proximæ & completissimæ, quam negabant justis, intellexerint; neque enim hoc ambitum reliquerunt. Sed multis locis vocibus his, *posse proximi*, intelligi a se significarunt possibilitatem cum effectu; possibilitatem cum ipso velle conjunctam, ut in ista expositione videre est; vel adhuc clarius; vel posse cui nihil necessarium deest ad operandum; potentiam quæ non indiget alio auxilio, ut in opus suum exeat. Sic aperte Auctor scripti, supra quinquepropositionibus, quod incipit: 'In nomine Domini nostri & 'Dei Servatoris Christi, *anno* 1649 *editi*. In hac igitur Christi schola faciunt profecto quotquot possunt; non possunt vero quotquot non faciunt, hoc est, potentia proxima & directa, QUÆ ALIO INSUPER AUXILIO NON INDIGET UT IN OPUS SUUM EXEAT. Quod idem advertendum censeo, ne quis hic Thomistarum sufficienti gratiæ, quam admitto lubens, fiat injuria. Ex quo liquet solam illos proximam potestatem Molinisno sensu justis negasse; & cum aliam qualemlibet concesserint, etiam proximam potestatem sensu Thomistico reipsa non impugnasse: licet eam remotam congruentius dici ex re sentirent, quod alterius gratiæ auxilio ad operandum indigeret.

ARTICULUS VI.

De indifferentia quomodo locuti sint.

HIc etiam brevissime sententiam suam complexi sunt. *Ex quibus patet*, inquiunt in expositione quinque propositionum, 'indifferentiam qua'lemlibet in hoc lapsæ naturæ statu, ab Augustini 'discipulis in his quæ ad salutem & finem supernaturalem pertinent, admitti, præter Molinisticam, 'quæ gratiæ ad singulos pios actus necessariæ efficaciam & vim propriam destruit.

Et speciatim de indifferentia Thomistica: 'In 'statu naturæ lapsæ, *inquiunt*, ad merendum & demerendum adest semper, & etiam requiritur in 'puris viatoribus, indifferentia potentiæ, non modo 'circa media, verum & circa rectum finem, non 'quidem ratione libertatis aut meriti secundum se, 'sed ratione status hujus & conditionis.

Sed quia peccandi facultas Christo prorsus abfuit, cujus statui omnino repugnabat, ideo negarunt ad libertatem meriti & demeriti generatim & in alio quocumque statu requiri potentiam peccandi vel ullam indifferentiam potentiæ, non ut in hominum lapsorum merito eam indifferentiam reperiri & requiri negarent; sed ne Christus Dominus qui peccare, qui Dei præceptis non obsequi, qui opera sua ad Patris sui gloriam non referre non poterat, in actibus obedientiæ & dilectionis Dei, vel liber non fuisse, vel non meruisse dicatur.

ARTICULUS VII.

Utrum ante Constitutionem necessitantem gratiam admiserint Augustiniani.

NEcessitatis vocem non exhorret quodam sensu S. Thomas. Sic enim 1. 2. q. 112. a. 3. 'Si 'præparatio ad gratiam consideretur, secundum 'quod est a Deo movente, tunc habet necessitatem 'ad id ad quod ordinatur a Deo, non quidem coactionis, sed infallibilitatis; quia intentio Dei deficere 'non potest'. Eodemque nomine frequenter utitur schola Thomistarum; sed Augustiniani raro admodum, nec fere unquam sine explicatione subjecta.

Necessitantis vero *gratiæ* voce, quia malo animo ficta & composita est, nusquam illos usos reperies; ac multo minus perversum illum sensum admiserunt, qui subjecta hujus voce solet ab illius artificibus indui: Necessitantis enim gratiæ voce eam intelligunt Molinistæ, non modo quæ infallibiliter habeat effectum, & physice prædeterminet, sed quæ tollat dissentiendi potentiam, etiam in sensu divisionis, id est, quæ impedit quominus cum in actu contrario potestas remaneat. Quisquis igitur resistit & dissentiri posse gratiæ contendit, is necessitantem gratiam repudiat. Hoc vero tam clare, tam crebro, tam sine ambagibus Augustinianis passim prælicaverunt, ut monstro simile videri possit ipsos in hoc capite columnam passos.

Inprimis ante exortas propositiones, Auctor secundæ Apologiæ pro Jansenio ann. 1645. in lucem editæ, lib. 2. cap. 18. ejus adversus quem scribit criminationem his verbis refert: *Docet Jansenius gratiæ resisti non posse, quia necessitatem imponit.* Quid ipse igitur? An ita sentire Jansenium agnoscit?

Nihil

Nihil minus. Ex Iesuitarum Thesibus hanc calumniam ab ipso mutuatam ostendit; mox ex ipso Iansenio late refellit, atque ex ejus doctrina tradit, dissentiendi a gratia potentiam non subtracta gratia supervenire, sed cum ipsa gratia consistere: quia actus opponitur non-actui, non autem potentiæ ad contrarium.

Nec minus clare Auctor expos. 5. propos. jam sæpe laudatus: *Etsi*, inquit, *efficiat hac Christi gratia, ut homo illi non dissentiat, nec dissentire velit, semper tamen dissentire potest, si vult, ut sacro Tridentino Concilio definitum est.*

Ac ne quis cautari posset ipsos hanc dissentiendi potentiam admittere tantum subtracta gratia, non simul cum ipsa gratia, hanc malignam criminationem submovet his verbis: 'Licet in justis, etiam 'cum per divinam gratiam efficacissimam ad pie a- 'gendum moti, pie agunt, peccandi seu male agendi 'potentia semper perseveret, propter quam dissen- 'tire possunt Deo moventi, hoc est peccare, & a 'justitia excidere: nusquam tamen stat ut tunc actu 'dissentiant.

Et expressius adhuc Doctor de Sainte-Beuve in prælect. de gratia disp. 5. art. 7. super eodem Trid. Synodi loco: 'Respondeo, *inquit*, Concilium defi- 'nire, quod voluntas potest dissentire, stante divi- 'no auxilio; sed non definire quod actu dissentit, 'quando per gratiam omnem necessariam antece- 'denter ex parte Dei ad conversionem perfectam 'præmovetur, de quo tamen solo quæstio est; seu 'quod aliis terminis dicunt Theologi, potest in 'sensu diviso, non potest in sensu composito. Cujus 'distinctionis sensus non est, quod si voluntas non 'moveatur per gratiam, potest dissentire: sed quod 'etiam mota per gratiam conservat potentiam ad 'dissensum; quamvis nunquam contingat dissensus 'cum ejusmodi actuali Dei motione. Nam actus 'opponitur non-actui; non opponitur potentiæ ad 'non-actum.

Sic illi quidem distinctionem illam vulgo acceperunt & vulgo interpretati sunt. Monendi sunt tamen Molinistæ, explicationem illius sensus, quæ a nonnemine per flexibilitatem liberi arbitrii tradita est, nullo modo repugnare huic Thomisticæ: sed ea supposita aliquid ipsi superaddere, ut infra demonstrabitur.

ARTICULUS VIII.

Quid Romæ circa propositiones contenderint Augustiniani Doctores.

Sic illi quidem enucleate & distincte quid de propositionibus, quid de controversiæ summa, quid de gratia sufficiente, quid de aliis capitibus sentirent, aperuerunt. Vestri autem etsi initio retecta fronte gratiam Molinianam a summo Pontifice sanciri voluissent, ut jam ostendimus, postea tamen obscurius agere cœperunt. Et quanquam propositiones generatim hæreseos inconditis clamoribus accusarent, quamvis Augustini discipulos, solius, ut probatum est, in istis propositionibus gratiæ efficacis defensores, omnibus maledictis concerperent, tamen sensum quo illas propositiones proscribi volebant, omnibus modis occultare conati sunt, maxime postquam Haberti Episcopi Vabrensis epistola Dineti Iesuitæ concursatione ab Episcopis compluribus subscripta, totam rem ad summum Pontificem deferri curarunt, ut generalem quandam propositionum censuram ab eo impetrarent.

Ad eam arcendam ab aliis Episcopis, numero quidem plucioribus, sed, ut omnes norunt, eruditione, dignitate & vitæ sanctimonia non postremis, missi sunt Romam quidam Doctores; quibus quid mandatum sit ab illis Episcopis, & quid ipsi toto biennio quod Romæ traduxerunt apud summum Pontificem egerint, ante omnia nosse, operæ pretium est. Sic enim statim ut Romam appulerunt ex Episcoporum mandato summo Pontifici postulatorum suorum summam exposuerunt in Memoriali Sanctitati suæ exhibito 21. Ianuar. ann. 1652. 'Iuxta literas a 'plurimis illustrissimis Ecclesiæ Gallicanæ Antistiti- 'bus ad Beatitudinem vestram missas, illorum nomi- 'ne Doctores Parisienses infra-scripti Sanctitati ve- 'stræ humillime supplicant ut distingui & sigillatim 'examinari jubeat varios sensus quinque propositio- 'num æquivocarum & ad fraudem fictarum, quæ ve- 'stræ Beatitudini exhibitæ sunt: de prædictis sensi- 'bus, prout exiget illorum veritas ac aliorum falsitas, 'sententiam ferre velit, partibus prius in Congrega- 'tione, tum voce, tum scripto coram auditis, & 'omnibus illorum scriptis mutuo communicatis, si- 'cut postulat negotii magnitudo, in similibus occa- 'sionibus Ecclesiæ consuetudo, ipsiusque sanctæ Se- 'dis Apostolicæ usus, non ita pridem a felicis me- 'moriæ Clemente VIII. & Paulo V. vestræ Sancti- 'tatis prædecessoribus observatus.

Qui hanc supplicationem viderit, simul videt quid per totum fere biennium Romæ Augustiniani Doctores fecerint. Innumeris enim supplicationibus, obsecrationibus, libellis, nil aliud apud Cardinales & summum Pontificem egerunt, nisi ut Congregatio solemnis institueretur, in qua auditis partibus, communicatis scriptis, tota controversia claro, nec ambiguo judicio dirimeretur. Quod cur non impetrarint, in altera Disquisitione narrabitur.

ARTICULUS IX.

Quid mali ex ambiguo decreto, non auditis coram partibus facto, eventurum Augustiniani Doctores multo ante prænunciarint.

Non difficile fuit ex Iesuitarum moribus conjicere, quorsum illi generalem censuram nullo nominatim expresso sensu a summo Pontifice elicere tenderent. Itaque quæcunque postea contigisse videmus, tam distincte & accurate ante a Doctoribus prædicta sunt, ut id Iesuitis studio fuisse videatur, illorum vaticinia ad amussim implere. Ecce quo pacto illorum consilia explicet Auctor expositionis 5. prop. 'Per æquivocarum assertionum censuram 'ancipitem & variis interpretationibus obnoxiam, 'in animo habuerunt invidiam & odium in Episco- 'pum Iprensem & S. Augustini discipulos concita- 're; vera falsis involvere; Pelagianum errorem cum 'Catholica simul fide commiscere; perturbare om- 'nia; censuram ipsam ancipitem, hujus sibi 'judicium & interpretationum arrogando, in quos 'libebit sensus inflectere; sibi hujus censuræ 'tuendæ prætextu, quidvis audendi licentiam 'facere; apud imperitam multitudinem, cui u- 'ni fallendæ & deludendæ student, totum I- 'prensis Episcopi opus, ut de errore vel hæresi 'notatum conclamare. Idem augurium videri po-

test late explicatum in præf. & concl. libri de gratia victrice.

Multo etiam gravius Episcopi, cum pro illa solenni quam postulaverant Congregatione, aliam longe diversam institutam accepissent, inter Regulares tredecim & quinque Cardinales, in qua omnia clam peragerentur; nulla fieret scriptorum communicatio, nulla partium institueretur collatio: Episcopali libertate summum Pontificem monuerunt, fore ut ex tali agendi ratione infinitæ turbæ, contentiones, scandala orirentur, & magna Augustinianæ doctrinæ, magna Pontificiæ Sedi labes aspergeretur. Ipsorum epistolam divinæ prudentiæ plenissimam, in sequenti Disquisitione recitabimus.

ARTICULUS X.

Jesuitarum calliditas in excipiendis Thomistis ex propositionum accusatione.

ID igitur metuentes Doctores Augustiniani, ex Episcoporum, a quibus missi erant, mandatis, ut regia via res tractaretur, ante omnia solennem Congregationem institui postulabant, cum aliter calumniis, quibus potissimum Augustiniana causa premebatur, prorsus occurri & resisti non posset. Jesuitæ contra ac Jesuitici Doctores, qui hoc causæ iuæ capitaliter adversum esse sentiebant, devium quoddam ac tortuosum iter ingredi cœperunt, ut optato exitu potirentur. Hujus consilii, mi Pater, ne nega, auctor præcipuus extitisti; Neque enim in homines Sorbonicos cadebat tanta versuties. Sed tu tunc temporis Romæ etas totius negotii moderator & rector, qui illos Doctores assidue tecum versantes ad hanc calliditatem instrueres. Patere igitur tibi breviter in memoriam redigi tuas palmas, id est, subtiliter excogitatas fallacias.

Harum prima & maxime necessaria fuit, ficta cum Thomistis ad tempus consensio; quam tu propterea assimulare coactus es, quod cum illorum doctrina magna Romæ auctoritate floreat, si paulummodo ipsos lacessivisses, certam tibi repulsam paratam esse sagaciter odorabaris. Illico enim insurrexissent in te Romani fere omnes Theologi; convolassent ex toto orbe Dominicani, ac multæ aliæ familiæ Augustinianis subsidio venissent.

Ergo ad auxiliares illas copias submovendas, necessario præ se ferendum, palamque denunciandum erat, nullum Thomisticæ doctrinæ caput in quinque propositionibus agi: totam hanc controversiam a disputatione de Auxiliis sub Clemente VIII. instituta esse alienissimam: gratiæ prædeterminanti & Thomisticæ Scholæ nullum omnino imminere ex illarum propositionum damnatione periculum; Iesuitarum sententiæ nihil penitus firmamenti accessurum. Hæc, mi Annate, in ipso limine pleno ore prædicanda; alioquin statim exclusus esses.

Verum hic tibi minime defuisti, ac ne quis dubitaret, ipse tantus Thomistarum hostis, fucati illius cum Thomistis super quinque propositionibus fœderis præco & buccinator esse voluisti. Hoc consilio liber a te primum Hallerio Romæ ad usum commodatus, mox tuo nomine editus est cum hoc titulo; *Jansenius a Thomistis damnatus*. Hic liber totus præclaris Didaci, Alvaris, Nugnez, Cabesudo, Ledesmæ, Nazarii, Gonzalis, Navarrettæ, atque aliis ejusmodi nominibus personat.

Quin ut Thomistis omnem omnino suspicionem demeres, sic eos in Præfatione metu & periculo liberas: *Interesse puto*, inquis, *tum communis boni veritatis, quam omnes quærimus, tum privatæ Thomistarum dignitatis, auctoritatisque, quam non expedit in censura damnabilium sententiarum implicari, ut omnes intelligant præcipuos defensores gratiæ prædeterminantis, & qui causam illam ardentius egere circa tempora disputationum, contraria prorsus posuisse principia principiis Jansenianorum. Quod, ut spero, lector perspicue intelliget ex oppositione doctrinæ Thomistarum ad quinque propositiones, quæ modo ad examen vocantur, ut non dubitem quin mecum dicturus sis eos qui tam facile sibi patiuntur imponi, alterutram Theologiam necessario nescire, nempe vel Thomisticam vel Jansenianam.*

Potuisti-ne amantius & benignius pro Thomistarum dignitate sollicitari? Parum tamen fuisset, nisi ad eum modum tuos etiam defensores instituisses. Hallerium loquor, Lagautium, Mulardum, Josselsium. Verum illi in ludo tuo ad calliditatem edocti, præclare magistri sui artes retulerunt. Nihil enim magis laborarunt, quam ut alieni in Thomistas animi a se suspicionem averterent. Itaque Hallerius non obscure sese dictitabat efficacis gratiæ patronum, & versatilis gratiæ hostem, cum tu has injurias non iniquo stomacho concoqueres. Sic enim Romæ faciendum fuit, & tempori serviendum. Hæc cum ipsi, ubicumque tulerat occasio, præcipue coram Dominicanis sine dubitatione jactarent, tum vero in scriptis quæ Consultoribus & Dominicanis obtulerunt, luculentissime expressere. Ex quibus quoniam omnia fere nactus sum, licet hic pauca describere, quæ tu, credo, facile agnosces. Pleraque enim, aut potius omnia, ex Iesuitica officina prodierunt, eademque etiam Romæ in multorum manibus versantur.

In scripto cui titulus est, ‘ An sit sopienda quæ ‘ jam fervet Jansenistarum controversia, impositio ‘ utrique parti silentio? *sic loquuntur*: Non est similis hæc controversia controversiæ de Auxiliis. ‘ In illa enim disputabatur de rebus nondum decisis, & ita disputabatur ut ipsa disputatione magis ‘ dubium fieret an & quid esset decidendum; & ideo facta est utrique parti copia suam defendendi ‘ sententiam. Hoc autem fieri non potest de controversia Jansenia na.

Item in fine: ‘ Hanc esse causam Thomistarum ‘ & Jesuitarum qui dicunt, errant toto cælo. Nihil ‘ proponitur summo Pontifici de quo fuerit controversia inter illos Ordines: nihil quod non sit inter ‘ ambas familias communi consensu constitutum.

Item in alio scripto Dominicanis conciliandis facto, ‘ Cum Jansenistæ per se ipsos stare non possint, alios sibi adjungere conantur, quibus innitantur, præsertimque reverendissimos Patres Dominicanos, quasi utrisque communis sit causa, cum tamen una toto cælo ab alia discrepet; quod, ni fallor, ipsa causarum expositione demonstrari potest.

Ibidem: ‘ Quod autem res seu causa prædeterminantium in integro relinquatur, etiamsi quinque illæ propositiones decreto Pontificio damnentur, vel quia jam damnatæ sunt, damnatas esse declaretur, manifestum est; nempe ex hoc decreto ‘ non magis urgeri poterunt, quam modo urgentur ‘ ex Tridentino.

Ibidem:

Ibidem: Nullum ex Thomiſtis invenio, qui vel ‘ unam e quinque propoſitionibus admittat vel de‘fendat. *Ibidem*: Nec quidquam ponderis ac‘cedet Jeſuitarum hypotheſi ex novo Pontificio ‘ decreto.’

Item in quodam ſcripto longiore ſuper quinta propoſitione: ‘Colligitur ſecundo, quid dicen‘dum ſit illis, qui hanc eſſe putant controverſiam ‘de auxiliis divinæ gratiæ tamdiu olim diſſertatam ‘ſub duobus Pontificibus inter Thomiſtas & Jeſui‘tas, hocque jam prætextu Janſeniani utuntur, ut ‘cenſuras eludant, ut cum non putent poſſe Tho‘miſtas in eamdem ruinam trahi cum illis, ipſi com‘munione ſententiarum & connexione erigantur & ‘ſtent. Sed in eo quoque latius aberrant quam to‘to cælo. Nihil omnino illis exprobratur, de quo ‘Thomiſtæ cum Jeſuitis contenderint: Nihil exi‘gitur quam quod fuerit concordiſſimo duorum il‘lorum Ordinum conſenſu atque ſuffragiis conſti‘tutum.

Videſne quam inſtanter illud urgeant, nihil ſe omnino in judicium vocare quo vel tantillum Thomiſtarum ſententia lædi poſſit, & Jeſuitarum cauſa roborari.

ARTICULUS XI.

Conciliandorum cum Thomiſtis Moliniſtarum quanta fuerit difficultas. Summa in hoc Annati ſolerita.

VErum pinguior iſtorum Doctorum calliditas extiriſſet, ſi univerſim tantum juraviſſent nolle ſe Thomiſtis injuriam factam; indignos eſſe tam graves Theologos, qui in quinque propoſitionum damnatione implicarentur. Merito non tam ſtolidos homines Romæ putaverunt, ut hæc ſua ſponte abſurda ipſis tantum affirmantibus crederent. Ergo ſpeciatim oſtendendum fuit quo pacto ipſi a Thomiſtis alieni non eſſent, nec quidquam omnino contenderent, quod ipſorum cauſæ obeſſe aliquatenus poſſet.

Arduum profecto negotium; in quo tamen ſic te nobilitaſti, ut nuſquam magis cognitum ſit quantum eſſet in ſolertia tua. Quamobrem patientem, quæſo, nobis au em accommoda, dum paulo latius mirabile illud commentum, cui tu præcipuam laudem procul dubio inter omnes calliditates tuas tribuis, & tuis & lectorum oculis ſubjicimus.

Omnium diſſidiorum quibus Moliniſtæ a Thomiſtis diſtrahuntur, unicus pene fons eſt prædeterminantis & per ſe efficacis gratiæ doctrina, quam hi tuentur, illi reſpuunt. Aſſerunt Thomiſtæ ex Scripturæ oraculis & Conciliorum Decretis ſine gratia efficaci & prædeterminante nullum bonum opus fieri, nullum præceptum impleri ut oportet: ſive ut loquuntur, motionem Dei efficacem, cui voluntas infallibiliter conſentit, ad omnia pietatis opera neceſſarium eſſe. Hujus opinionis rigorem Molina non ferens, abjecta efficaci gratia quaſi libertatis inimica, aliam excogitavit verſatilem & ſufficientem, quæ daret poſſe, non velle: ſed pro nutu voluntatis modo efficax, modo inefficax eſſet. Hæ duæ ſententiæ ex adverſo ſibi oppoſitæ ſunt: Perimit verſatilem gratiam efficax ad omnia pietatis opera neceſſaria: abjicit efficacem verſatilis & ſufficiens Moliniano ſenſu gratia.

Ex capitali illa opinionum diſtractione, aliæ deinde Thomiſtas inter ac Moliniſtas contentiones naſcuntur. Et primo circa poſſibilitatem præceptorum longiſſime a Moliniſtis Thomiſtæ diſſident. Nam cur certum ſit non omnes actu implere præcepta, certum eſt etiam non omnibus adeſſe efficacem gratiam ad illorum obſervationem neceſſariam: Hac enim præſente ſemper implentur, abſente nunquam. Viderunt igitur Thomiſtæ non omnibus talem implendorum præceptorum poteſtatem concedi poſſe, quæ cum actu aliquando conjungeretur. Poteſtas enim quam habent gratia efficaci deſtituti, nunquam cum actu conjungitur. Itaque diſtinctionem in ſcholis traditam ad hoc explicandum advocaverunt, ſenſus nimirum compoſiti & diviſi. Quibus adeſt gratia efficax, his poſſibilia dicunt mandata in ſenſu compoſito, quia actualis obſervatio mandatorum cum illa gratia ſemper componitur: quibus autem non adeſt, hos negant mandata obſervare poſſe in ſenſu compoſito. Nunquam enim actualis obſervatio mandatorum, cum gratiæ efficacis abſentia componitur: poſſe tamen aiunt in ſenſu diviſo: quia poteſtas obſervandi mandata cum illorum contemptu & omiſſione conſiſtit, qui vocari etiam ſenſus compoſitus poteſt, ſi non actus cum actu contrario, ſed potentia cum actu componi intelligatur. Hinc Alverez diſp. 23. de Auxil. n. 33. *In ſenſu compoſito nihil velle poſſumus ſine prædeterminatione divina: quia hæc duo non poſſunt ſimul conſiſtere, quod ſcilicet nos velimus in particulari aliquid, & quod Deus non prædeterminaverit quod velimus illud.*

Moliniſtæ contra hanc ſenſus diviſi poteſtatem irrident, omnibuſque volunt mandata eſſe poſſibilia in ſenſu compoſito, ita ut actualis obſervatio ſemper cum illa poteſtate, actu & effective poſſit conſiſtere, & aliquando conſiſtat.

ARTICULUS. XII.

Fons diſcordiæ ſedatus, ſepoſita quæſtione de Gratia prædeterminante. Et contentio circa poſſibilitatem præceptorum compoſita per poſſibilitatem abſtractivam.

VIdeamus, mi Pater, quo pacto tantam diſcordiam ſedaveris; ſcilicet ut bonus medicus ſtatim ad illius fontem remedium appoſuiſti, totam hanc de gratia prædeterminante contentionem e medio tollens. *Non agitur de gratia prædeterminante*, inquiebant tuo monitu Doctores Auguſtinianis adverſi in ſcripto adjungendis Dominicanis facto. Item alio loco: *Non agitur de modo quo gratia efficax eſt.* Et infra; *In hac cauſa nullo modo includitur celebris illa quæſtio de Auxiliis, tam acriter olim ſub Clemente* VIII. *& Paulo* V. *Thomiſtas inter & Jeſuitas agitata.* Eodem pertinent loca ſuperius adducta de Thomiſtarum dogmatis in damnatione propoſitionum nullo modo periclitantibus.

Liberalius etiam Hallerius in celebri collatione apud Dominicanos habita coram Generali & præcipuis Religioſis illius Ordinis, paratum ſe profeſſus

eſt ſubſcribendæ ſuo nomine gratiæ efficaci, ut poſtmodum dicemus.

Verum hac quæſtione ſepoſita de mandatorum poſſibilitate, quomodo potuerunt illi cum Thomiſtis concordes ſe fingere? Famoſa nempe abſtractionum methodo; quandam enim abſtractivam poſſibilitatem poſtulaverunt, quæ neutri opinioni officeret, ſed utriuſque ſcholæ calculis comprobaretur: quæ non eſſet poſſibilitas ſenſus compoſiti: hanc enim rejicit ſchola Thomiſtica; nec poſſibilitas ſenſus diviſi; hanc enim ſubſannat Schola Moliniana; ſed neſcio quæ ab utraque præciſa poſſibilitas.

Nihil fingo, mi Annate, nec jocor. Ex te ipſo ſciſcitor, Potentia illa obſervandi mandata, quam in juſtis præcepta tranſgredientibus ſemper reperiri contendebant tui Doctores, cujuſmodi eſſet? Taliſne ut ſola nonnunquam ſine efficaci auxilio operetur? Jacent ergo Thomiſtæ, jacet pollicitatio tua prædeterminantis gratiæ minime læſæ, jacet ipſe Hallerius efficacis gratiæ, ut ipſe ferebat, defenſor. Taliſne ut ſine auxilio efficaci in actum nunquam prodeat? Jacet Molina tuus. Igitur ut Molinæ ac Thomiſtis ſua jura ſerventur, ſtatuenda fuit in juſtis illis peccantibus poſſibilitas, generalis quædam abſtrahendo ab ea quæ aliquando operatur, & ea quæ iners perpetuo remanet ſine efficaci auxilio.

ARTICULUS XIII.

Diſſidium Thomiſtarum & Moliniſtarum de potentia proxima, abſtractione ab Annato compoſitum.

NUnquam majori cuiquam uſui abſtractiones fuere quam tibi in hac cauſa. Protinus enim nova abſtractio fuit tibi neceſſaria, ut te cum Thomiſtis nonnullis in proximæ & completæ poteſtatis vocibus conjungeres. Mirifice tibi illæ placebant; eo magis, quod eas ab Auguſtinianis vulgo repudiari, & a quibuſdam Thomiſtis admitti videbas, rem conſiliis tuis opportuniſſimam, cum id ageres ut cum Thomiſtis conſentire, cum Auguſtinianis pugnare videreris. Verum neſcius non eras has voces alio ſenſu a Thomiſtis, alio a vobis uſurpari. Thomiſtis enim poteſtas proxima dicitur, etiamſi indigeat auxilio efficaci ad operandum antecedenter neceſſario. Vobis ea demum poteſtas proxima, quæ nihil aliud requirit ad agendum. Itaque vos poteſtatem proximam Thomiſtarum irridetis, illi contra proximam poteſtatem veſtram promiſcue omnibus conceſſam, hæreticam cenſent: quia tollit efficacis gratiæ neceſſitatem. Non te fugiebat nec Doctores tuos, tanta in illa voce æquivocatio & fallicia. Imo & tu in Janſenio a Thomiſtis damnato, & Doctores tui in quadam propoſitionum cenſura, Conſultoribus oblata, locum Alvaris retulerunt in quo hujus nominis æquivocatio luculenter explicatur.

Is locus petitur ex diſp. 117. n. 11. *Potentia poteſt dupliciter dici proxima & expedita ad operandum. Primo, quia nihil aliud requiritur ex parte ipſius potentiæ, quo in actu primo conſtituatur ad actualiter operandum, ſive ad volendum & nolendum. Et hoc modo liberum arbitrium, poſitis omnibus requiſitis ad operandum, poteſt potentia proxima & expedita operari & non operari, velle & nolle. Secundo modo poteſt dici facultas proxima & expedita ad operandum, quia in ſua operatione non dependet ab alia priori & uſa tribuente ipſam cooperationem, vel actualiter concurrente, & in hoc ſenſu nulla cauſa ſecunda, quantumvis ponatur perfecta ſecundum ſe, & excluſa prædeterminatione divina, eſt expedita ad operandum.*

Videſne igitur duplicem hujus vocis ſignificationem ab Alvare diſtinctam? Alteram Thomiſticam, alteram Molinianam: alteram quæ adeſt gratiam efficacem non habentibus; alteram quæ deeſt omnibus iſta gratia carentibus? jam quæro quam ſtatuere Romæ volueritis? Non Thomiſticam, credo; nam hanc irridetis; nec Molinianam etiam, nam illam reſpuit Alvarez quo tum nitebantur, & tota Thomiſtarum ſchola. Stultum eſt autem ex Alvare & Thomiſtis probare velle, quod negat Alvarez, negant omnes Thomiſtæ. Quam igitur niſi *poſſibilitatem proximam in genere, ſive abſtrahendo a poſſibilitate proxima Thomiſtarum, & poſſibilitate proxima Moliniſtarum*?

ARTICULUS XIV.

Diſſenſio de gratia ſufficiente Thomiſtas inter & Moliniſtas, compreſſa per gratiam ſufficientem abſtractivam.

MActe abſtractionibus, mi Annate, belliſſime enim procedunt. Ecce alia gravis Thomiſtas inter & Moliniſtas de gratia ſufficiente diſcordia. Sufficientem gratiam admittunt Thomiſtæ, quæ producit actus quoſdam imperfectos, & poteſtatem largitur ad perfectiores: Sed iidem docent nunquam iſti gratiæ plene conſentiri: imo contingere non poſſe ut illi conſentiatur ſine efficaci.

Contra Moliniſtæ gratiam admittunt verſatilem, cui ſine efficaci auxilio aliquando conſentitur. Quid ages? quo te vertes? Molinianam adſtruere tutum non erat; Thomiſticam admittere alienum a rationibus tuis. Quid igitur? Nec illam adſtrues, nec iſtam, ſed quandam gratiam ſufficientem in abſtracto. Audi Sorbonicos Doctores a te eruditos in quodam brevi ſcripto ſuper quinque propoſitionibus, ubi pugnant; *Juſtis volentibus & conantibus non deeſſe gratias ſufficientes.* At ne Molinani viderentur, quod neſcio quomodo ſemper probroſum eſt, illud adjungunt; *Nota, per has voces, auxilii ſufficientis, non intelligi gratiam illam verſatilem, quæ modo effectum habet, modo non habet, quæ a Multis Doctoribus Catholicis Refutatur: ſed intelligi gratiam quæ vere ſufficiens ſit, quocunque tandem modo: ſeu quæ vere facultatem tribuat juſto aut implendi præceptum, aut petendi gratiam neceſſariam ad illud implendum, ita ut per eam juſtus inexcuſabilis reddatur, quando præceptum tranſgreditur.* Et in explicatione, 2. propoſ. *Non hic agitur de gratia ſufficiente verſatili ſtatuenda, quæ modo effectum ſuum habeat, modo non habeat; ſed tantum in genere quæritur, utrum verum ſit in ſtatu naturæ lapſæ nullam dari gratiam quæ vere ſufficiens ſit.*

Dixeramne tibi Doctores tuos Romæ ſufficientem gratiam in abſtracto defendiſſe, & ne ſe cum Tho-

Thomiſtis committerent, ſufficientis Molinianæ defenſionem longe a ſe removiſſe? Periret videlicet Catholica fides, ſi abſtractionum methodus interciditſet. Sed reliqua videamus.

ARTICULUS. XV.

Diſſenſio Thomiſtarum & Moliniſtarum circa indifferentiam libertatis, abſtractione item ab Annato compoſita.

SEquitur alia non levis inter Thomiſtas & Molinistas pugna ex eodem prædeterminantis gratiæ fonte profecta. Ex Thomiſtarum dogmatis, cum adeſt efficax prædeterminatio ad aliquem actum, fieri nequit ut voluntas in iſtum ad quem præmovetur actum, non conſentiat. Hinc illi conſequenter philoſophantes negant, ad libertatem requiri, ut poſitis omnibus ad agendum prærequiſitis voluntas poſſit agere & non agere in ſenſu compoſito, ita ſcilicet ut cum illis antecedenter prærequiſitis poſſit componi tam actus quam carentia talis actus. *Præmotio enim*, inquiunt, *eſt una ex antecedentibus prærequiſitis*, cum qua tamen componi non poteſt carentia actus ad quem præmovet. Ergo aliusmodi indifferentiam admiſere, quam indifferentiam potentiæ appellant, oppoſitam determinationi naturali; hac fit ut quantacunque præmotione afficiatur voluntas, poſſit tamen agere, & non agere in ſenſu diviſo, qui quatenus compoſitus dici poſſit, ſupra diximus. *Quia*, inquiunt, *tametſi non poſſit contingere ut voluntas non eliciat actum illum ad quem a Deo præmovetur, retinet tamen illius non eliciendi potentiam. Non enim potentia opponitur actui contrario, ſed tantum actus contrarius.* Sed præſtat hoc ex ipſo Alvare condiſcere.

Liberum arbitrium creatum, *inquit. diſp.* 115. ‘ *n* 3. *&* 4. non ſolum antequam determinetur ad ‘ unum actum, ſed etiam in ipſo inſtanti in quo ‘ determinatur a Deo, & ſeipſum determinat ad ‘ eundem actum, ſimul habet potentiam qua poteſt ‘ libere producere actum contrarium, non tamen ha‘ bet potentiam ad actum contrarium ſimul ha‘ bendum. Nam duo actus contrarii ſimul in ea‘ dem potentia eſſe non poſſunt, ſed ſolum ſucceſ‘ ſive. Hinc habuit ortum illa diſtinctio commu‘ niter a Theologis & Metaphyſicis recepta, de ſi‘ multate potentiæ, & potentia ſimultatis. Eſt e‘ nim in libero arbitrio ſimultas potentiæ ad ope‘ randum & non operandum. Nam per hoc quod ‘ operetur unum actum, non deſtruit liberam fa‘ cultatem & potentiam quam habet ad operandum ‘ actum contrarium ſi velit, vel non operandum. Ad ‘ hoc igitur explicandum deſervit illa diſtinctio ſen‘ ſus compoſiti & diviſi, qua utuntur communiter ‘ Doctores, ut diſp. 25 viſum eſt.

Notandum ſecundo, quod cum dicitur potenti‘ am liberam eſſe, quæ poſitis omnibus requiſitis ‘ ad operandum, poteſt operari, etiam in ſenſu ‘ compoſito, hoc dupliciter intelligi poteſt. Pri‘ mo ita ut compoſitio fiat inter prærequiſita ad o‘ perandum, & potentiam ipſam operandi & non ‘ operandi, & tunc ſenſus eſt quod potentia ad ope‘ randum & non operandum ſtat ſimul in eodem ‘ ſubjecto cum antecedenter prærequiſitis ad talem ‘ operationem; & hic ſenſus veriſſimus eſt, ut poſtea ‘ explicabimus.

Secundo modo poteſt intelligi, ita ut compoſi‘ tio fiat inter antecedenter prærequiſita etiam ex ‘ parte Dei ad operandum talem actum, & caren‘ tiam talis actus, ſeu actum ipſum contrarium. Et ‘ tunc ſenſus eſt quod omnia prærequiſita etiam ex ‘ parte Dei operandum talem actum particularem ad, ‘ & carentia ejuſdem actus, ſeu actus contrarius ‘ poſſint eſſe, aut aliquando ſint ſimul in eodem ‘ ſubjecto. In hoc ergo intendimus prædictam ‘ definitionem impugnare. *Sic Alvarez, & cum ‘ eo Thomiſtæ.*

Imo quidam rigidiores definitionem vulgarem libertatis, quia dicitur ad demum eſſe liberum, *quod poſitis omnibus ad agendum prærequiſitis, poteſt agere & non agere*, funditus repudiant. *Hæc definitio*, inquit Lecemia diſp. de Auxiliis, contra. 7. art. 1. *neque apud Ariſtotelem neque apud S. Thomam, neque apud gravem auctorem niſi apud Almainum & alios nominales invenitur.*

Et ante Ledeſmam Medina 1. 2. q. 10. art. 4. de Almaino loquens: *Dat*, inquit, *definitionem libertatis ſua liberi proſea phantaſia, dicens, quod ad libertatem ſufficit ac requiritur, quod poſitis omnibus prævijs neceſſarioreq uiſitis ad agendum, ſit in poteſtate voluntatis agere & non agere.* Et paulo infra vocat *definitionem libertatis ab Almaino confictam.* Cum his Cabezudus prædictam definitionem libertatis omnino negat, tract. de Auxil. q. 2. paulo ante finem, & Navarrettus tom. 2. contr. 12. S. 2.

Sed quidquid demum de illa ſentiant, certum eſt omnes Thomiſtas indifferentiam illam in ſenſu compoſito, cum ſcilicet componitur actus diſſenſus cum gratia efficaci, penitus rejicere, licet aliam admittunt, quam vocant indifferentiam potentiæ & ſenſus diviſi.

Quid vos Moliniſtæ? de iſta indifferentia potentiæ quid ſentitis? Non ægre illam a Calvino admiſſum iri, prorſuſque ad libertatem requiri indifferentiam ad agendum & non agendum in ſenſu comſito, quo poſſit componi uterque actus cum potentia. Sic tu in tractatu de ſcientia media, ſic tecum cæteri Moliniſtæ. Quo pacto igitur tu tam longe a Thomiſtis diſcrepans in indifferentiæ notione, cum iis tamen ſuper hoc capite fœdus inibis? Rem conficient pacificæ illæ abſtractiones. Ad libertatem requiri quandam indifferentiam dixiſti, dixerunt Jeſuitici Doctores, ſed cujuſmodi eſſet iſta indifferentia, non explicaſti, nec illi item. Iam ſi te rogem, quam indifferentiam intellexeritis, nec Molinianam dices; quomodo enim illam, Thomiſtarum, ut ubique feciſtis, teſtimoniis confirmaſſetis? nec etiam Thomiſticam; jam enim aperte Molina repudiatus foret. Ecquam igitur niſi generalem indifferentiam & abſtractivam? Habes compoſitionis tuæ ſuper indifferentia ſubtilem rationem.

ARTICULUS

ARTICULUS XVI.

Pugnam Thomiſtarum & Moliniſtarum ſuper neceſsitate antecedente abſtractione diremit Annatus.

SUpereſt modo una de neceſſitate pugna, ex gratia item prædeterminante derivata. Hac poſita quia ſemper conſentit voluntas, in Thomiſtas iſtius gratiæ defenſores acriter inſurrexerunt Moliniſtæ hoc argumento, quod refert Alvarez diſp. 22. n. 5. *Neceſſitas antecedens liberum conſenſum creatæ voluntatis, ſeu quæ provenit ex cauſis prioribus, tollit libertatem. Sed neceſſitas operandi habens ortum ex abſoluto decreto voluntatis divinæ prædeterminantis liberum arbitrium ad omnem ſuam actionem in particulari, eſt neceſſitas ex cauſis prioribus proveniens. Ergo*, &c.

Quid ad hoc Alvarez? diſtinguit duplicem ſenſum neceſſitatis antecedentis, dicitque hoc nomine ab Anſelmo, unde fluxit, non intellectam eſſe omnem neceſſitatem a priori, ut Moliniſtæ opinantur, ſed tantum neceſſitatem abſolutam; atque adeo neceſſitatem quæ provenit ex voluntate divina, *negat eſſe antecedentem, quia non eſt abſoluta, ſed conditionata. Voluntas enim divina non tollit contingentiam a rebus.*

Reſpondet ſecundo, neceſſitatem ex ſuppoſitione voluntatis divinæ non eſſe neceſſitatem antecedentem, ſed potius conſequentem cauſam rei. Licet enim antecedat cauſam creatam, non tamen antecedit cauſam primam ſimpliciter, quæ eſt voluntas divina, quæ magis influit in effectum quam cauſa ſecunda.

Vides igitur Alvarem ideo negaſſe antecedentem neceſſitatem inferri a gratia vel præmotione, quia hoc nomine intelligit vel neceſſitatem abſolutam, vel neceſſitatem quæ omnem cauſam rei antecedat. Ieſuitis autem omnis neceſſitas a priori cauſa dicitur antecedens: ideo cum utrique dicitis neceſſitatem antecedentem deſtruere libertatem, non idem tamen dicitis, quia non idem intelligitis. Quæro igitur ut in aliis, cum tui Doctores Romæ clamitabant neceſſitate antecedente perimi libertatem: quid illo nomine ſignificarent? an quod Thomiſtæ, nempe neceſſitatem abſolutam quæ tollat contingentiam? quid inde ad ipſos utilitatis redire poſſit? An quod Moliniſtæ, nempe omnem neceſſitatem a priori? Ergo illi omnibus Thomiſtis everſæ libertatis crimen intendiſſent, quod ſedulo ſemper caverunt. Neutram ergo proprie intellexerunt, ſed quandam duntaxat in abſtracto neceſſitatem antecedentem impugnarunt. Verum ut magis hoc abſtractionum commmento fruare, juvat hic abſtractivam illam compoſitionem, quo melius percipiatur, brevi tabella delineare.

TA-

TABULA Compoſitionis inter Thomiſtas & Jeſuitas factæ, ſex abſtractionum operâ.

Thomiſtæ.	*Abſtractivi Jeſuitæ.*	*Moliniſtæ.*
I.	I.	I.
Gratia prædeterminans & per ſe efficax, ad omnia pietatis opera eſt neceſſaria.	Abſtrahitur à quæſtione de gratia per ſe efficaci & ſufficiente verſatili.	Gratia prædeterminans & per ſe efficax, non eſt neceſſaria ad omnia pietatis opera: ſed eſt tantùm neceſſaria gratia ſufficiens quæ pro nutu voluntatis modò efficax, modò inefficax ſit.
II.	II.	II.
Juſtis volentibus & conantibus, ſed gratiam efficacem non habentibus, mandata Dei ſunt poſsibilia tantùm in ſenſu diviſo, non autem in ſenſu compoſito, quo obſervantia mandatorum cum potentia illa obſervandi aliquando componatur.	Juſtis volentibus & conantibus mandata Dei ſunt ſemper poſsibilia, abſtrahendo à ſenſu compoſito & diviſo.	Juſtis volentibus & conantibus mandata Dei ſunt ſemper poſſibilia in ſenſu compoſito.
III.	III.	III.
Juſtis peccantibus ſuppetit proxima non peccandi facultas, quæ nunquam in actum prodit ſine gratia efficaci.	Juſtis peccantibus ſuppetit proxima non peccandi facultas abſtrahendo ab ea quæ prodit, & ea quæ nunquam prodit in actum ſine alio auxilio.	Juſtis peccantibus ſuppetit ſemper proxima non peccandi facultas, quæ non indiget ut in actum prodeat efficaci auxilio.
IV.	IV.	IV.
Datur gratia ſufficiens, ſed præter quam aliud auxilium prærequiritur, ut voluntas ipſi plenè conſentiat.	Datur gratia ſufficiens quomodocunque, ſive abſtrahendo à Molinjana & Thomiſtica.	Datur gratia ſufficiens extra quam nihil aliud prærequiritur ex parte Dei.
V.	V.	V.
Indifferentia quâ poſitis omnibus antecedenter prærequiſitis ad agendum, poteſt quis agere vel non agere in ſenſu compoſito, non requiritur ad libertatem meriti & demeriti, ſed tantùm ut poſſit quis agere vel non agere in ſenſu diviſo.	Requiritur ad libertatem indifferentia, quocunque tandem modo, ſive abſtrahendo à ſenſu compoſito & diviſo.	Requiritur ad libertatem indifferentia agendi vel non agendi in ſenſu compoſito.
VI.	VI.	VI.
Neceſſitas antecedens ſumpta pro neceſſitate abſoluta, quæ tollit contingentiam effectus, deſtruit libertatem: non autem ſi ſumatur tantùm pro neceſſitate orta à cauſa prima quæ præmoveat infallibiliter voluntatem, nec tamen tollat contingentiam.	Neceſſitas antecedens tollit libertatem abſtrahendo ab utroque iſtius vocis ſenſu.	Omnis neceſſitas à priori eſt antecedens & tollit libertatem.

ARTI-

ARTICULUS XVII.

Annatum hoc inito cum Thomistis fœdere, nullam sibi dissensionem reliquisse cum Augustinianis.

NOn omnia sunt in astutia, mi Annate; habet illa suum modum, nec unquam prætergreditur naturæ fines. Hâc tuâ fucatâ cum Thomistis consensione nil fieri potuit solertius, fateor. Est tamen magnum in ea re vitium, non tuâ quidem culpâ, sed ipsius rei. Non ignoras, credo, axioma Geometris pariter ac Philosophis tritum: *Quæ sunt eadem uni tertio, sunt eadem inter se.* O si illud ex libris omnibus, vel potiùs è communi sensu delevisses! Nam velis nolis, unicum illud pronunciatum omnes tibi machinas disturbabit.

Quo pacto, inquies? Audi, mi Pater. Habet hunc finem suscepta tibi cum Thomistis concordiæ species, ut illorum auxilio fretus Augustinianos faciliùs expugnares. Sed frustra cum Thomistis coitionem facis, si hâc cum illis coitione cum Augustinianis pariter in gratiam rediisti, nec ullas tibi reliquisti certandi causas. Dicam planius. Cum eadem prorsus sit Thomistarum & Augustinianorum in illis 5 capitibus doctrina, non potuisti super illis cum Thomistis fœdus inire, quin pariter cum Augustinianis inieris. Nam quæ naturâ eadem sunt, ut ea divellas, natura non patitur. Ergo ut te brevi constringam argumento: De possibilitate præceptorum, de gratia sufficiente justorum volentium & conantium, de indifferentia, de gratia necessitante, idem sentiunt prorsus Augustiniani atque Thomistæ. Atqui cum Thomistis nulla tibi lis est, nec Romæ fuit, ut tute confiteris. Ergo cum Augustinanis nulla est, nec fuit. Recurrit enim suprapositum axioma: *Quæ sunt eadem uni tertio, sunt eadem inter se.* Id nobis paulo latiùs explicandum.

ARTICULUS XVIII.

Cùm de gratia prædeterminante Romæ non actum sit, nulla fuit pugna inter utriusque partis Doctores.

TOti, ut dixi, in gratia efficaci defendenda Augustiniani fuere. Hic unus ipsis amor, hic thesaurus est. Hunc ipsis qui relinquit, nihil eripit. Gratulantur ergo tibi, quòd tuo monitu hanc adeo se venerari Hallerius & socii finxerint. Jure enim illas Pauli voces usurpare possunt: *Dum omnimodo, sive per occasionem, sive per veritatem Christus annuncietur, & in hoc gaudeo, sed & gaudebo.* Ergo quia nihil aliud circa quinque propositiones sentiunt, qui de eo capite non pugnat, ut nemo pugnavit, cum illis reipsâ non pugnat. Rursus cùm illi solam gratiam Molinianam & Parisiis & Romæ impugnaverint, ut jam ostendimus, quando illam adstruere nec vos nec vestri Doctores voluistis, nec Augustiniani vobiscum pugnaverunt.

Ostendimus totam controversiam Parisiis in eo sitam, an ad singulos actus gratia efficax requireretur, an daretur Moliniana & versatilis gratia, quæ nihil aliud requirit ad agendum actu & effectivè. Num ergo illi aliud Romæ egerunt, aliud defendendum aut impugnandum susceperunt? Num se operosis de gratia sufficiente Thomistarum controversiis implicarunt? Imo verò legantur ad unum omnia scripta quæ summo Pontifici paulo ante editam constitutionem obtulerunt, nihil aliud in illis reperies, quam gratiæ efficacis confirmationem, Molinianæ gratiæ impugnationem, ac ne unum quidem verbum quo Thomistarum gratia sufficiens vel minime violata sit.

Ecce quàm cautè clarus ille Des-mares coram Summo Pontifice quæstionis summam constituerit: *Ut ab ipso sermonis exordio omnis prorsus æquivocatio tollatur, ac citra omnem ambiguitatem nostra decurrat oratio, operæ pretium existimavi breviter insinuare Sanctitati Vestræ, quid nomine gratiæ per se efficacis, quid gratiæ sufficientis & MOLINISTICÆ intelligendum sit. Per gratiam ex se efficacem intelligimus gratiã quæ suavi ac virtute primâ inter hâque, &, ut utar verbis Apostoli, ἐνεργείᾳ, non solùm dat homini posse si velit, sed etiam facit certissimè ac invictissimè ut velit. Hæc autem vis ac virtus gratiæ, nihil aliud est quàm, ut docet Augustinus contra Pelagianos, suavitas quædam cælestis ac delectatio dilectionis, seu infusio in animos caritatis, quæ diffunditur in cordibus nostris per Spiritum Sanctum, quâ cognita sancto amore facimus.* En gratiæ efficacis descriptionem ex Augustino. Ubi illud somnium gratiæ necessitantis? Ne umbra quidem.

Videamus contra, quam gratiam sufficientem impugnent: *Verùm*, inquit, *ex opposito, per gratiam indifferentem & Molinisticam intelligunt ejus assertores illuminationẽ quandam intellectus, & pium motum in voluntate, indeliberatum tamen & non liberum, quo mediante possit homo velle vel agere bonum aliquod: ut autem velit, id relictum esse in suo libero arbitrio, quod nutu suo quandoque vult, quandoque non vult, modò que in unam partem se flectit, modò in alteram. Itaque hæc inter nos & istos est quæstio: An gratia regnet in voluntatem, an voluntas in gratiam: An gratia sibi subjiciat liberum arbitrium, an liberum arbitrium sibi subjiciat gratiam. Nos dicimus gratiam esse victricem liberi arbitrii, eamque esse necessariam ad singulos actus.*

Vides-ne, mi Annate, quàm constans Augustinianorum ut sententia, sic oratio fuerit? ut adversus cavillationes vestras tuta atque munita? Quare nec ullum quidem aut verbum aut scriptum ipsorum proferre potes, in quo vel tantillum ex istis finibus quos sibi circumscripserant, egressi sunt. At tu quid habes ad hæc? Quid tui Doctores? *Gratiam*, inquiunt, *prædeterminantem non impugnamus.* Bene est. *Versatilem & Molinianam non adstruimus.* Sat est, dormiamus in utramque aurem, veritas enim in vado est: vel potiùs, alacres, jam quæsitas à te dissensionis causas, futiles & inanes esse probemus.

ARTI-

ARTICULUS XIX.

Explicantur calumniæ quibus Annatus falsam hæresim, falsam contentionem, fictitios in quos pugnaret adversarios extruxit.

SI quis vincere velit mi Annate, ut tu certe volebas, nec ullum habeat adversarium, ut tibi, hac de gratia efficaci quæstione sepositа nullus erat, restat ut is ludicrum certamen instituat, ludicros fingat adversarios de quibus possit triumphare. Hanc tu viam, mi Pater, hanc tui Doctores arripuerunt, non enim alia supererat.

Pro veris Augustini discipulis, nescio quos adorti sunt Jansenistas, qui nemini præterquam ipsis visi, auditi, cogniti forent. His stramineis Jansenistis quæ voluerunt commenta, quas libuit hæreses tribuerunt. Joculare figmentum, & tantum ridendum, nisi hæc ipsa crimina, has hæreses in Augustinianos Theologos, qui nunquam de his vel somniaverant, conferre voluissent. Illas igitur fictitias hæreses seu veras potius calumnias operæ pretium est hic ex sociorum tuorum & illorum Doctorum quos tuis artibus instruxeras, scriptis explicari. Non enim aliunde, credo, erui possunt. Audiamus itaque Jesuiticos Doctores, suæ cum mentitis illis Jansenistis contentionis summam exponentes.

In scripto de adjungendis Dominicanis instituto ita loquuntur: 'Non agitur de modo rei in hac causa, sed de ipsa re. Non agitur de modo quo gratia 'efficax est, de quo Thomistas inter & Jesuitas 'controvertitur, sed de gratia ipsa sufficiente, 'quam tam hi quam illi admittunt; & de efficaci, utrum scilicet NECESSITET ABSO-'LUTE ET ANTECEDENTER VO-'LUNTATEM, quod certe utrique negant, '& soli ADSTRUUNT JANSENISTÆ '(*habes Jansenianam hæresim.*) Non agitur de 'modo quo gratia cum libertate concilianda est: 'sed de libertate ipsa, quæ revera per necessitatem antecedentem destruitur. Ergo in hac 'causa nullo modo includitur CELEBRIS 'ILLA QUÆSTIO DE AUXILIIS 'tam acriter olim sub Clemente VIII. & Paulo V. Thomistas inter & Jesuitas agitata. Nempe utrique concedunt divinæ gratiæ humanam 'voluntatem CONSENTIRE ET DISSENTIRE POSSE. HOC IPSUM 'JANSENISTÆ NEGANT. Igitur 'diversa causa est, nec quidquam ponderis accedet Jesuitarum hypothesi ex novo Pontificio 'decreto.

Item in scripto super quinta prop. Qui hanc esse 'putant controversiam de Auxiliis ..... LATIUS 'ABERRANT QUAM TOTO CÆLO. 'Nihil omnino illis exprobratur de quo Thomistæ 'cum Jesuitis contenderent. Nihil exigitur quam 'quod fuerit concordissimo duorum illorum Ordinum consensu atque suffragiis constitutum; 'id est, quod possibilia sint Dei præcepta transgressoribus; Quod detur Auxilium sufficiens 'atque internum, a quo homines dissentiunt; 'Quod indifferentia ad agendum & non agendum, a libertate arbitrii quæ requiritur ad merendum & demerendum, SIT INSEPARABILIS; Quod non sint hæretici qui dicunt 'liberum arbitrium Deo moventi per GRATIAM EFFICACEM, (*nota efficacem*) 'dissentire posse: Et quod sensus divisus quo id 'posse dicitur, non idem sit quod ex hypothesi 'mutationis & subtractionis gratiæ, ita ut cum illa 'sit expedita ad dissentiendum potentia.

Observa, quæso, mi Annate, quoties hic nominant vel tu vel isti Doctores, gratiam sufficientem, possibilitatem, indifferentiam, hæc omnia intelligi debere in abstracto, abstrahendo scilicet a notione Molinistica & Thomistica. His positis, pergamus, & nos in istis liberales expecta; imo tibi in expugnandis tuis illis Jansenistis fidissimos adjutores.

ARTICULUS XX.

Expurgantur priora ex fictitiis illis dissensionis capitibus ab Annato ejusque Doctoribus Romæ excogitatis.

NOn leviter certe tibi ac Doctoribus tuis succenseo, mi Pater, quod tantum frustra laborem ceperitis. Idcirconé Romam petere oportuit, ut possibilitates abstractivas, gratias sufficientes abstractivas, indifferentias abstractivas obineretis? Pœnitet me operæ tuæ tam male collocatæ. Quin tu nobis ista prædicebas? Certe sine sumptu, sine labore hic ab Augustinianis non minus satisfactum foret, quam a Thomistis, omninoque ipsos in insectandis ac delendis nescio quibus illis Jansenianis necessitantis gratiæ assertoribus, socios vel promptissimos habuissetis. Quid enim, mi Annate, hic petierunt tui Doctores, quod non ipsi Augustiniani, & ante Romanum judicium, & in ipso Romano judicio, & post istud denique judicium, tam prolixe quam ulli Thomistæ detulerint? Petierunt ut possibilia dicantur Dei mandata. Quis hoc unquam Augustinianorum negavit? Ut vero possibilia dicantur. Bene est. Sed dic, quæso, an satis sit possibilitas Thomistica actus primi & sensus divisi. Nempe illam satis esse fatearis necesse est, aut jam tibi cum Thomistis pugnandum, quod jure detrectas. Ergo illam tibi ac sociis tuis, quantacunque est, tradunt, concedunt, largiuntur Augustiniani. Ecquid beant te? At forte id meo nomine facio, quod nullum est? Imo vero sat scio, me nemo temerarium dicet, si hoc pro omnibus spondeam. Hoc certe concessit Arnaldus in Apologeticis epistolis: hoc cæteri quotidie Augustiniani largiuntur. Itaque cum expeditissimas, completissimas, sufficitissimas, proximas potentias, sine efficaci auxilio nunquam in actum prodeuntes plenis manibus tertia Disquisitione in sinum tuum congerebam, nemo Augustinianorum reclamavit, aut me questus est liberialiorem esse quam par erat. Ergo de possibilitate ipsa conveniat tibi nobiscum necesse est, quando cum Thomistis convenit.

Nec de gratia sufficiente difficilior consensio est. Vide enim quam liberaliter Arnaldus in Dissertationis de propositione suâ præfatione: *Speciatim vero*, iniquit, *injustis volentibus & conantibus, gratias excitantes admittendas fateor, easque Thomistico sensu sufficientes. Quamobrem quacunque*

demum ſententia Conſtitutioni Innocentii ſubjiciatur, fateor verum eſſe illum ſenſum, quo vulgo a Thomiſtis accipitur, nimirum omnibus juſtis volentibus & conantibus adeſſe gratias excitantes ſufficientes Thomiſtico ſenſu, neque deeſſe illis gratiam qua poſſibilia fiant præcepta, tum quia jam habent excitantem, qua poſſunt ſenſu prædicto: tum quia ſi illi gratiæ plene conſenſerint (quod poſſunt ſi velint, quod ſi non fecerint, in culpa ſunt) gratiam efficacem non jam habituri ſunt, ſed jam habebunt: quia ſi quis gratiæ ſufficienti conſenſerit, ut iidem docent, ſignum eſt a poſteriori affuiſſe illi gratiam efficacem.

Hæc poſt conſtitutionem Arnaldus, quod idem, ut vidimus, ante Conſtitutionem varii dixerant, imprimiſque Doctor de Sainte-Beuve, cujus locum ante retulimus. Nec aliter locuti ſunt Romæ Auguſtiniani Doctores, cum tandem caſu neſcio quod Hallerii ſcriptum nacti eſſent, cujus illi confutationem brevi confectam non Conſultoribus, ſed ſummo Pontifici obtulerunt ipſo quo auditi ſunt die, id eſt jam confecta Conſtitutione, ut fateris. In hoc ſcripto verba Hallerii referunt ita ſenſum Janſenii ſuper prima propoſitione complectentis.

SCRIPTUM ADVERSARIORUM.

Conſtat vero ex Janſenii doctrina, ex principiis toto iſto libro tertio, & alibi, etiam juſtis quotieſcunque tranſgrediuntur mandata Dei, deeſſe gratiam, tum illam qua eadem implere poſſunt, tum iſtam qua auxilium ad præcepta implenda ſufficiens impetrare queant. Hoc illi, qui de Janſenio nominatim Romæ agi non putabant, obiter tamen & quaſi aliud agentes ita refellunt.

RESPONSIO.

Imponunt graviſſime Janſenio, niſi per auxilium ſufficiens intelligant Moliniſticum, quod revera nunquam adeſſe in hoc ſtatu docet Janſenius, quia per illud vera Chriſti gratia deſtruitur, & Pelagianus error reſtituitur. Nunquam vero dixit juſtos, quotieſcunque tranſgrediuntur præceptum, nullam habere gratiam. In hac ipſa propoſitione de qua agitur, quæſtio eſt de JUSTIS VOLENTIBUS UTIQUE PER GRATIAM ALIQUAM. Dicuntur enim volentes, imperfecte ſcilicet & invalide, per hanc parvam gratiam, ut docet S. Auguſtinus de grat. & lib. arb. in teſtimoniis quæ Janſenius præcipue citat in locis ubi de propoſitione agit. Dum ergo dicit Janſenius non adeſſe gratiam qua poſſint præcepta implere, intellgit de gratia dante poſſe ita completum, ut det ſimul ipſum velle; ſed non excludit aliam parvam gratiam. Legatur de gratia Salvatoris lib. 2. c. 27. lib. 4. c. 16. 17, 18. lib. 8. c. 2. & poſtea de adverſariorum fide judicetur. Hanc autem gratiam parvam non vocavit quidem gratiam ſufficientem ad operandum, quia non exiſtimavit illud auxilium ad aliquid ſufficiens dici, præter quod aliud auxilium neceſſarium eſt: ſed reipſa gratiam ſufficientem ſumptam pro parva & imperfecta, quæ tanta non eſt, quanta ſufficit ut volendo faciamus, ſed quæ ſufficit ut imperfecte velimus, non ſolum non negavit, ſed in locis citatis & ubique SICUT VERAM CHRISTI GRATIAM adſtruxit.

En quid illi tum obiter de Janſenio quem nuſquam alias nec in ſcriptis nec in orationibus ſuis appellaverunt. Ergo, mi Annate, & ante & poſt Conſtitutionem, & Romæ & Pariſiis de gratia ſufficiente juſtorum volentium tibi ſemper ſatisfecerunt Doctores Auguſtiniani. Non poſtulas Molinianam, concedunt Auguſtiniani Thomiſticam. In hac includitur abſtractiva illa tua gratia ſufficiens, ut in ſpecie genus, ſi ſit aliquid; aut ſi nihil eſt illa gratia ſufficiens in abſtracto, ut longe probabilius eſt, & ſi hanc negarent Auguſtiniani, mi Annate, nihil negarent.

Si nil Cinna petis, nil tibi Cinna nego.

ARTICULUS XXI.

Alia fictitia altercandi cauſæ explodunter.

QUi veſtram in calumniando audaciam ignoret, ſuſpicetur neceſſe eſt, eſſe quoſdam Hyperboreos Janſeniſtas, vulgo hominum ignotos, quorum nomina Romæ detuleritis. Plane enim incredibile eſt vos iis qui vel in Gallia, vel in Belgio ac cæteris Europæ locis verſantur, tam inepta & abſurda commenta affingere auſos, qualia his fictitiis Janſeniſtis aſcribitis.

'Agitur, *hæc veſtra ſunt atque Hallerii verba 'ſuperius relata*, de gratia efficaci, utrum ſcili-'cet neceſſitet abſolute & antecedenter voluntatem, quod certe utrique, id eſt, Thomiſtæ & 'Moliniſtæ negant, & ſoli ADSTRUUNT 'JANSENISTÆ. *Et infra*: Utrique concedunt divinæ gratiæ humanam voluntatem conſentire & diſſentire poſſe: hoc IPSUM JAN-'SENISTÆ NEGANT. *Item*: Exigitur 'ab ipſis ut fateantur QUOD NON ſint hæ-'retici qui dicunt liberum arbitrium per gratiam 'EFFICACEM MOTUM DISSENTI-'RE POSSE; & quod ſenſus diviſus, quo 'id poſſe dicitur, non idem ſit quod ex hy-'potheſi mutationis & ſubtractionis gratiæ, 'ita ut cum illa ſit expedita ad diſſentiendum po-'tentia.

Age dic, mi Pater, quinam ſunt illi Janſeniſtæ qui id negant vel negaverunt? Quibus in urbibus, quibus in locis habitant? Quibus in libris id docuerunt? Quem teſtem adducis qui hoc de ipſis audierit?

De Janſenio non agitur, de quo in hac tota Diſquiſitione non diſputo; quanquam ipſius ſententia ex ejus locis tertia Diſquiſ. adductis, itemque ex toto cap. 4. lib. 8. de gratia Chriſti facile pervideri poſſit. Agitur de Auguſtini diſcipulis, in quos ſub Janſeniſtarum nomine hanc calumniam contuliſtis; quam ergo in anteceſſum ex tot illorum locis art. 5. 6. & ſeq. allatis eliſi. Hanc ſi Romæ refellere potuiſſent Auguſtiniani Doctores, quis ſociorum Doctorumve tuorum pudor? Quæ anguſtiæ fuiſſent? Quanta in illos ſummi Pontificis indignatio exarſiſſet, cum ſe tam aperte ab illis cognoviſſet illuſum? Verum ſedulo providiſtis, ut vobis hæc objicere impune liceret; adverſariis veſtris hæc non modo repellere, ſed

vix noſſe quidem liceret: gratia ſiquidem veſtra, perfectum eſt, ut Auguſtinianis & ſcriptorum communicatio, & tanta contentione poſtulata collatio negaretur, uti mox narrabimus. Divino tamen nutu factum eſt, ut in ſcriptis ſummo Pontifici oblatis, ſed quæ nullus omnino legit, utpote Conſtitutione jam confecta, hanc calumniam, aliud agentes confutarint, illud ipſum aſſerentes, quod negare arguebantur. Sic enim illi in ſcripto de gratia efficaci, paulo ante Conſtitutionem editam ſummo Pontifici oblato: *Ex ratione ſtatus, reperitur ſemper indifferentia potentiæ, qua voluntas etiam ſub gratia proxime neceſſaria ex ſe efficace, poteſt nolle.* Et infra: *Quod ad hæc verba, SUFFICIT LIBERTAS à COACTIONE, non intelligitur nullam eſſe in hujus ſtatus merito & demerito indifferentiam potentiæ, hoc enim hæreticum eſſet, & a nullo Catholico aſſertum eſt.* Et infra: *iſta indifferentia ratione ſtatus hujus ſemper reperitur.*

Abeant nunc quicunque jactare Romæ non erubuerunt, gratiam efficacem talem ab Auguſtinianis adſtrui, quæ neceſſitet abſolute: negare illos gratiæ efficaci poſſe diſſentiri, omnem omnino indifferentiam amovere, ſenſumque diviſum tantum ſtatuere ex hypotheſi ſubtractionis gratiæ, quod ſomnium coram adverſariis ſuis ne minima quidem potuiſſent probabilitatis ſpecie prætexere. Hi fere ſunt ſenſus illi quos ſub quinque propoſitionibus ab adverſariis ſuis defendi criminabantur, ut ex te ipſo, mi Annate, dicere eſt in præfatione Janſenii à Thomiſtis damnati ita loquente: 'Cum Thomiſtæ, *inquis*, cenſeant intrinſecam 'omnino libero arbitrio indifferentiam, eamque 'proximam & expeditam, (*ſcilicet in ſenſu diviſo*) tertiam propoſitionem Janſenii penitus conterunt: unde ſequitur etiam deſtructio quartæ: 'quia ſi gratia efficax non tollit libertatem, conſequenter nec tollit indifferentiam qua fit ut poſſit diſſentire; quod dicere, judicatur hæreticum 'in illa propoſitione. *Similiter Hallerius in explicatione quartæ propoſ.* Quæritur, *inquit*, utrum 'hæreticum ſit dicere gratiam actualem Chriſti talem eſſe cui poſſit humana voluntas conſentire 'vel diſſentire —— Neque etiam attingitur quæſtio hic de gratia efficaci, a ſe aut a conſenſu, 'qui utriuſque opinionis aſſertores fatentur quod 'gratiam Dei poſſumus abjicere, juxta Concilium Tridentinum, ſeſſ. 6. c. 5. ſed tantum quæritur utrum gratia in ſtatu naturæ corruptæ talis 'ſit, UT NECESSITATEM INFERAT VOLUNTATI ADEO UT 'NON POSSIT EI DISSENTIRE: 'quod nullus Catholicus unquam admiſit.

Primam & ſecundam propoſitionem eodem multi Moliniani referunt, nec quintam revocare difficile eſt. Ita ex unica illa neceſſitantis gratiæ criminatione omnes pene propoſitiones conflatæ ſunt.

Sed ut hæc etiam magis diluceſcant, non abs re erit, quemadmodum in abſtractiva tua cum Thomiſtis pacificatione feci, itidem tuam hanc cum Auguſtini diſcipulis conſenſionem & fictam cum fictitiis Janſeniſtis pugnam exigua tabella hic repræſentari: In qua etiam adjicietur ad cumulum, verum & ſolidum inter Auguſtinianos & Moliniſtas de gratia efficaci vobiſcum certamen, ne quid ad plenam totius hujus cauſæ cognitionem deſit.